

Earliest New Testament Translations

An Interlinear Comparison in Modern English

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Compiled by

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INTRODUCTION

Why this Comparison

Have you ever wanted to read the scriptures in their earliest form, before they were edited to satisfy the agendas of various kings or church leaders, but like myself never learned to read Greek or Hebrew? Have you ever had a twinge of doubt as to how faithfully our current English translations represent the original Greek? These were some of the doubts that drove my determination to satisfy my curiosity about the original scriptures. Not being able to read Greek or Hebrew, I had to rely on those who had done the original translations into English.

During my initial research I found a lot of opinions and arguments, but hardly any facts. I found it nearly impossible to find easily readable versions of the earliest Bibles in English. As I continued my search, I was gradually led to first one source, and then to others that have only very recently been completed, of the updating of these difficult to read earliest bibles in English to current spelling standards. These works are faithful to the original translations, only the spelling is updated. The individuals who devoted so much time and effort to updating the spelling in these earliest Bibles took great pains not to alter the text in any way, merely to provide us with an easier to read copy of these classic and mostly forgotten Bibles in modern spelling.

The history of how the Word of God came to be printed in the English language is long and fascinating. There are many web sites devoted to this subject that can be found using any of the various search engines, and many printed books as well. I will not attempt to duplicate here what has been done so well by so many others. I will provide only a brief introduction to each of the Bibles presented here, and leave further study to the interested reader.

After I came to the Lord and first started studying the Bible seriously I was confronted, as all are, with a bewildering array of versions, from the classic King James to the International Bibles, the various paraphrased Bibles, and all of the various “New” versions. Wanting to study the most accurate version, I turned to the internet to do a little research on which of all of these versions was the most accurate. There I found a variety of sources for comparing various Bible versions, and a lot of web sites promoting King James Only, some of them down right hateful in their disdain for any other version, and particularly for the New King James, which I personally liked. This disturbed me greatly so I kept researching and found a lot of information that was new to me about the history of how the Bible came to be printed in English, and how it evolved over the years into the variety of Bible versions we have today.

I discovered that there were many versions of the Bible that pre-dated the King James and were used by the committee that developed the King James, but I found no resources for comparing these earlier versions to the King James and later versions. These earlier versions were done by individuals or groups under great hardship and at great risk to themselves, indeed many were executed for their efforts. These were extremely dedicated and well educated individuals. Knowing that the King James was first published in 1611 under the orders of James I, and shortly after the reign of Mary I (Bloody Mary) whose persecution cost so many Protestants their lives, I wanted to see to what degree these earlier versions agreed or disagreed with the de-facto standard, the King James. I just could not shake the feeling that to displease the King was very dangerous and that the closer to the original source one could come, the more likely one was to have the un-altered truth.

I found that copies of these earlier Bibles in print were extremely costly, available only from rare book dealers, and it was very difficult to locate copies on the internet. The few internet sources I did find, to my disappointment, were in their original Middle English, barely recognizable as the English we know today. That was both good and bad, at least they were authentic, even if nearly unreadable. Undaunted, keeping the faith that if I was following the right course the resources would be made available to me, I kept looking. One by one, I was led to the web sites of individuals who had invested enormous effort and time to update the wayward spelling and casual use of proper names of Middle English into modern English spelling, with no other alteration to the original text. In reading these early versions side-by-side with more modern versions, I found the early versions often much more readable and easier to understand.

Scholars and seminary students, particularly those who have learned to read Hebrew and Greek, have many resources available to study early scripture. Much of this is very academic in nature, not easy to read, and is unavailable or unreadable to the rest of us who can not read those older languages. Presented here, for the first time, to the best of my knowledge, are the most important of the pre-King James Bible translations along side each other in modern spelling with the King James for easy comparison. I began this study as a skeptic, expecting to discover significant differences between these early translations and the King James. I happily found that there are no differences in the major points of faith, but there are many subtle differences in meaning and many passages are much easier to understand in one version than in another. I found no one version that seemed to be the best in every instance, each one has its strengths and weaknesses. I leave it to you, the reader, to decide which version is the clearest and most meaningful to you for any given passage. One argument this study does conclusively put to bed is the claim that any one translation is the best for all occasions and all readers, to the exclusion of all others. I have resisted the temptation here to highlight or otherwise comment on what I believe to be significant differences between various versions. I feel that anyone with enough interest to purchase and read a book of this type is well able to make those judgments for themselves.

All of these early bible translations used paragraph breaks to indicate breaks in the thought patterns, even after the introduction of short numbered verses. This convention has been dropped in most of the present translations, and much has been obscured in so doing. Many people take the short individual verses and read them out of context, thereby missing the point entirely. I urge you to pay attention to the paragraph breaks in these texts and to read and study complete thoughts instead of just memorizing individual verses.

It is my sincere hope that this comparison of early bible versions will prove to be as fascinating and instructive for you as it has been for me, and will spark a revival of interest in these classic Bibles, for which so many suffered so much. If this work is well received and if I am granted the years of good health, I hope to be able to complete this same study of the books of the Old Testament in the future. May God bless you and lead you in your quest for the full and true meaning of his word.

Short Chronology

Following is a very brief chronology of the most significant milestones in the evolution of the Bible into English. It is not intended to be thorough or exhaustive, only to give the reader some introduction to the subject and hopefully spark interest in further study.

- 100 The first century saw the completion of all the gospels and epistles that now make up the New Testament in their original Greek.
- 390 Jerome's Latin Vulgate manuscripts are produced at the direction of Roman Emperor Constantine I, containing 80 Books (39 Old Testament, 14 Apocrypha, 27 New Testament).
- 1384 John Wycliffe produces the first hand written manuscript copy of the complete Bible in English (80 Books) from the Latin translations then in use.
- 1395 John Purvey revises the Wycliffe Bible.
- 1455 Gutenberg invents the printing press and prints the first book ever printed, the Gutenberg Bible in Latin.
- 1516 Erasmus prints the first consolidated New Testament in Greek from original manuscripts
- 1522 Martin Luther prints the first New Testament in German translated directly from Erasmus' Greek.
- 1526 William Tyndale prints the first New Testament in English translated directly from Erasmus' Greek.
- 1530 Tyndale prints the first Pentateuch (the first five books of the Old Testament, the Jewish Torah or Law) in English.
- 1534 Tyndale prints his revised New Testament.
- 1535 Miles Coverdale prints the first complete Bible in English translated directly from Greek (80 Books).
- 1537 Matthews Bible, the second complete Bible to be printed in English, John "Thomas Matthew" Rogers (80 Books).
- 1539 The "Great Bible", the first English Bible to be authorized for public use is printed (80 Books).
- 1560 The Geneva Bible, the first English Bible to add numbered verses within each chapter is printed, containing extensive references and commentaries (80 Books).
- 1568 The Bishops Bible, the Bible which King James ordered to be the basis for the King James Bible was printed (80 Books).
- 1611 The original King James Bible is printed (80 Books).
- 1769 The Baskerville-Birmingham revision to the original King James Bible is printed, with spelling updates and minor word changes (80 books).
- 1885 The English Revision Committee revised the King James Bible, removing the Apocrypha and leaving the current 66 books. This is known as the English Revised Version today.

Conventions used

The following conventions were used in compiling this comparison:

Proper names in most cases were normalized to the spelling used in the King James Bible.

Neither the Wycliffe Bibles nor the Tyndale Bibles contained verse numbers. In order to facilitate this comparison, verse numberings were added to match, as closely as possible, the later King James Version. The only exceptions were where the translators' paragraphs breaks necessitated moving part of a verse to the adjoining King James verse.

In the Tyndale Bibles [Square brackets] represent text that was present in the 1526 variant but not in the 1534. Likewise underlines represent text that was unique to the 1534 version.

The King James version contained only a few explanatory marginal notes. I chose to include these notes in-line with the scripture and enclosed them in {braces}.

Italics were used by many of the respective original translators to indicate words or expressions in the original Greek that require additional words in English for clarification. The *italics* are included here as in the respective translations.

Paragraph marks (§) were used by the translators to indicate where the text was to be separated into paragraphs. Many of our modern bibles have dropped this convention, and a lot of meaning is thereby obscured. I have left § marks in place, just as the original translators had them.

There was no consistency of naming the various books of the New Testament in the earliest translations. The earliest Wycliffe named the Gospels simply "Matthew", "Mark", "Luke" and "John". The later Tyndale embellished this to "The Gospel of S. Matthew", etc. The later Geneva further embellished this to "The Holy Gospel of Jesus Christ according to Matthew". The later King James combined the Tyndale and Geneva, using "The Gospel according S. Matthew", etc. This presented me with somewhat of a problem with naming the various books, as there was no consistent tradition to follow. I chose to follow the Geneva naming convention fairly closely, but refer to Jesus as Christ Jesus in order to emphasize the fact that this was far more than simply a first and last name, it was his divine title. I also took the liberty of adding explanatory titles to the names of the authors, according to the most reliable current scholarship, since this comparison is intended to be at least somewhat instructive.

Throughout this comparison, I refer to dates as C. E. rather than the more common A. D. This is not an attempt to remove the religious connotation from this work, but is intended to emphasize the error in the common conception of A. D. as meaning "After the Death" rather than the correct meaning as an abbreviation of the Latin phrase "Anno Domini". I chose to use C. E. as meaning "Christian Era" starting at the birth of Jesus.

Early Anglo-Saxon Translations

Between 651 and 1382 various portions of the bible were translated from Latin into the Anglo-Saxon and Teutonic tongue by devoted priests. These languages were the early roots of the English language, but are barely recognizable as English today.

Middle English

A few brief words are in order here regarding the Middle English in which all of these early English Bibles were written. English during the times these first Bibles were being produced

was a language in transition, struggling to define itself as a unique language all its own. The structure of the language was considerably different from today, and there were no spelling, punctuation or grammar standards that we now take for granted. It is not at all uncommon to find the same word spelled several different ways on the same page. There are also many instances where 2, 3, or more words are run together and appear as one, and instances where words that are now one are separated in unfamiliar places. This does not imply that these early Bible translators were uneducated men. Quite the contrary, they were some of the best educated men of their times, and dedicated to their tasks of providing the Bible in the English language to the point of willingly risking their earthly lives for the sake of bringing the Word of God to the masses.

Proper names were in the same disorganized state as the rest of the spelling. There was a great deal of casualness about the use of proper names during this time. The people who worked so hard to bring these Middle English texts up-to-date have standardized the proper names in most cases to the names as used in the familiar King James Version.

As if all this were not enough, there were many words that are no longer familiar, many words that have evolved into other words, and in some instances words that have changed meaning. All of the various people who worked so hard to bring these Middle English texts up-to-date had to contend with all of these difficulties, and it was no small task. We all owe them all a debt of gratitude for their hard work.

the Wycliffe Bible

John Wycliffe, 1328 - 1384, was the first person to translate the bible into the English language, along with his close friend and associate John Purvey.

In the first century, long before the bible was compiled into its current form, the individual letters (epistles) and gospels were written in Greek, the common language of the common people at that time. A thousand years later, the bible was available only in Latin, a language not understood by the common person, and not even understood by most of the priests who recited assigned portions from memory at church services. Latin was understood by only a very few of the most highly educated scholars and clergy.

John Wycliffe, a professor at Oxford University in England, was a strong believer that the Word of God belonged to the people, not to the Church, and so he and his close associates, most notably John Purvey, set about to produce a copy of the Bible in the English language. This Bible was hand printed (the printing press would not be invented until 1455) and first appeared around 1382. This bible is referred to as the Early Wycliffe Bible. He was thanked for his monumental effort by being fired from his privileged position at Oxford, and died 2 years later a broken man.

Unfortunately, Wycliffe had no access to any of the original Greek or Hebrew manuscripts for his work in translating the Bible. This first translation of the Bible into the developing English language was made from the Latin Vulgate of Jerome, first produced around CE 390, that was in use at that time by the Catholic Church. Each chapter of the Wycliffe Bible was written as one unbroken block of text. There were no verse numbers and no paragraph breaks, these would be later refinements. This bible contained the now familiar 39 Old Testament and 27 New Testament books plus the 14 apocryphal books contained in Jerome's Latin bible, now

recognized as non-scriptural books, for a total of 80 books. It is often said of Wycliffe's work that he laid the egg for the Reformation, and Luther hatched it.

The scripture for this comparison was reprinted with permission from the Modernized Wycliffe Bible by Terence P. Noble. Mr. Noble expended an enormous amount of effort to bring the spelling of the very difficult to read middle English of Wycliffe up to current spelling standards. His work also presents, side-by-side, both this and the later Wycliffe Bible discussed below, both in easy to read modern spelling. In order to facilitate his comparison with the King James Bible, Mr. Noble did break the original text of the Wycliffe Bibles into numbered verses matching the later King James. In the very few instances where the chapter break points in the King James were different than the Wycliffe, Mr. Noble chose to follow the King James convention.

For this comparison, chapter break points were faithfully reproduced from the original Wycliffe text, using the book titled "The New Testament In English according to the version by John Wycliffe about A. D. 1380 and revised by John Purvey about A. D. 1388" reprinted by the Clarendon Press at Oxford in 1879, a digital facsimile of which is available from Mark Langley at mlangley1@cox.net. This moving of some chapter break points is the only change made to Mr. Noble's excellent work.

For a much more thorough treatment of the history of the Wycliffe Bible, you may contact Terence Noble at either terry@smartt.com or terry@canadawired.com, from whose excellent work the scripture for this comparison was reprinted by permission.

For those who wish to gain an appreciation for the enormous efforts of Mr. Noble, a version of the Wycliffe Bible in its original form is also available on the web at http://wesley.nnu.edu/biblical_studies/wycliffe/index.htm.

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the Purvey/Wycliffe Bible

John Purvey, 1354 - 1421, was an associate and close friend of John Wycliffe and worked with Wycliffe in translating the Early Wycliffe Bible discussed above. Following Wycliffe's death in 1384 Purvey revised their earlier Bible using a more readable prose style. This revision was first completed around 1395, although portions were circulated much earlier. This is referred to as the Later Wycliffe Bible and found much wider acceptance, as it was less literal and more readable. These were still hand written copies and contained all 80 books.

These two earliest bibles in the English language are of extreme importance to Catholics and Protestants alike. For both, they represent the very first effort to provide the scriptures in the developing English language. For Catholics, they represent also the scriptures in the English language that evolved, around 1582, into the Rheims New Testament that was later integrated into the first Douay-Rheims Bible. This bible was also based on the Latin of Jerome.

For his efforts Purvey was imprisoned until he recanted his "sin" of making the Bible accessible to the masses in English. Upon his release he was watched and hounded at every step by church authorities until he eventually disappeared into obscurity and died an unknown man. Fortunately for us, his work lived on.

Masterful works, long since forgotten and disappeared into obscurity, these were the only Bibles available in the English language for over 130 years.

Purvey's work is expertly presented, with spelling updated to current standards, by Terry Noble in his Modernized Wycliffe Bible discussed above.

A version of this Bible in its original form is available on the web, under the name Wycliffe, at <http://www.studylight.org>.

Scripture for the Purvey/Wycliffe Bible reprinted from the Modernized Wycliffe Bible, Copyright ©August 2001 by Terence P. Noble. Used by permission. All rights reserved.

Erasmus' Greek New Testament

Desiderius Erasmus, 1469-1536, attended Oxford and Cambridge shortly before Tyndale. He was a highly respected Christian and humanist scholar all over Europe. He worked for approximately 15 years copying, sorting and classifying the fragmentary original Greek manuscripts into the first complete New Testament compiled directly from original Greek manuscripts since Eusebius' work in the fourth century. He was determined to produce a New Testament that was as accurate as possible. His New Testament in Greek, with a parallel column in Latin was first published in 1516.

A discussion of the selection, collection, sorting, classification and accuracy of the various fragments of the original Greek New Testament is far beyond the scope of this modest introduction. This brief discussion of Erasmus' Greek New Testament is included here only because it formed the basis of both Martin Luther's German translation and Tyndale's English translation of the New Testament and opened the door for the Protestant Reformation.

the Tyndale New Testaments

William Tyndale, 1494-1536, was an ordained priest and highly educated scholar who had studied at both Oxford and Cambridge and was the first person to translate the New Testament into English directly from the original Greek. Working primarily from Erasmus' newly produced Greek New Testament, and also from Martin Luther's 1517 German translation, the Latin Vulgate, the original Greek manuscripts, and whatever other sources he felt necessary, Tyndale printed the first New Testament ever translated into English directly from the original Greek. Except for Luther's 1517 German translation this was the first translation into any language directly from the Greek since Jerome's questionable Latin translation in C.E. 390. Tyndale's passion about the English language and the languages of the Bible are best summarized by this quote from the preface to his "Obedience of a Christian Man":

They will say it [the Bible] cannot be translated into our tongue, it is so rude. It is not so rude as they are false liars. For the Greek tongue agreeth more with the English than the Latin. And the properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin.

Tyndale was a master linguist, reading and speaking 8 languages fluently, including Hebrew, Greek, Latin, German and of course English. He was one of the most important craftsmen of the English language as we know it today. He originated many of the words and phrases we know today, such as "scapegoat", "Passover", "Jehovah", "shewbread" and "peacemaker". Tyndale was a friend and associate of Martin Luther, who was doing the same translation during this time into the German language, and crafting a unified German language. These two men were leaders of the Reformation movement, which evolved into the various Protestant denominations we have today.

Tyndale published his first translation of the New Testament in 1526. He continued to refine his New Testament translation, and began working on his fresh translation of the Old Testament from Hebrew. He printed his translation of the Pentateuch, the first 5 books of the Old Testament (the Jewish Torah or Law), in 1530 and did another complete translation of the New Testament which was printed in 1534. Tyndale placed the text for the books of the New Testament in paragraphs. This is much more pleasant reading than the modern style of individual verses. He also placed reference letters in the margins with minimal cross references for the first time, and added some explanatory marginal notes. The final additions provided by Tyndale were to include an explanatory prologue to the Gospels and to each epistle. Tyndale wrote in a simple, direct style intended for the common person, to be read and studied alone or in small study groups.

Tyndale was thanked for all of his efforts by being thrown into prison and eventually strangled and burned at the stake, before he was able to complete translating all of the books of the Old Testament. What a disappointing loss.

The one valid criticism of Tyndale's work is his placing of the word "Easter" into the mouth of Jesus in the gospels, which is of course absurd. Why he chose this word as opposed to "Passover" or "Pasch" I cannot say, but this in no way detracts from his other outstanding work.

Being unable to locate a copy of these works in modern spelling that was suitable for this comparison, I created my own modernized spelling version by updating Tyndale's Middle English spelling and combining the 1526 and the 1534 versions using the book titled "The New Testament Diligently Corrected and Compared with the Greek by William Tyndale: and finished in the year of our Lord God, 1534, in the month of November" which was imprinted at Antwerp by Marten Emperowr in 1534, a digital facsimile of which is available from Mark Langley at mlangley1@cox.net. This book presents the 1534 translation of Tyndale with the 1526 variants as footnotes.

I wanted this comparison to be as complete as possible so I inserted the 1526 variants in-line with the 1534 text and enclosed them in [brackets]. The unique 1534 text is indicated by underline. Although Tyndale did break chapters into paragraphs, there were no verse numbers. For convenience in doing this comparison, I did add verse numbers to match the King James. Tyndale's paragraph break points are indicated in this comparison by the paragraph (§) mark. Break points for chapters within each book are left just as Tyndale had them. I left all of the original wording, with one exception, and only updated the spelling. I did change the words wist/wot, which were the present and past tense of 'to know or become aware of', but are archaic and unfamiliar to most to know or known. Americanized English spelling was used in preference to the British spelling where differences exist.

For a much more thorough treatment of the history of the Tyndale New Testament, as well as a very interesting dissertation on the development of the Bible in English, see the introduction to Tyndale's New Testament, written by Dr. David Daniell and published by Yale University Press or visit a very informative Tyndale web site at <http://www.williamtyndale.com/0welcomewilliamtyndale.htm>.

Those interested in looking at this work in its original Middle English can find an early version at http://wesley.nnu.edu/biblical_studies/tyndale/index.htm and at <http://www.studylight.org>.

the Geneva Bible

Geneva Switzerland in the later half of the 16th century was a center for textual scholarship and research in Europe, both scriptural and secular, and had become the home of many Protestant reformers escaping the persecution of Queen Mary I (Bloody Mary) of England and from elsewhere throughout Europe.

The English exiles began working on a new translation of the Bible, one for the average person to read and study in detail, a true study bible. This Geneva Bible contained lengthy explanatory prologues to all of the books, as well as extensive explanatory notes to individual verses throughout and extensive cross references. This was the first Bible in English that could truly be called a Protestant Bible. The New Testament was first printed in 1557, the entire Bible in 1560. This was a true international Bible, simple in phrasing, and went through over one hundred and fifty (150) editions, the last and most advanced being in 1599. The Geneva Bible was so loved that it remained the Bible of choice in England for over half a century after the printing of the King James Bible, until it was eventually banned by King James, who wished to promote the King James Version and to suppress the extensive explanatory notes. The Geneva was the Bible that the Pilgrims brought with them to the Colonies in 1620. This was the first English Bible to break the paragraphs into numbered verses to facilitate cross referencing, but they did leave in the earlier paragraph (§) markings for reference.

This was also an 80 book bible, as were all of the bibles at this time. Even though these were large and expensive bibles, the Pilgrims generally tore out and burned the 14 apocryphal books, which they felt were not divinely inspired scripture, but only books of Jewish history.

The list of firsts for the Geneva Bible is truly impressive.

This was the first Bible to break the paragraphs into the numbered verses we have today.

This was the first study bible with extensive cross references to the verse numbers.

This was the first true study bible, with extensive explanatory notes.

This was the first study bible with extensive explanatory prologues to each book.

This was the first committee written bible.

This was the first truly international bible, having been written by a committee from several countries and in as easy to understand English as possible.

The 1599 version of the Geneva Bible is expertly brought up to date, complete with all of the extensive explanatory footnotes and cross references, and with spelling corrected to modern standards and proper names normalized to the King James Version by Steve Zychal at www.GenevaBible.org. Steve's website also presents a much more detailed history of the Geneva Bible.

Those interested in looking at this Bible in its original Middle English can find an early version at <http://www.thedcl.org/bible/gb/index.html> and at <http://www.studylight.org>.

Scripture for the Geneva Bible reprinted from the 1599 Geneva Bible with Corrected Spelling, © July 2005 by Steve Zychal. Used by permission. All rights reserved.

the King James Version

In 1603 Prince James VI of Scotland succeeded Queen Elizabeth I as King of England and was crowned King James I. This was a time of religious turmoil in England as well as the rest of Europe. One of the things that King James I disliked about the Geneva Bible were the extensive notes, some of which challenged the authority of both the Catholic Church and the Church of England.

In January of 1604 King James assembled a group of religious leaders to discuss resolution of sharp religious conflicts within England. This meeting eventually led to the establishment of panels of 54 of the best Hebrew, Greek, and religious scholars of the day at Oxford, Cambridge and London that produced the most widely printed Bible in history, the well known King James Version. King James ordered that this not be a new translation, but a revision of the heavily Latinized Bishops Bible of 1568 and have almost no explanatory notes. Evidence of this Latinized origin can be seen throughout the King James, in the tone and sentence structure. Although obligated to follow the King's orders, the committee also drew very heavily from Tyndale, Geneva, and even the Catholic Douay-Rheims. This is clearly evident in comparing many of the passages. The King James Version has retained its reputation as one of the most popular of the Bible translations, even to this day, in spite of its sometimes awkward and difficult to follow Latinized sentence structure.

The King James Version was first printed in 1611, in large size pulpit format. The first smaller size Bibles, for individualized study, were first printed around 1613. These were all 80 book bibles, containing what we now refer to as the "Apocrypha". This was a monumental undertaking.

In 1769 the spelling of the original 1611 version was first updated, along with minor word and punctuation changes and changes in some of the marginal notes. This was the little known and rarely acknowledged Baskerville-Birmingham revision of the King James Version. This is the spelling and wording contained in the King James Bibles that are sold today. This was also an 80 book bible.

In 1870 the English Revision Committee was appointed and charged with the task of updating the King James Version (actually the Baskerville Birmingham revision) to reflect then current spelling and punctuation standards, and to take into consideration the considerable advances in knowledge of the ancient languages and manuscripts that had occurred over the preceding 250 years. Their New Testament work was completed in 1881, and their Old Testament work in 1885. The resulting Bible is known as the English Revised Version. It omitted the apocrypha and was the first widely distributed Bible to be printed in the now familiar 66 book format, omitting the apocrypha.

To the best of my knowledge there is but one source for an authentic reprint of the original 1611 version of the King James Bible available, that being from Hendrickson Publishers. That reprint also has a very interesting preface discussing the history of these early Bibles and is reasonably priced. The 1611 version of the scriptures is also available in its original Middle English spelling at <http://www.study-light.org>.

The greatest difference between the original 1611 and subsequent revisions of the King James Version is the updating of spelling and punctuation to the developing standards. Many of the footnotes and italics were also changed in the subsequent revisions. For this comparison the text

and punctuation from the 1769 revision of the King James Bible was used. Paragraph markings and italics were taken from the original 1611 version. Explanatory notes from both versions are included within {brackets}.

Legend

- (w) Scripture from the John Wycliffe bible of 1382 with spelling updated by Terry Noble at terry@smartt.com or terry@canadawired.com is prefaced with (w) and printed in blue.
- (p) Scripture from the John Purvey bible of 1395 with spelling updated by Terry Noble is prefaced with (p) and printed in light blue.
- (t) Scripture from the William Tyndale bibles of 1526 and 1534 with spelling updated by myself are prefaced with (t) and printed in green. Both versions are combined with scripture unique to the 1534 version underlined and [scripture unique to the 1526 version in brackets].
- (g) Scripture from the Geneva Bible of 1599 with spelling updated by Steve Zychal at www.GenevaBible.org , is prefaced with (g) and printed in indigo.
- (k) Scripture from the King James Bible of 1611-1881 is prefaced with (k) and printed in black

The Holy Gospel of Christ Jesus, According to the Apostle Matthew

Generally attributed to the apostle Matthew, the publican (tax collector), around C.E. 45-65
written primarily to convince the Jews of the divinity of Jesus

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) The book of the generation of Jesus Christ, the son of David, the son of Abraham.
(p) The book of the generation of Jesus Christ, the son of David, the son of Abraham.
(t) ¶ This is the book of the generation of Jesus Christ the son of David, the son also of Abraham.
(g) The book of the generation of Jesus Christ the son of David, the son of Abraham.
(k) The book of the generation of Jesus Christ, the son of David, the son of Abraham.
- 1:2 (w) Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and his brethren.
(p) Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and his brethren.
(t) Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren:
(g) Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren.
(k) Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
- 1:3 (w) Judas begat Phares and Zara, of Thamar. Phares begat Esrom. Esrom begat Aram.
(p) Judas begat Phares and Zara, of Thamar. Phares begat Esrom. Esrom begat Aram.
(t) Judas begat Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram:
(g) And Judas begat Phares; and Zara of Thamar; and Phares begat Esrom; And Esrom begat Aram.
(k) And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;
- 1:4 (w) Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon.
(p) Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon.
(t) Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon:
(g) And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon.
(k) And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
- 1:5 (w) Salmon begat Booz, of Rachab. Booz begat Obed, of Ruth. Obed begat Jesse.
(p) Salmon begat Booz, of Rachab. Booz begat Obed, of Ruth. Obed begat Jesse.
(t) Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse:
(g) And Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse.
(k) And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
- 1:6 (w) Jesse begat David the king. David the king begat Solomon, of her that was Urias's wife.
(p) Jesse begat David the king. David the king begat Solomon, of her that was Urias's wife.
(t) Jesse begat David the king: David the king begat Solomon, of her that was the wife of Ury:
(g) And Jesse begat David the King; and David the King Begat Solomon of her that was *the wife* of Urias.
(k) And Jesse begat David the king; and David the king begat Solomon of her *that had been* the wife of Urias;
- 1:7 (w) Solomon begat Roboam. Roboam begat Abia. Abia begat Asa.
(p) Solomon begat Roboam. Roboam begat Abia. Abia begat Asa.
(t) Solomon begat Roboam: Roboam begat Abia: Abia begat Asa:
(g) And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa.
(k) And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
- 1:8 (w) Asa begat Josaphat. Josaphat begat Joram. Joram begat Ozias.

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- (p) Asa begat Josaphat. Josaphat begat Joram. Joram begat Ozias.
(t) Asa begat Josaphat: Josaphat begat Joram: Joram begat Ozias:
(g) And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias.
(k) And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
- 1:9 (w) Ozias begat Joatham. Joatham begat Achaz. Achaz begat Ezekias.
(p) Ozias begat Joatham. Joatham begat Achaz. Achaz begat Ezekias.
(t) Osias begat Joatham: Joatham begat Athas: Athas begat Ezechias:
(g) And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias.
(k) And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
- 1:10 (w) Ezekias begat Manasses. Manasses begat Amon. Amon begat Josias.
(p) Ezekias begat Manasses. Manasses begat Amon. Amon begat Josias.
(t) Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias:
(g) And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias.
(k) And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
- 1:11 (w) Josias begat Jechonias and his brethren, into the transmigration of Babylon.
(p) Josias begat Jechonias and his brethren, into the transmigration of Babylon.
(t) Josias begat Jechonias and his brethren about the time they were carried away to [of the captivity of] Babylon.
(g) And Josias begat Jakim; and Jakim begat Jechonias and his brethren about the time they were carried away to Babylon.
(k) And Josias begat Jechonias and his brethren {some read, Josias begat Jakim, and Jakim begat Jechonias}, about the time they were carried away to Babylon:
- 1:12 (w) And after the transmigration of Babylon, Jechonias begat Salathiel. Salathiel begat Zorobabel.
(p) And after the transmigration of Babylon, Jechonias begat Salathiel. Salathiel begat Zorobabel.
(t) ¶ And After they were brought [led captive] to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel:
(g) And after they were carried away into Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel.
(k) And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;
- 1:13 (w) Zorobabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor.
(p) Zorobabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor.
(t) Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor:
(g) And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor.
(k) And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
- 1:14 (w) Azor begat Sadoc. Sadoc begat Achim. Achim begat Eliud.
(p) Azor begat Sadoc. Sadoc begat Achim. Achim begat Eliud.
(t) Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud:
(g) And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud.
(k) And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
- 1:15 (w) Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob.
(p) Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob.

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- (t) Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob:
(g) And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob.
(k) And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
- 1:16 (w) Jacob begat Joseph, the husband of Mary, of whom Jesus was born, that is called Christ.
(p) Jacob begat Joseph, the husband of Mary, of whom Jesus was born, that is called Christ.
(t) Jacob begat Joseph the husband of Mary, of which [whom] was born that Jesus that [which] is called Christ.
(g) And Jacob begat Joseph the husband of Mary, of whom was born JESUS, that is called Christ.
(k) And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
- 1:17 (w) And so all the generations from Abraham to David *be* fourteen generations, and from David till the transmigration of Babylon *be* fourteen generations, and from the transmigration of Babylon unto Christ *be* fourteen generations.
(p) And so all the generations from Abraham to David *be* fourteen generations, and from David to the transmigration of Babylon *be* fourteen generations, and from the transmigration of Babylon to Christ *be* fourteen generations.
(t) ¶ All the generations from Abraham to David are fourteen generations. And from David unto the captivity of Babylon, are fourteen generations. And from the captivity of Babylon unto Christ, are also fourteen generations.
(g) So all the generations from Abraham to David, *are* fourteen generations; and from David until they were carried away into Babylon, fourteen generations; and after they were carried away into Babylon until Christ, fourteen generations.
(k) So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.
- 1:18 (w) Forsooth the generation of Christ was this. When Mary, his mother, was spoused to Joseph, before they came together, she was found having in the womb of the Holy Ghost.
(p) But the generation of Christ was thus. When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found having of the Holy Ghost in the womb.
(t) ¶ The birth of Jesus Christ was on this wise, when his mother Mary was betrothed [married] unto Joseph, before they came to dwell together, she was found with child by the holy ghost.
(g) ¶ Now the birth of Jesus Christ was thus: When as his mother Mary was betrothed to Joseph, before they came together, she was found with child of the holy Ghost.
(k) ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- 1:19 (w) Joseph, forsooth, her husband, when he was a just man, *or rightful*, and would not publish her, would privily forsake her.
(p) And Joseph, her husband, for he was rightful, and would not publish her, he would privily have left her.
(t) Then Joseph her husband [her husband Joseph] being a perfect man, and loath to make an example of [defame] her, was minded to put her away secretly.
(g) Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away secretly.
(k) Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.
- 1:20 (w) But while he thought these things, lo! the angel of the Lord appeared in sleep, *or sweven*, to him, saying, Joseph, the son of David, do not thou dread to take Mary, thy wife; for that thing that is born in her is of the Holy Ghost.
(p) But while he thought these things, lo! the angel of the Lord appeared to him in sleep, and said, Joseph, the son of David, do not thou dread to take Mary, thy wife; for that thing that is born in her is of the Holy Ghost.

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- (t) While he thus thought, behold, the angel of the Lord appeared unto him in a dream [sleep] saying: Joseph the son of David, fear not to take unto thee, Mary thy wife. For that which is conceived in her, is of the holy ghost.
- (g) But while he thought these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, the son of David, fear not to take Mary thy wife; for that which is conceived in her, is of the holy Ghost.
- (k) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived {Gr. begotten} in her is of the Holy Ghost.
- 1:21 (w) And she shall bear a son, and thou shalt call his name Jesus; for he shall make his people safe from their sins.
(p) And she shall bear a son, and thou shalt call his name Jesus; for he shall make his people safe from their sins.
(t) She shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins.
(g) And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins.
(k) And she shall bring forth a son, and thou shalt call his name JESUS: {that is, Saviour, Heb} for he shall save his people from their sins.
- 1:22 (w) For all this thing was done, that it should be fulfilled, that was said of the Lord by a prophet, saying,
(p) For all this thing was done, that it should be fulfilled, that was said of the Lord by a prophet, saying,
(t) ¶ All this was done to fulfill that which was spoken of the Lord, by the prophet saying:
(g) And all this was done that it might be fulfilled, which is spoken of the Lord by the Prophet, saying.
(k) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
- 1:23 (w) Lo! a virgin shall have in the womb, and she shall bear a son, and they shall call his name Emmanuel, that is interpreted, God with us.
(p) Lo! a virgin shall have in womb, and she shall bear a son, and they shall call his name Emmanuel, that is to say, God with us.
(t) Behold a maid shall be with child, and shall bring forth a son, and they shalt call his name Emanuel, which is [as much to say] by interpretation, [as] God with us.
(g) Behold, a virgin shall be with child, and shall bear a son, and they shall call his name Emmanuel, which is by interpretation, God with us.
(k) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name {or, his name shall be called} Emmanuel, which being interpreted is, God with us.
- 1:24 (w) Soothly Joseph rising up from sleep, did as the angel of the Lord bade him, and took his wife;
(p) And Joseph rose from sleep, and did as the angel of the Lord commanded him, and took *Mary*, his wife;
(t) ¶ Joseph as soon as he awoke out of sleep, did as the angel of the Lord bade him, and took his wife unto him,
(g) ¶ Then Joseph being raised from sleep, did as the Angel of the Lord had enjoined him, and took his wife.
(k) Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
- 1:25 (w) and he knew her not, till she had born her first begotten son, and he called his name Jesus.
(p) and he knew her not, till she had born her first begotten son, and he called his name Jesus.
(t) and knew her not, till she had brought forth her first son, and called his name Jesus.
(g) But he knew her not, till she had brought forth her first born son, and he called his name JESUS.
(k) And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

CHAPTER 2

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- 2:1 (w) Therefore when Jesus was born in Bethlehem of Juda, in the days of king Herod, lo! lo! kings, *or wise men*, came from the east to Jerusalem,
(p) Therefore when Jesus was born in Bethlehem of Juda, in the days of king Herod, lo! astrologers came from the east to Jerusalem,
(t) ¶ When Jesus was born at [in] Bethlehem in [a town of] Jewry, in the time of Herod the king [king Herod]. Behold, there came wise men from the east to Jerusalem
(g) When Jesus then was born at Bethlehem in Judea, in the days of Herod the King, behold, there came wise men from the East to Jerusalem,
(k) Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
- 2:2 (w) saying, Where is he, that is born the king of Jews? for we have seen his star in the east, and we have come to worship him.
(p) and said, Where is he, that is born king of Jews? for we have seen his star in the east, and we have come to worship him.
(t) saying: Where is he that is born King of the Jews? We have seen his star in the east, and are come to worship him.
(g) Saying, Where is the King of the Jews that is born? For we have seen his star in the East, and are come to worship him.
(k) Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
- 2:3 (w) But king Herod heard, and was troubled, and all Jerusalem with him.
(p) But king Herod heard, and was troubled, and all Jerusalem with him.
(t) ¶ When Herod the king had heard this, he was troubled [Herod the king, after he had heard this, was troubled], and all Jerusalem with him,
(g) When King Herod heard this, he was troubled, and all Jerusalem with him.
(k) When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.
- 2:4 (w) And he gathered together all the princes of priests, and scribes of the people, and inquired of them, where Christ should be born.
(p) And he gathered together all the princes of priests, and scribes of the people, and inquired of them, where Christ should be born.
(t) and he gathered [sent for] all the chief priests and scribes of the people, and asked [demanded] of them where Christ should be born.
(g) And gathering together all the chief Priests and Scribes of the people, he asked of them, where Christ should be born?
(k) And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
- 2:5 (w) And they said to him, In Bethlehem of Juda; for so it is written by a prophet,
(p) And they said to him, In Bethlehem of Juda; for so it is written by a prophet,
(t) And They said unto him: at [in] Bethlehem in [a town of] Jewry. For thus it is written by the prophet:
(g) And they said unto him, At Bethlehem in Judea; for so it is written by the Prophet,
(k) And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,
- 2:6 (w) And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for of thee a duke shall go out, that shall govern my people Israel.
(p) And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for of thee a duke shall go out, that shall govern my people Israel.

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- (t) And thou Bethlehem in the land of Jewry, art not [shalt not be] the least concerning [as pertaining to] the princes of Judea. For out of thee shall come the [a] captain, that [which] shall govern my people Israel.
- (g) And thou Bethlehem in the land of Judah, art not the least among the Princes of Judah; for out of thee shall come the governor that shall feed my people Israel.
- (k) And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule {or, feed} my people Israel.
- 2:7 (w) Then Herod called privily the kings, and busily learned of them the time of the star that appeared to them.
(p) Then Herod called privily the astrologers, and learned busily of them the time of the star that appeared to them.
(t) ¶ Then Herod privately called the wise men, and diligently inquired of them, the time of the star that appeared.
(g) Then Herod privily called the Wise men, *and* diligently inquired of them the time of the star that appeared.
(k) Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.
- 2:8 (w) And he sent them into Bethlehem, and said, Go ye, and ask ye busily of the child, and when ye have found, tell again to me, that I also come, and worship him.
(p) And he sent them into Bethlehem, and said, Go ye, and ask ye busily of the child, and when ye have found, tell ye *it* to me, that I also come, and worship him.
(t) And sent them to Bethlehem saying: go and [when ye be come thither] search diligently for the child. And when ye have found him bring me word, that I may come and worship him also.
(g) And sent them to Bethlehem, saying, Go, and search diligently for the babe; and when ye have found him, bring me word again, that I may come also, and worship him.
(k) And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.
- 2:9 (w) And when they had heard the king, they went away. And lo! the star which they saw in the east, went before them, till it came, and stood above, where the child was.
(p) And when they had heard the king, they went forth. And lo! the star, that they saw in the east, went before them, till it came, and stood above, where the child was.
(t) ¶ When they had heard the king, they departed, and lo the star which they saw in the east went before them, until it came and stood over the place where the child was.
(g) ¶ So when they had heard the King, they departed; and lo, the star which they had seen in the East, went before them, till it came and stood over *the place* where the babe was.
(k) When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
- 2:10 (w) And they saw the star, and joyed with a full great joy.
(p) And they saw the star, and joyed with a full great joy.
(t) When they saw the star, they were marvelously glad.
(g) And when they saw the star, they rejoiced with an exceeding great joy.
(k) When they saw the star, they rejoiced with exceeding great joy.
- 2:11 (w) And they entered into the house, and found the child with Mary, his mother; and they felled down, and worshipped him. And when they had opened their treasures, they offered to him gifts, gold, incense, and myrrh.
(p) And they entered into the house, and found the child with Mary, his mother; and they felled down, and worshipped him. And when they had opened their treasures, they offered to him gifts, gold, incense, and myrrh.
(t) And went [entered] into the house, and found the child with Mary his mother, and kneeled down and worshipped him, and opened their treasures, and offered unto him gifts, gold, frankincense, and myrrh.

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- (g) And went into the house, and found the babe with Mary his mother, and fell down, and worshipped him, and opened their treasures, and presented unto him gifts, *even* gold, and frankincense, and myrrh.
- (k) ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented {or, offered} unto him gifts; gold, and frankincense, and myrrh.
- 2:12 (w) And an answer taken in sleep, that they should not turn again to Herod, they be turned by another way into their own country.
- (p) And when they had taken an answer in sleep, that they should not turn again to Herod, they turned again by another way into their country.
- (t) And after they were warned in a dream [their sleep], that they should not go again to Herod, they returned into their own country another way.
- (g) And after they were warned of God in a dream, that they should not go again to Herod, they returned into their country another way.
- (k) And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
- 2:13 (w) And when they had gone away, lo! the angel of the Lord appeared to Joseph in sleep, saying, Rise up, and take the child and his mother, and flee into Egypt, and be thou there, till that I say to thee; for it is to come, that Herod seek the child, to lose him.
- (p) And when they were gone, lo! the angel of the Lord appeared to Joseph in sleep, and said, Rise up, and take the child and his mother, and flee into Egypt, and be thou there, till that I say to thee; for it is to come, that Herod seek the child, to destroy him.
- (t) ¶ When [After that] they were departed, behold [lo] the angel of the Lord appeared to Joseph in dream [his sleep] saying: arise and take the child and his mother, and fly into Egypt, and abide there till I bring thee word. For Herod will seek the child to destroy him.
- (g) ¶ After their departure, behold, the Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee word, for Herod will seek the babe to destroy him.
- (k) And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
- 2:14 (w) And Joseph rose up, and took the child and his mother by night, and went into Egypt,
- (p) And Joseph rose, and took the child and his mother by night, and went into Egypt,
- (t) Then he arose, and took the child and his mother by night, and departed into Egypt,
- (g) So he arose and took the babe and his mother by night, and departed into Egypt,
- (k) When he arose, he took the young child and his mother by night, and departed into Egypt:
- 2:15 (w) and he was there till the death of Herod; that it should be fulfilled, that was said of the Lord by the prophet, saying, From Egypt I have called my son.
- (p) and he was there till the death of Herod; that it should be fulfilled, that was said of the Lord by the prophet, saying, From Egypt I have called my son.
- (t) and was there unto the death of Herod, to fulfill that which was spoken of the Lord, by the prophet, which saith: out of Egypt have I called my son.
- (g) And was there unto the death of Herod, that it might be fulfilled, which is spoken of the Lord by the Prophet, saying, Out of Egypt have I called my son.
- (k) And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

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- 2:16 (w) Then Herod seeing that he was scorned, *or deceived*, of the kings, was full wroth; and he sent, and slew all the children, that were in Bethlehem, and in all the coasts thereof, from two years age and within, after the time that he had sought out of the kings.
(p) Then Herod seeing that he was scorned, *either deceived*, of the astrologers, was full wroth; and he sent, and slew all the children, that were in Bethlehem, and in all the coasts thereof, from two years age and within, after the time that he had inquired of the astrologers.
(t) ¶ Then Herod perceiving that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, as many as were two year old and under, according to the time which he had diligently searched out of the wise men.
(g) ¶ Then Herod, seeing that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the coasts thereof from two years old and under, according to the time which he had diligently searched out of the Wise men.
(k) ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.
- 2:17 (w) Then it was fulfilled, that was said by Jeremy, the prophet, saying,
(p) Then it was fulfilled, that was said by Jeremy, the prophet, saying,
(t) ¶ Then was fulfilled, that which was spoken by the prophet Jeremy, saying:
(g) Then was that fulfilled which is spoken by the Prophet Jeremiah, saying,
(k) Then was fulfilled that which was spoken by Jeremy the prophet, saying,
- 2:18 (w) A voice was heard on high, weeping and much wailing, Rachel beweeeping her sons, and she would not be comforted, for they be not.
(p) A voice was heard on high, weeping and much wailing, Rachel beweeeping her sons, and she would not be comforted, for they be nought.
(t) On the hills was a voice heard, mourning, weeping, and great lamentation. Rachel weeping for her children, and would not be comforted, because they were not.
(g) In Rhama was a voice heard, mourning, and weeping, and great howling, Rachel weeping for her children, and would not be comforted, because they were not.
(k) In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.
- 2:19 (w) Soothly Herod dead, lo! the angel of the Lord appeared in sleep to Joseph in Egypt,
(p) But when Herod was dead, lo! the angel of the Lord appeared to Joseph in sleep in Egypt,
(t) ¶ When Herod was dead, behold [lo] an angel of the Lord appeared in a dream to [unto] Joseph in Egypt
(g) And when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt,
(k) ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
- 2:20 (w) saying, Rise up, and take the child and his mother, and go into the land of Israel; for they that sought the life of the child be dead.
(p) and said, Rise up, and take the child and his mother, and go into the land of Israel; for they that sought the life of the child be dead.
(t) saying: arise and take the child and his mother, and go into the land of Israel. For they are dead, which sought the child's life [death].
(g) Saying, Arise, and take the babe and his mother, and go into the land of Israel; for they are dead which sought the babe's life.
(k) Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

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- 2:21 (w) Joseph rose up, and took the child and his mother, and came into the land of Israel.
(p) Joseph rose, and took the child and his mother, and came into the land of Israel.
(t) Then he arose up, and took the child and his mother, and came into the land of Israel.
(g) Then he arose up, and took the babe and his mother, and came into the land of Israel.
(k) And he arose, and took the young child and his mother, and came into the land of Israel.
- 2:22 (w) And he heard that Archelaus reigned in Judaea for Herod, his father, and dreaded to go thither. And he was warned in sleep, and went into the parts of Galilee;
(p) And he heard that Archelaus reigned in Judaea for Herod, his father, and dreaded to go thither. And he was warned in sleep, and went into the parts of Galilee;
(t) But when he heard that Archelaus did reign in Jewry, in the room of his father Herod, he was afraid to go thither. Notwithstanding after he was warned of God in a dream [in his sleep], he turned aside into the parts of Galilee,
(g) But when he heard that Archelaus did reign in Judea instead of his father Herod, he was afraid to go thither. Yet after he was warned of God in a dream, he turned aside into the parts of Galilee,
(k) But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:
- 2:23 (w) and he came, and dwelt in a city, that is called Nazareth, that it should be fulfilled, that was said by prophets, For he shall be called a Nazarene.
(p) and came, and dwelt in a city, that is called Nazareth, that it should be fulfilled, that was said by prophets, For he shall be called a Nazarene.
(t) and went and dwelt in a city called Nazareth, to fulfill, that which was spoken by the prophets: He shall be called a Nazarite [of Nazareth].
(g) And went and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, *which was*, That he should be called a Nazarite.
(k) And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER 3

- 3:1 (w) In those days came John Baptist, preaching in the desert of Judaea,
(p) In those days John Baptist came, and preached in the desert of Judaea,
(t) ¶ In those days John the Baptist [Baptizer], came and preached in the wilderness of Jewry
(g) And in those days, John the Baptist came and preached in the wilderness of Judea,
(k) In those days came John the Baptist, preaching in the wilderness of Judaea,
- 3:2 (w) saying, Do ye penance, for the kingdom of heaven shall nigh.
(p) and said, Do ye penance, for the kingdom of heavens shall approach.
(t) saying: repent, the kingdom of heaven is at hand.
(g) And said, Repent, for the kingdom of heaven is at hand.
(k) And saying, Repent ye: for the kingdom of heaven is at hand.
- 3:3 (w) Forsooth this is he, of whom it is said by Esaias, saying, A voice of a man crying in desert, Make ye ready the way of the Lord; make ye rightful the paths of him.
(p) For this is he, of whom it is said by Esaias, the prophet, saying, A voice of a crier in desert, Make ye ready the ways of the Lord; make ye right the paths of him.

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- (t) This is he of whom it is spoken by the prophet Esaias, which saith: The voice of a crier in wilderness, prepare the Lord's way, and make his paths straight.
- (g) For this is he of whom it is spoken by the Prophet Isaiah, saying, The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- (k) For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- 3:4 (w) Forsooth that same John had clothing of camel's hairs, and a girdle of skin about his loins; soothly his meat was locusts, and honey of the wood.
- (p) And this John had clothing of camel's hairs, and a girdle of skin about his loins; and his meat was honeysuckles, and honey of the wood.
- (t) ¶ This John had his garment of camel's hair, and a girdle of a skin about his loins. His meat was locusts and wild honey.
- (g) And this John had his garment of camel's hair, and a girdle of a skin about his loins, his meat was also locusts and wild honey.
- (k) And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
- 3:5 (w) Then Jerusalem went out to him, and all Judaea, and all the country about Jordan;
- (p) Then Jerusalem went out to him, and all Judaea, and all the country about Jordan;
- (t) Then went out to him Jerusalem, and all Jewry, and all the region round about Jordan,
- (g) Then went out to him Jerusalem and all Judea, and all the region round about Jordan..
- (k) Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,
- 3:6 (w) and were christened of him in Jordan, acknowledging their sins.
- (p) and they were washed of him in Jordan, acknowledging their sins.
- (t) and were baptized of him in Jordan, confessing [knowledging] their sins.
- (g) And they were baptized of him in Jordan, confessing their sins.
- (k) And were baptized of him in Jordan, confessing their sins.
- 3:7 (w) Soothly he seeing many of Pharisees and of Sadducees coming to his baptism, said to them, Generations of adders, who showed to you to flee from wrath to come?
- (p) But he saw many of the Pharisees and of Sadducees coming to his baptism, and said to them, Generation of adders, who showed to you to flee from the wrath that is to come?
- (t) ¶ When he saw many of the Pharisees and of the Sadducees come to his baptism, he said unto them: O generation of vipers, who hath taught you to flee from the vengeance to come?
- (g) Now when he saw many of the Pharisees, and of the Sadducees come to his baptism, he said unto them, O generation of vipers, who hath forewarned you to flee from the anger to come?
- (k) ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
- 3:8 (w) Therefore do ye worthy fruits of penance,
- (p) Therefore do ye worthy fruits of penance,
- (t) bring forth therefore the fruits belonging to repentance.
- (g) Bring forth therefore fruit worthy amendment of life;
- (k) Bring forth therefore fruits meet for repentance {or, answerable to amendment of life}:

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- 3:9 (w) and do not ye say within you, We have Abraham to our father; for I say to you, that God is mighty to raise up of these stones the sons of Abraham.
(p) and do not ye say within you, We have Abraham to our father; for I say to you, that God is mighty to raise up of these stones the sons of Abraham.
(t) And see that ye once think not to say in yourselves, we have Abraham to our father. For I say unto you, that God is able of these stones, to raise up children unto Abraham.
(g) And think not to say with yourselves, We have Abraham to *our* father; for I say unto you, that God is able even of these stones to raise up children unto Abraham.
(k) And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
- 3:10 (w) And now the ax is put to the root of the tree; therefore every tree that maketh not good fruit, shall be cut down, and shall be cast into the fire.
(p) And now the ax is put to the root of the tree; therefore every tree that maketh not good fruit, shall be cut down, and shall be cast into the fire.
(t) Even now is the axe put unto the root of the trees: so that every tree which bringeth not forth good fruit, is [shall be] hewn down, and cast into the fire.
(g) And now also is the axe put to the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.
(k) And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.
- 3:11 (w) Soothly I christen you in water, into penance; but he that shall come after me is stronger than I, whose shoes I am not worthy to bear; he shall baptize, *or christen*, you in the Holy Ghost and in fire.
(p) I wash you in water, into penance; but he that shall come after me is stronger than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire.
(t) ¶ I baptize you in water, in token of repentance, but he that cometh after me, is mightier than I: whose shoes I am not worthy to bear. He shall baptize you with the holy ghost, and with fire,
(g) Indeed I baptize you with water to amendment of life, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he will baptize you with the holy Ghost, and with fire.
(k) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
- 3:12 (w) Whose winnowing cloth, *or fan*, in his hand, and he shall fully cleanse his floor, and shall gather his wheat into his barn; but chaffs he shall burn with fire unquenchable, *or that never shall be quenched*.
(p) Whose winnowing cloth *is* in his hand, and he shall fully cleanse his corn floor, and shall gather his wheat into his barn; but the chaff he shall burn with fire that may not be quenched.
(t) which hath also his fan in his hand, and will purge his floure, and gather the wheat into his garner, and will burn the chaff with unquenchable [everlasting] fire.
(g) Which hath his fan in his hand, and will make clean his floor, and gather his wheat into his garner, but will burn up the chaff with unquenchable fire.
(k) Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
- 3:13 (w) Then Jesus came from Galilee into Jordan to John, to be christened of him.
(p) Then Jesus came from Galilee into Jordan to John, to be baptized of him.
(t) ¶ Then came Jesus from Galilee to [into] Jordan unto [to] John, [for] to be baptized of him.
(g) ¶ Then came Jesus from Galilee to Jordan unto John to be baptized of him.
(k) ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

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- 3:14 (w) Soothly John forbade him, saying, I owe to be christened of thee, and comest thou to me?
(p) And John forbade him, and said, I owe to be baptized of thee, and thou comest to me?
(t) But John forbade him saying: I ought to be baptized of thee: and comest thou too me?
(g) But John earnestly put him back, saying, I have need to be baptized of thee, and comest thou to me?
(k) But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
- 3:15 (w) Forsooth Jesus answering said to him, Suffer now, for so it becometh us to fulfill all rightwiseness. Then *John* suffered him.
(p) But Jesus answered, and said to him, Suffer now, for thus it falleth to us to fulfill all rightwiseness. Then *John* suffered him.
(t) Jesus answered and said to him, let it be so now. For thus it becometh us, to fulfill all righteousness. Then he suffered him.
(g) Then Jesus answering, said to him, Let be now; for thus it becometh us to fulfill all righteousness. So he suffered him.
(k) And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
- 3:16 (w) Forsooth Jesus christened ascended up anon from the water; and lo! heavens were opened to him, and he saw the Spirit of God coming down as a dove, and coming upon him;
(p) And when Jesus was baptized, at once he went up from the water; and lo! heavens were opened to him, and he saw the Spirit of God coming down as a dove, and coming on him;
(t) And Jesus as soon as he was baptized, came straight out of the water. And lo heaven was open over [unto] him: and John [he] saw the spirit of God descend like a dove, and light upon him.
(g) And Jesus when he was baptized, came straight out of the water. And lo, the heavens were opened unto him, and *John* saw the Spirit of God descending like a dove, and lighting upon him.
(k) And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
- 3:17 (w) and lo! a voice from heavens, saying, This is my beloved Son, in which I have well pleased to me.
(p) and lo! a voice from heaven, saying, This is my loved Son, in which I have well pleased to me.
(t) And lo there came a voice from heaven saying: This is that my beloved son [my dear son], in whom is my delight.
(g) And lo, a voice *came* from heaven, saying, This is my beloved Son, in whom I am well pleased.
(k) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER 4

- 4:1 (w) Then Jesus was led of a Spirit into desert, to be tempted of the devil.
(p) Then Jesus was led of a Spirit into desert, to be tempted of the fiend.
(t) ¶ Then was Jesus led away of the spirit into wilderness [a desert], to be tempted of the devil.
(g) Then was Jesus led aside of the Spirit into the wilderness, to be tempted of the devil.
(k) Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
- 4:2 (w) And when he had fasted forty days and forty nights, afterward he hungered.
(p) And when he had fasted forty days and forty nights, afterward he hungered.
(t) And when he had fasted forty days and forty nights, he was afterward [at the last he was] an hungered.
(g) And when he had fasted forty days, and forty nights, he was afterward hungry.

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- (k) And when he had fasted forty days and forty nights, he was afterward an hungred.
- 4:3 (w) And the tempter came nigh, and said to him, If thou art the Son of God, say that these stones be made loaves.
(p) And the tempter came nigh, and said to him, If thou be God's Son, say that these stones be made loaves.
(t) Then came to [unto] him the tempter, and said: if thou be the son of God, command that these stones be made bread.
(g) Then came to him the tempter, and said, If thou be the Son of God, command that these stones be made bread.
(k) And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
- 4:4 (w) Which answering said to him, It is written, A man liveth not in bread alone, but in every word that cometh forth from the mouth of God.
(p) Which answered, and said to him, It is written, Not only in bread liveth man, but in each word that cometh forth of God's mouth.
(t) He answered and said: it is written, man shall not live by bread only [only by bread], but by every word that proceedeth out of the mouth of God.
(g) But he answering, said, It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.
(k) But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- 4:5 (w) Then the devil took him into the holy city, and set him on the pinnacle of the temple,
(p) Then the fiend took him into the holy city, and setteth him on the pinnacle of the temple,
(t) ¶ Then the devil took him up into the holy city, and set him on a pinnacle of the temple,
(g) Then the devil took him up into the holy city, and set him on a pinnacle of the Temple,
(k) Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
- 4:6 (w) and said to him, If thou art the Son of God, send thee down; for it is written, That to his angels he commanded of thee, and they shall take thee in the hands, lest peradventure thou hurt thy foot at a stone.
(p) and said to him, If thou art God's Son, send thee adown; for it is written, That to his angels he commanded of thee, and they shall take thee in hands, lest peradventure thou hurt thy foot at a stone.
(t) and said unto him: if thou be the son of God, cast thyself down. For it is written, he shall give his angels charge over thee, and with their hands they shall hold [stay] thee up, that thou dash not thy foot against a stone.
(g) And said unto him, If thou be the Son of God, cast thyself down; for it is written, that he will give his Angels charge over thee, and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.
(k) And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 4:7 (w) Again Jesus said to him, It is written, Thou shalt not tempt the Lord thy God.
(p) Again Jesus said to him, It is written, Thou shalt not tempt thy Lord God.
(t) Jesus said to him, it is written also: thou shalt not tempt thy Lord God.
(g) Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
(k) Jesus said unto him, It is written again, Thou shalt not tempt {or, try, or, put to trial, or, proof} the Lord thy God.
- 4:8 (w) Again the devil took him up into a full high hill, and showed to him all the realms of the world, and the glory of them;
(p) Again the fiend took him into a full high hill, and showed to him all the realms of the world, and the joy of them;
(t) ¶ The devil took him up again and led him into an exceeding high mountain, and showed him all the kingdoms of the world, and all the glory [the beauty] of them,

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- (g) Again the devil took him up into an exceeding high mountain, and shewed him all the kingdoms of the world, and the glory of them;
(k) Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
- 4:9 (w) and said to him, All these I shall give to thee, if thou fall down and worship me.
(p) and said to him, All these I shall give to thee, if thou fall down and worship me.
(t) and said to [unto] him: all these will I give thee, if thou wilt fall down and worship me.
(g) And said to him, All these will I give thee, if thou wilt fall down, and worship me.
(k) And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
- 4:10 (w) Then Jesus said to him, Go, Satan; for it is written, Thou shalt worship the Lord thy God, and to him alone thou shalt serve.
(p) Then Jesus said to him, Go, Satan; for it is written, Thou shalt worship thy Lord God, and to him alone thou shalt serve.
(t) Then said Jesus unto him, avoid Satan. For it is written, thou shalt worship the Lord thy [thy Lord] God, and him only, shalt thou serve.
(g) Then said Jesus unto him, Avoid Satan. For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
(k) Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 4:11 (w) Then the devil left him; and lo! angels came nigh, and served to him.
(p) Then the fiend left him; and lo! angels came nigh, and served to him.
(t) ¶ Then the devil left him, and behold [lo] the angels came and ministered unto him.
(g) Then the devil left him; and behold, the Angels came, and ministered unto him.
(k) Then the devil leaveth him, and, behold, angels came and ministered unto him.
- 4:12 (w) But when Jesus had heard that John was taken, he went into Galilee.
(p) But when Jesus had heard that John was taken, he went into Galilee.
(t) ¶ When Jesus had heard that John was taken, he departed into Galilee,
(g) ¶ And when Jesus had heard that John was committed to prison, he returned into Galilee.
(k) ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;
- 4:13 (w) And the city of Nazareth left, he came, and dwelt in the city of Capernaum, beside the sea, in the ends of Zabulon and Nephthalim,
(p) And he left the city of Nazareth, and came, and dwelt in the city of Capernaum, beside the sea, in the coasts of Zabulon and Nephthalim,
(t) and left Nazareth, and went and dwelt in Capernaum, which is a city upon the sea, in the coasts of Zabulon and Nephthalim,
(g) And leaving Nazareth, went and dwelt in Capernaum, which is near the sea in the borders of Zabulon and Nephthalim,
(k) And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:
- 4:14 (w) that it should be fulfilled, that was said by Esaias, the prophet, saying,
(p) that it should be fulfilled, that was said by Esaias, the prophet, saying,

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- (t) to fulfill that which was spoken by Esaias the prophet, saying:
(g) That it might be fulfilled which was spoken by Isaiah the Prophet, saying,
(k) That it might be fulfilled which was spoken by Esaias the prophet, saying,
- 4:15 (w) The land of Zabulon and the land of Nephthalim, the way of the sea over Jordan, of Galilee of heathen men,
(p) The land of Zabulon and the land of Nephthalim, the way of the sea over Jordan, of Galilee of heathen men,
(t) [Behold] The land of Zabulon and Nephthalim, the way of the sea beyond Jordan, Galilee of the gentiles,
(g) The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Jordan, Galilee of the Gentiles;
(k) The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;
- 4:16 (w) the people that dwelt in darkneses saw great light, and while men sat in the country of the shadow of death, light is sprung to them.
(p) the people that walked in darkneses saw great light, and while men sat in the country of shadow of death, light arose to them.
(t) the people which sat in darkness, saw great light. And to them which sat in the region and shadow of death, light is begun to shine [sprung].
(g) The people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is risen up.
(k) The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
- 4:17 (w) From that time Jesus began to preach, and to say, Do ye penance, for the realm of heaven hath nighed.
(p) From that time Jesus began to preach, and say, Do ye penance, for the kingdom of heavens shall come nigh.
(t) ¶ From that time Jesus began to preach, and to say: Repent, for the kingdom of heaven is at hand.
(g) From that time Jesus began to preach, and to say, Amend your lives, for the kingdom of heaven is at hand.
(k) ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.
- 4:18 (w) Soothly Jesus, walking beside the sea of Galilee, saw two brethren, Simon, that is called Peter, and Andrew, his brother, sending a net into the sea; for they were fishers.
(p) And Jesus walked beside the sea of Galilee, and saw two brethren, Simon, that is called Peter, and Andrew, his brother, casting nets into the sea; for they were fishers.
(t) ¶ As Jesus walked by the sea of Galilee, he saw two brethren: Simon which was called Peter, and Andrew his brother, casting a net into the sea, for they were fishers,
(g) ¶ And Jesus walking by the sea of Galilee saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)
(k) ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.
- 4:19 (w) And he said to them, Come ye after me, and I shall make you to be made fishers of men.
(p) And he said to them, Come ye after me, and I shall make you to be made fishers of men.
(t) and he said unto them, follow me, and I will make you fishers of men.
(g) And he said unto them, Follow me, and I will make you fishers of men.
(k) And he saith unto them, Follow me, and I will make you fishers of men.
- 4:20 (w) And anon they left their nets, and followed him.
(p) And at once they left their nets, and followed him.
(t) And they straightway left their nets, and followed him.

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- (g) And they straightway leaving the nets, followed him.
(k) And they straightway left their nets, and followed him.
- 4:21 (w) And he going forth from that place, saw two other brethren, James of Zebedee, and John, his brother, in a ship with Zebedee, their father, amending their nets, and he called them.
(p) And he went forth from that place, and saw twain other brethren, James of Zebedee, and John, his brother, in a ship with Zebedee, their father, amending their nets, and he called them.
(t) ¶ And he went forth from thence, and saw other two brethren, James the son of Zebedee, and John his brother in the ship, with Zebedee their father, mending their nets, and called them.
(g) And when he was gone forth from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother in a ship with Zebedee their father, mending their nets, and he called them.
(k) And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.
- 4:22 (w) Soothly anon they left the nets and the father, and followed him.
(p) And at once they left the nets and the father, and followed him.
(t) And they without tarrying left the ship and their father and followed him.
(g) And they without tarrying, leaving the ship and their father, followed him.
(k) And they immediately left the ship and their father, and followed him.
- 4:23 (w) And Jesus went about all Galilee, teaching in the synagogues of them, and preaching the gospel of the kingdom, and healing all sorrow, *or ache*, and all sickness in the people.
(p) And Jesus went about all Galilee, teaching in the synagogues of them, and preaching the gospel of the kingdom, and healing every languor and each sickness among the people.
(t) ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healed [healing] all manner of sickness, and all manner diseases among the people.
(g) So Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sickness, and every disease among the people.
(k) ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
- 4:24 (w) And his fame went into all Syria; and they brought to him all *men* having evil, taken with diverse sores and torments, and them that had devils, and lunatic men, and men in the palsy, and he healed them.
(p) And his fame went into all Syria; and they brought to him all that were at mal-ease, and that were taken with diverse languors and torments, and them that had fiends, and lunatic men, and men in palsy, and he healed them.
(t) And his fame spread abroad throughout all Syria. And they brought unto him all sick people, that were taken with divers diseases and gripings, and them that were possessed with devils, and those which were lunatic, and those that had the palsy. And he healed them.
(g) And his fame spread abroad through all Syria; and they brought unto him all sick people, that were taken with divers diseases, and torments, and them that were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.
(k) And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.
- 4:25 (w) And there followed him many companies of Galilee, and of Decapolis, and of Jerusalem, and of Judaea, and of beyond Jordan.
(p) And there followed him much people of Galilee, and of Decapolis, and of Jerusalem, and of Judaea, and of beyond Jordan.

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(t) And there followed him a great number of people, from Galilee, and from the ten cities, and from Jerusalem, and from Jewry, and from the regions that lie beyond Jordan.

(g) And there followed him great multitudes out of Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

(k) And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

CHAPTER 5

- 5:1 (w) Jesus forsooth, seeing the companies, went up into an hill; and when he had sat, his disciples came nigh to him.
(p) And Jesus, seeing the people, went up into the hill; and when he was set, his disciples came to him.
(t) ¶ When he saw the people he went up into a mountain, and when he was set, his disciples came to him,
(g) And when he saw the multitude, he went up into a mountain; and when he was set, his disciples came to him.
(k) And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

- 5:2 (w) And he opened his mouth, and taught them, saying,
(p) And he opened his mouth, and taught them, and said,
(t) and he opened his mouth, and taught them saying:
(g) And he opened his mouth, and taught them, saying,
(k) And he opened his mouth, and taught them, saying,

- 5:3 (w) Blessed *be* the poor in spirit, for the kingdom of heaven is theirs.
(p) Blessed *be* poor *men* in spirit, for the kingdom of heavens is theirs.
(t) Blessed are the poor in spirit: for theirs is the kingdom of heaven.
(g) Blessed *are* the poor in spirit, for theirs is the kingdom of heaven.
(k) Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

- 5:4 (w) Blessed mild, for they shall wield the earth.
(p) Blessed *be* mild *men*, for they shall wield the earth.
(t) Blessed are they that mourn: for they shall be comforted.
(g) Blessed *are* they that mourn, for they shall be comforted.
(k) Blessed *are* they that mourn: for they shall be comforted.

- 5:5 (w) Blessed *be* they that mourn, for they shall be comforted.
(p) Blessed *be* they that mourn, for they shall be comforted.
(t) Blessed are the meek: for they shall inherit the earth.
(g) Blessed *are* the meek, for they shall inherit the earth.
(k) Blessed *are* the meek: for they shall inherit the earth.

- 5:6 (w) Blessed *be* they that hunger and thirst rightwiseness, for they shall be filled.
(p) Blessed *be* they that hunger and thirst rightwiseness, for they shall be fulfilled.
(t) Blessed are they which hunger and thirst for righteousness: for they shall be filled.
(g) Blessed *are* they which hunger and thirst for righteousness, for they shall be filled.
(k) Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

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- 5:7 (w) Blessed the merciful, for they shall get mercy.
(p) Blessed *be* merciful *men*, for they shall get mercy.
(t) Blessed are the merciful: for they shall obtain mercy.
(g) Blessed *are* the merciful, for they shall obtain mercy.
(k) Blessed *are* the merciful: for they shall obtain mercy.
- 5:8 (w) Blessed *be* they that be of clean heart, for they shall see God.
(p) Blessed *be* they that be of clean heart, for they shall see God.
(t) Blessed are the pure in heart: for they shall see God.
(g) Blessed *are* the pure in heart, for they shall see God.
(k) Blessed *are* the pure in heart: for they shall see God.
- 5:9 (w) Blessed the peaceable, for they shall be called the sons of God.
(p) Blessed *be* peaceable *men*, for they shall be called God's children.
(t) Blessed are the peacemakers [maintainers of peace]: for they shall be called the children of God.
(g) Blessed *are* the peacemakers, for they shall be called the children of God.
(k) Blessed *are* the peacemakers: for they shall be called the children of God.
- 5:10 (w) Blessed *be* they that suffer persecution for rightwiseness, for the kingdom of heaven is theirs.
(p) Blessed *be* they that suffer persecution for rightwiseness, for the kingdom of heavens is theirs.
(t) Blessed are they which suffer persecution for righteousness' sake: for theirs is the kingdom of heaven.
(g) Blessed *are* they which suffer persecution for righteousness sake, for theirs is the kingdom of heaven.
(k) Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 5:11 (w) Blessed be ye, when men shall curse you, and pursue you, and shall say all evil against you lying, for me.
(p) Blessed be ye, when men shall curse you, and shall pursue you, and shall say all evil against you lying, for me.
(t) Blessed are ye when men [shall] revile you, and persecute you, and shall falsely say all manner of evil sayings against you for my sake.
(g) Blessed are ye when men revile you, and persecute *you*, and say all manner of evil against you for my sake, falsely.
(k) Blessed *are* ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely {Gr. lying}, for my sake.
- 5:12 (w) Joy ye, and be ye glad full out, for your meed is plenteous in heavens; for so they have pursued the prophets also that were before you.
(p) Joy ye, and be ye glad, for your meed is plenteous in heavens; for so they have pursued the prophets also that were before you.
(t) Rejoice, and be glad, for great is your reward in heaven. For so persecuted they the prophets which were before your days.
(g) Rejoice and be glad, for great is your reward in heaven; for so persecuted they the Prophets which were before you.
(k) Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- 5:13 (w) Ye be salt of the earth; that if the salt shall vanish away, wherein shall it be salted? To nothing it is worth over, but that it be cast out, and be defouled of men.
(p) Ye be salt of the earth; that if the salt vanish away, wherein shall it be salted? To nothing it is worth over, but that it be cast out, and be defouled of men.

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- (t) ¶ Ye are the salt of the earth: but and if the salt have lost her saltiness [be once unsavory], what can be salted therewith? It is thence forth good for nothing, but to be cast out [at the doors], and to be trodden under foot of men [that men tread it under feet].
- (g) Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- (k) ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 5:14 (w) Ye be the light of the world; a city set on an hill may not be hid;
(p) Ye be light of the world; a city set on an hill may not be hid;
(t) Ye are the light of the world. A city that is set on an hill, can not be hid,
(g) Ye are the light of the world. A city that is set on a hill, cannot be hid.
(k) Ye are the light of the world. A city that is set on an hill cannot be hid.
- 5:15 (w) neither *men* tend a lantern, and put it under a bushel, but on a candlestick, that it give light to all that be in the house.
(p) nor men tendeth a lantern, and putteth it under a bushel, but on a candlestick, that it give light to all that be in the house.
(t) neither do men light a candle and put it under a bushel, but on a candlestick, and it lighteth all that [them which] are in the house.
(g) Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.
(k) Neither do men light a candle, and put it under a bushel {the word in the original signifieth a measure containing about a pint less than a peck}, but on a candlestick; and it giveth light unto all that are in the house.
- 5:16 (w) So shine your light before men, that they see your good works, and glorify your Father that is in heavens.
(p) So shine your light before men, that they see your good works, and glorify your Father that is in heavens.
(t) Let [See that] your light so shine before men, that they may see your good works, and glorify your father which is in heaven.
(g) Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
(k) Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- 5:17 (w) Do not ye guess, *or deem*, that I came to undo, *or destroy*, the law, or the prophets; I came not to destroy, *or undo*, but to fulfill.
(p) Do not ye deem, that I came to undo the law, or the prophets; I came not to undo the law, but to fulfill.
(t) ¶ Think not [Ye shall not think] that I am come to destroy [disannul] the law, or the prophets: no I am not come to destroy [disannul] them, but to fulfill them.
(g) Think not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to fulfill them.
(k) ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- 5:18 (w) Forsooth I say to you, till heaven and earth pass, one i, *that is the least letter*, or one tittle shall not pass from the law, till all things be done.
(p) Forsooth I say to you, till heaven and earth pass, one letter or one tittle shall not pass from the law, till all things be done.
(t) For truly I say unto you, till heaven and earth perish, one jot, or one tittle of the law shall not escape, till all be fulfilled.
(g) For truly I say unto you, Till heaven and earth perish, one jot or one tittle of the Law shall not escape, till all things be fulfilled.

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

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

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

(t) ¶ Whosoever breaketh one of these least commandments, and teacheth [shall teach] men so, he shall be called the least in the kingdom of heaven. But whosoever observeth and teacheth [shall observe and teach them], the same [that person], shall be called great in the kingdom of heaven.

(g) Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall observe and teach *them*, the same shall be called great in the kingdom of heaven.

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

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

(p) And I say to you, that but your rightwiseness be more plenteous than of scribes and of Pharisees, ye shall not enter into the kingdom of heavens.

(t) ¶ For I say unto you except your righteousness exceed the righteousness of the scribes and Pharisees, ye can not enter into the kingdom of heaven.

(g) For I say unto you, except your righteousness exceed the *righteousness* of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.

(k) For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

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

(p) Ye have heard that it was said to old men, Thou shalt not slay; and he that slayeth, shall be guilty to the doom.

(t) ¶ Ye have heard how it was said unto them of the old time: Thou shalt not kill. For whosoever killeth [Whosoever shall kill], shall be in danger of judgment.

(g) Ye have heard that it was said unto them of the old time, Thou shalt not kill; for whosoever killeth shall be culpable of judgment.

(k) ¶ Ye have heard that it was said by them {or, to them} of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

5:22 (w) But I say to you, that ever-each that is wroth to his brother, shall be guilty of doom; forsooth he that shall say to his brother, Raca, *that is, a word of scorn*, shall be guilty of council; soothly he that shall say, Fool, *that is, a word of despising*, shall be guilty of the fire of hell.

(p) But I say to you, that each man that is wroth to his brother, shall be guilty to doom; and he that saith to his brother, Fie! shall be guilty to the council; but he that saith Fool, shall be guilty to the fire of hell.

(t) But I say unto you, whosoever is angry with his brother, shall be in danger of judgment. Whosoever sayeth [shall say] unto his brother Raca, shall be in danger of a council. But whosoever sayeth [shall say unto his brother] thou fool, shall be in danger of hell fire.

(g) But I say unto you, whosoever is angry with his brother unadvisedly, shall be culpable of judgment. And whosoever saith unto his brother, Raca, shall be worthy to be punished by the Council. And whosoever shall say, Fool, shall be worthy to be punished with hell fire.

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- (k) But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca {that is, Vain fellow}, shall be in danger of the council: but whosoever shall say, *Thou* fool, shall be in danger of hell fire.
- 5:23 (w) Therefore if thou offerest thy gift at the altar, and there bethinkest, that thy brother hath something against thee,
(p) Therefore if thou offerest thy gift at the altar, and there thou bethinkest, that thy brother hath somewhat against thee,
(t) ¶ Therefore when thou offerest thy gift at the altar, and there rememberest that thy brother hath aught [any thing] against thee:
(g) If then thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,
(k) Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;
- 5:24 (w) leave there thy gift before the altar, and go first to be reconciled to thy brother, and then thou shalt come, and shalt offer thy gift.
(p) leave there thy gift before the altar, and go first to be reconciled to thy brother, and then thou shalt come, and shalt offer thy gift.
(t) leave there thine offering before the altar, and go thy way first and be reconciled [reconcile thyself] to thy brother, and then come and offer thy gift.
(g) Leave there thy offering before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
(k) Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
- 5:25 (w) Be thou consenting to thine adversary soon, while thou art in the way with him, lest peradventure thine adversary take thee to the judge, and the judge take thee to the minister, and thou be sent into prison.
(p) Be thou consenting to thine adversary soon, while thou art in the way with him, lest peradventure thine adversary take thee to the doomsman, and the doomsman take thee to the minister, and thou be sent into prison.
(t) ¶ Agree with thine adversary quickly [at once], whiles thou art in the way with him, lest that [thine] adversary deliver thee to the judge, and the judge deliver thee to the minister, and then thou be cast into prison.
(g) Agree with thine adversary quickly, whiles thou art in the way with him, lest thine adversary deliver thee to the Judge, and the Judge deliver thee to the Sergeant, and thou be cast into prison.
(k) Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
- 5:26 (w) Truly I say to thee, Thou shalt not go thence, till thou yield the last farthing.
(p) Truly I say to thee, Thou shalt not go out from thence, till thou yield the last farthing.
(t) I say unto thee verily: thou shalt not come out thence till thou have paid the utmost farthing.
(g) Verily I say unto thee, thou shalt not come out thence, till thou hast paid the utmost farthing.
(k) Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
- 5:27 (w) Ye have heard that it was said to old men, Thou shalt not do lechery.
(p) Ye have heard that it was said to old men, Thou shalt not do lechery.
(t) ¶ Ye have heard how it was said to them of old time, thou shalt not commit adultery.
(g) ¶ Ye have heard that it was said to them of old time, Thou shalt not commit adultery.
(k) ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
- 5:28 (w) But I say to you, that every man that seeth a woman for to covet her, now he hath done lechery with her in his heart.
(p) But I say to you, that every man that seeth a woman to covet her, hath now done lechery by her in his heart.

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(t) But I say unto you, that whosoever looketh on [eyeth] a wife, lusting after her, hath committed adultery with her already in his heart.

(g) But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

(k) But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

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

(p) That if thy right eye cause thee to stumble, pull it out, and cast *it* from thee; for it speedeth to thee, that one of thy members perish, than that all thy body go into hell.

(t) ¶ Wherefore if thy right eye offend thee, pluck him out, and cast him from thee. Better it is for thee, that one of thy members perish than that thy whole body should be cast into hell.

(g) Wherefore if thy right eye cause thee to offend, pluck it out and cast it from thee; for better it is for thee, that one of thy members perish, than that thy whole body should be cast into hell.

(k) And if thy right eye offend {or, do cause thee to offend} thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

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

(p) And if thy right hand cause thee to stumble, cut it away, and cast from thee; for it speedeth to thee that one of thy members perish, than that all thy body go into hell.

(t) Also if thy right hand offend thee, cut him off and cast him from thee. Better it is that one of thy members perish, than that all thy body should, be cast in to hell.

(g) Also if thy right hand make thee to offend, cut it off, and cast it from thee; for better it is for thee, that one of thy members perish, than that thy whole body should be cast into hell.

(k) And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

5:31 (w) Forsooth it is said, Whoever shall leave his wife, give he to her a libel, *that is, a little book of forsaking*.

(p) And it hath been said, Whoever leaveth his wife, give he to her a bill of forsaking.

(t) ¶ It is said, whosoever put away his wife, let him give her a testimonial of the [her] divorcement.

(g) It hath been said also, Whosoever shall put away his wife, let him give her a testimonial of divorcement.

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

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

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

(t) But I say unto you: whosoever put away his wife, (except it be for fornication) causeth her to break matrimony. And whosoever marrieth her that is divorced, breaketh wedlock.

(g) But I say unto you, whosoever shall put away his wife (except it be for fornication) causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.

(k) But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

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

(p) Again ye have heard, that it was said to old men, Thou shalt not forswear, but thou shalt yield thine oaths to the Lord.

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- (t) ¶ Again ye have heard, how it was said to them of old time, thou shalt not forswear thyself, but shalt perform thine oath to God.
- (g) Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform thine oaths to the Lord.
- (k) Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
- 5:34 (w) Forsooth I say to you, to not swear on all manner; neither by heaven, for it is the throne of God;
(p) But I say to you, that ye swear not for any thing; neither by heaven, for it is the throne of God;
(t) But I say unto you swear not at all: neither by heaven, for it is God's seat:
(g) But I say unto you, Swear not at all, neither by heaven, for it is the throne of God;
(k) But I say unto you, Swear not at all; neither by heaven; for it is God's throne:
- 5:35 (w) neither by the earth, for it is the stool of his feet; neither by Jerusalem, for it is the city of the great king;
(p) neither by the earth, for it is the stool of his feet; neither by Jerusalem, for it is the city of a great king;
(t) nor yet by the earth, for it is his footstool: Neither by Jerusalem, for it is the city of that [the] great king:
(g) Nor yet by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King.
(k) ¶ Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.
- 5:36 (w) neither thou shalt swear by thine head, for thou mayest not make one hair white, or black;
(p) neither thou shalt swear by thine head, for thou mayest not make one hair white, or black;
(t) neither shalt thou swear by thy head, because thou canst not make one white hair [hair white], or black:
(g) Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
(k) Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
- 5:37 (w) but your word be Yea, yea; Nay, nay; and that that is more than these, is of evil.
(p) but be your word, Yea, yea; Nay, nay; and that that is more than these, is of evil.
(t) But your communication shall be, yea, yea: nay nay. For whatsoever is more than that, cometh of evil.
(g) But let your communication be Yea, yea; Nay, nay. For whatsoever *is* more than these, cometh of evil.
(k) But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.
- 5:38 (w) Ye have heard that it hath been said, Eye for eye, and tooth for tooth.
(p) Ye have heard that it hath been said, Eye for eye, and tooth for tooth.
(t) ¶ Ye have heard how it is said, an eye for an eye: a tooth for a tooth.
(g) ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.
(k) ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
- 5:39 (w) But I say to you, to not against-stand evil; but if any shall smite thee on the right cheek, give to him also the tother;
(p) But I say to you, that ye against-stand not an evil *man*; but if any smite thee in the right cheek, show to him also the other;
(t) But I say to [unto] you, that ye resist [withstand] not wrong. But whosoever [if a man] give thee a blow on thy right cheek, turn to him the other.
(g) But I say unto you, Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.
(k) But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

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- 5:40 (w) and to him that will strive with thee in doom, and take away thy coat, leave thou to him and thine over-cloth;
(p) and to him that will strive with thee in doom, and take away thy coat, leave to him also thy mantle;
(t) And if any man will sue thee at the law, and take away thy coat [thy coat from thee], let him have thy cloak also.
(g) And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
(k) And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.
- 5:41 (w) and whoever constrain thee a thousand paces, go thou with him other two.
(p) and whoever constraineth thee a thousand paces, go thou with him other twain.
(t) And whosoever will compel thee to go a mile, go with him twain.
(g) And whosoever will compel thee *to go* a mile, go with him twain.
(k) And whosoever shall compel thee to go a mile, go with him twain.
- 5:42 (w) Forsooth give to him that asketh of thee, and turn thou not away from him that will borrow of thee.
(p) Give thou to him that asketh of thee, and turn thou not away from him that will borrow of thee.
(t) Give to him that asketh: and from him that would borrow turn not away.
(g) Give to him that asketh, and from him that would borrow of thee, turn not away.
(k) Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- 5:43 (w) Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy.
(p) Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy.
(t) ¶ Ye have heard how it is said: thou shalt love thine neighbor, and hate thine enemy.
(g) Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.
(k) ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
- 5:44 (w) But I say to you, love ye your enemies, do ye well to them that hate you, and pray ye for *men* pursuing, and falsely challenging you;
(p) But I say to you, love ye your enemies, do ye well to them that hate you, and pray ye for them that pursue, and slander you;
(t) But I say unto you, love your enemies. Bless them that curse you. Do good to them that hate you. Pray for them which do you wrong, and persecute you,
(g) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which hurt you, and persecute you,
(k) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- 5:45 (w) that ye be the sons of your Father that is in heavens, that maketh his sun to rise on good and on evil *men*, and raineth on just men and unjust.
(p) that ye be the sons of your Father that is in heavens, that maketh his sun to rise upon good men and evil, and raineth on just men and unjust.
(t) that ye may be the children of your father that is in heaven [heavenly father]: for he maketh his sun to arise, on the evil, and on the good, and sendeth his rain on the just and [on the] unjust.
(g) That ye may be the children of your Father that is in heaven; for he maketh his sun to arise on the evil and the good, and sendeth rain on the just and unjust.
(k) That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
- 5:46 (w) For if ye love them that love you, what meed shall ye have? whether the publicans do not this thing?

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- (p) For if ye love them that love you, what meed shall ye have? whether publicans do not this thing?
(t) For if ye [shall] love them, which love you: what reward shall ye have? Do not the publicans even so?
(g) For if ye love them, which love you, what reward shall you have? Do not the Publicans even the same?
(k) For if ye love them which love you, what reward have ye? do not even the publicans the same?
- 5:47 (w) And if ye greet, *or salute*, your brethren only, what moreover shall ye do? whether and pagans do not this thing?
(p) And if ye greet your brethren only, what shall ye do more? do not heathen men this?
(t) And if ye be friendly to your brethren only: what singular thing do ye? Do not the publicans likewise?
(g) And if ye be friendly to your brethren only, what singular thing do ye? Do not even the Publicans likewise?
(k) And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?
- 5:48 (w) Therefore be ye perfect, as your heavenly Father is perfect.
(p) Therefore be ye perfect, as your heavenly Father is perfect.
(t) Ye shall therefore be perfect, even as your father which is in heaven [heavenly father] is perfect.
(g) Ye shall therefore be perfect, as your Father which is in heaven, is perfect.
(k) Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER 6

- 6:1 (w) Take heed, that ye do not your rightwiseness before men, to be seen of them, else ye shall not have meed of your Father which is in heavens.
(p) Take heed, that ye do not your rightwiseness before men, to be seen of them, else ye shall have no meed at your Father that is in heavens.
(t) ¶ Take heed to your alms. That ye give it not in the sight of men, to the intent that ye would be seen of them. Or else ye get no reward of your father which is in heaven.
(g) Take heed that ye give not your alms before men to be seen of them, or else ye shall have no reward of your Father which is in heaven.
(k) Take heed that ye do not your alms {or, righteousness} before men, to be seen of them: otherwise ye have no reward of {or, with} your Father which is in heaven.
- 6:2 (w) Therefore when thou doest alms, do not thou sing before thee with a trump, as hypocrites do in synagogues and streets, that they be made worshipful of men; soothly I say to you, they have received their meed.
(p) Therefore when thou doest alms, do not thou trumpet before thee, as hypocrites do in synagogues and streets, that they be worshipped of men; soothly I say to you, they have received their meed.
(t) Whensoever therefore thou givest thine alms, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the synagogues, and in the streets, for to be praised of men. Verily I say unto you, they have their reward.
(g) Therefore when thou givest thine alms, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagogues and in the streets, to be praised of men. Verily I say unto you, they have their reward.
(k) Therefore when thou doest thine alms, do not sound a trumpet {or, cause not a trumpet to be sounded} before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
- 6:3 (w) But when thou doest alms, know not thy left hand what thy right hand doeth,
(p) But when thou doest alms, know not thy left hand what thy right hand doeth,
(t) But when thou doest thine alms, let not thy left hand know, what thy right hand doeth,
(g) But when thou doest thine alms, let not thy left hand know what thy right hand doeth,
(k) But when thou doest alms, let not thy left hand know what thy right hand doeth:

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- 6:4 (w) that thine alms be in huddles, and thy Father that seeth in huddles, shall yield to thee.
(p) that thine alms be in huddles, and thy Father that seeth in huddles, shall requite thee.
(t) that thine alms may be secret, and thy father which seeith in secret, shall reward thee openly.
(g) That thine alms may be in secret, and thy Father that seeth in secret, he will reward thee openly.
(k) That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.
- 6:5 (w) And when ye pray, ye shall not be as hypocrites, that love to pray standing in synagogues and in corners of streets, that they be seen of men; truly I say to you, they have received their meed.
(p) And when ye pray, ye shall not be as hypocrites, that love to pray standing in synagogues and corners of streets, to be seen of men; truly I say to you, they have received their meed.
(t) ¶ And when thou prayest, thou shalt not be as the hypocrites are. For they love to stand and pray in the synagogues, and in the corners of the streets, because they would be seen of men. Verily I say unto you, they have their reward.
(g) And when thou prayest, be not as the hypocrites; for they love to stand and pray in the Synagogues, and in the corners of the streets, because they would be seen of men. Verily I say unto you, they have their reward.
(k) ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
- 6:6 (w) But when thou shalt pray, enter into thy bedchamber, and when the door is shut, pray thy Father in huddles, and thy Father that seeth in huddles, shall yield to thee.
(p) But when thou shalt pray, enter into thy bedchamber, and when the door is shut, pray thy Father in huddles, and thy Father that seeth in huddles, shall yield to thee.
(t) But when thou prayest, enter into thy chamber, and shut thy door to thee, and pray to thy father which is in secret: and thy father which seeith in secret, shall reward thee openly.
(g) But when thou prayest, enter into thy chamber, and when thou hast shut thy door, pray unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.
(k) But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- 6:7 (w) But in praying do not ye speak much, as heathen men do, for they guess that they be heard in their much speech.
(p) But in praying do not ye speak much, as heathen men do, for they guess that they be heard in their much speech.
(t) ¶ And [But] when ye pray, babble not much, as the heathen [gentiles] do: for they think that they shall be heard, for their much babbling's sake.
(g) Also when ye pray, use no vain repetitions as the Heathen, for they think to be heard for their much babbling.
(k) But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
- 6:8 (w) Therefore do not ye be made like to them, for your Father knoweth what is needful to you, before that ye ask him.
(p) Therefore do not ye be made like to them, for your Father knoweth what is need to you, before that ye ask him.
(t) Be ye not like them therefore. For your father knoweth whereof ye have need, before ye ask of him. After this manner therefore pray ye.
(g) Be ye not like them therefore; for your Father knoweth whereof ye have need, before ye ask of him.
(k) Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
- 6:9 (w) And thus ye shall pray, Our Father that art in heavens, hallowed be thy name;
(p) And thus ye shall pray, Our Father that art in heavens, hallowed be thy name;
(t) ¶ O our father, which art in heaven hallowed be thy name.

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- (g) After this manner therefore pray ye, Our father which art in heaven, hallowed be thy Name.
(k) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
- 6:10 (w) thy will be done as in heaven and in earth/be thy will done as in heaven so in earth;
(p) thy kingdom come to; be thy will done in earth as it is in heaven;
(t) Let thy kingdom come. Thy will be fulfilled, as well in earth, as it is in heaven.
(g) Thy Kingdom come. Thy will be done even in earth, as *it is* in heaven.
(k) Thy kingdom come. Thy will be done in earth, as it is in heaven.
- 6:11 (w) give to us this day our each day's bread;
(p) give to us this day our each day's bread;
(t) Give us this day our daily bread.
(g) Give us this day our daily bread.
(k) Give us this day our daily bread.
- 6:12 (w) and forgive to us our debts, as we forgive to our debtors;
(p) and forgive to us our debts, as we forgive to our debtors;
(t) And forgive us our trespasses, even as we forgive our trespassers [them which trespass us].
(g) And forgive us our debts, as we also forgive our debtors.
(k) And forgive us our debts, as we forgive our debtors.
- 6:13 (w) and lead us not into temptation, but deliver us from evil. Amen.
(p) and lead us not into temptation, but deliver us from evil. Amen.
(t) And lead us not into temptation: but deliver us from evil, for thine is the kingdom and the power, and the glory for ever. Amen.
(g) And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen.
(k) And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
- 6:14 (w) Forsooth if ye shall forgive to men their sins, and your heavenly Father shall forgive to you your sins.
(p) For if ye forgive to men their sins, your heavenly Father shall forgive to you your trespasses.
(t) For and if ye shall forgive other men their trespasses, your heavenly father [father in heaven] shall also forgive you.
(g) For if ye do forgive men their trespasses, your heavenly Father will also forgive you.
(k) For if ye forgive men their trespasses, your heavenly Father will also forgive you:
- 6:15 (w) Soothly if ye forgive not to men the sins of them, neither your Father shall forgive to you your sins.
(p) Soothly if ye forgive not to men, neither your Father shall forgive to you your sins.
(t) But and ye will not forgive men their trespasses, no more shall, your father forgive your trespasses.
(g) But if ye do not forgive men their trespasses, no more will your Father forgive *you* your trespasses.
(k) But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
- 6:16 (w) But when ye fast, do not ye be made as hypocrites sorrowful, for they put their faces out of *natural* terms, that they seem fasting to men; truly I say to you, they have received their meed.
(p) But when ye fast, do not ye be made as hypocrites sorrowful, for they deface themselves, to seem fasting to men; truly I say to you, they have received their meed.

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- (t) ¶ Moreover when ye fast, be not sad as the hypocrites are. For they disfigure their faces, that they might be seen of men how [that it might appear unto men that] they fast. Verily I say unto you, they have their reward.
- (g) Moreover, when ye fast, look not sour as the hypocrites, for they disfigure their faces, that they might seem unto men to fast. Verily I say unto you, that they have their reward.
- (k) ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
- 6:17 (w) But when thou fastest, anoint thine head, and wash thy face,
(p) But when thou fastest, anoint thine head, and wash thy face,
(t) But thou when thou fastest, anoint thine head, and wash thy face,
(g) But when thou fastest, anoint thine head, and wash thy face,
(k) But thou, when thou fastest, anoint thine head, and wash thy face;
- 6:18 (w) that thou be not seen fasting to men, but to thy Father that is in huddles, and thy Father that seeth in huddles, shall yield to thee.
(p) that thou be not seen fasting to men, but to thy Father that is in huddles, and thy Father that seeth in privy, shall yield to thee.
(t) that it appear not unto men how that thou fastest: but unto thy father which is in secret: and thy father which seeith in secret, shall reward thee openly.
(g) That thou seem not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, will reward thee openly.
(k) That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.
- 6:19 (w) Do not ye treasure to you treasures here in earth, where rust and moth destroyeth, and where thieves delve out and steal;
(p) Do not ye treasure to you treasures in earth, where rust and moth destroyeth, and where thieves delve out and steal;
(t) ¶ See that ye gather you not treasure upon the [Gather not treasure together on] earth, where rust and moths corrupt, and where thieves break through and steal.
(g) ¶ Lay not up treasures for yourselves upon the earth, where the moth and canker corrupt, and where thieves dig through and steal.
(k) ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
- 6:20 (w) but treasure to you treasures in heaven, where neither rust nor moth destroyeth, and where thieves delve not out, nor steal.
(p) but gather to you treasures in heaven, where neither rust nor moth destroyeth, and where thieves delve not out, nor steal.
(t) But gather ye treasures together in heaven, where neither rust, nor yet moths corrupt: and where thieves neither break up, nor yet steal.
(g) But lay up treasures for yourselves in heaven, where neither the moth nor canker corrupteth, and where thieves neither dig through nor steal.
(k) But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
- 6:21 (w) For where thy treasure is, there also thine heart is.
(p) For where thy treasure is, there also thine heart is.
(t) For wheresoever your treasure is, there will your hearts be [are your hearts] also.

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(g) For where your treasure is, there will your heart be also.

(k) For where your treasure is, there will your heart be also.

- 6:22 (w) The lantern of thy body is thine eye; if thine eye be simple, all thy body shall be light-full;
(p) The lantern of thy body is thine eye; if thine eye be simple, all thy body shall be light-full;
(t) ¶ The light of the [thy] body is thine eye. Wherefore if thine eye be single, all thy body shall be [is] full of light.
(g) ¶ The light of the body is the eye; if then thine eye be single, thy whole body shall be light.
(k) The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
- 6:23 (w) but if thine eye be wayward, all thy body shall be dark-full. Therefore if the light that is in thee be darkness, how great shall those darknesses be?
(p) but if thine eye be wayward, all thy body shall be dark. If then the light that is in thee be darknesses, how great shall those darknesses be?
(t) But and if thine eye be wicked, then all thy body shall be [is all thy body] full of darkness. Wherefore if the light that is in thee, be darkness: how great is that darkness?
(g) But if thine eye be wicked, then all thy body shall be dark. Wherefore if the light that is in thee, be darkness, how great is that darkness?
(k) But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
- 6:24 (w) No man may serve two lords, for either he shall hate the one, and love the other; or he shall sustain the one, and despise the other. Ye be not able to serve God and riches.
(p) No man may serve two lords, for either he shall hate the one, and love the other; either he shall sustain the one, and despise the other. Ye be not able to serve God and riches.
(t) ¶ No man can serve two masters. For either he shall hate the one, and love the other: or else he shall lean to the one, and despise the other. Ye can not serve God and mammon.
(g) No man can serve two masters; for either he shall hate the one, and love the other, or else he shall lean to the one, and despise the other. Ye cannot serve God and riches.
(k) ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- 6:25 (w) Therefore I say to you, that ye be not busy to your life, what ye shall eat; or to your body, with what ye shall be clad. Whether the life is not more than meat, and the body more than cloth?
(p) Therefore I say to you, that ye be not busy to your life, what ye shall eat; nor to your body, with what ye shall be clothed. Whether life is not more than meat, and the body more than the cloak?
(t) Therefore I say unto you, be not careful for your life what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on [raiment ye shall wear]. Is not the life more worth than meat? and the body more of value than raiment?
(g) Therefore I say unto you, be not careful for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more worth than meat? And the body than raiment?
(k) Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
- 6:26 (w) Behold ye the fowls of the air, for they sow not, neither reap, nor gather into barns; and your Father of heaven feedeth them. Whether ye be not more worth than they?
(p) Behold ye the fowls of the air, for they sow not, neither reap, neither gather into barns; and your Father of heaven feedeth them. Whether ye be not more worthy than they?
(t) Behold the fowls of the air: for they sow not, neither reap, nor yet carry into the barns, and yet your heavenly father feedeth them. Are ye not much better than they?

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- (g) Behold the fowls of the heaven, for they sow not, neither reap, nor carry into the barns, yet your heavenly Father feedeth them. Are ye not much better than they?
- (k) Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
- 6:27 (w) Soothly who of you by thinking may add to his stature one cubit?
(p) But who of you thinking may put to his stature one cubit?
(t) ¶ Which of you (though he took thought therefor) could put one cubit unto his stature?
(g) Which of you by taking care is able to add one cubit unto his stature?
(k) Which of you by taking thought can add one cubit unto his stature?
- 6:28 (w) And of clothing what be ye busy? Behold the lilies of the field, how they wax. They travail not, neither they spin;
(p) And of clothing what be ye busy? Behold the lilies of the field, how they wax. They travail not, neither they spin;
(t) And why care ye then for raiment? Consider [Behold] the lilies of the field, how they grow. They labor not, neither spin.
(g) And why care ye for raiment? Learn how the Lilies of the field do grow; they are not wearied, neither spin;
(k) And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
- 6:29 (w) and I say to you, that Solomon in all his glory was not covered as one of these.
(p) and I say to you, that Solomon in all his glory was not covered as one of these.
(t) And yet for all that I say unto you, that even Solomon in all his royalty, was not arrayed like unto one of these.
(g) Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.
(k) And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
- 6:30 (w) And if God clotheth thus the hay of the field, that to day is, and to morrow is sent into the furnace, how much more you of little faith?
(p) And if God clotheth thus the hay of the field, that to day is, and to morrow is cast into an oven, how much more you of little faith?
(t) ¶ Wherefore if God so clothe the grass, which is today in the field, and tomorrow shall be cast into the furnace: shall he not much more do the same unto you, o ye of little faith?
(g) Wherefore if God so clothe the grass of the field which is today, and tomorrow is cast into the oven, shall he not do much more unto you, O ye of little faith?
(k) Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
- 6:31 (w) Therefore do not ye be busy, saying, What shall we eat? or, What shall we drink? or, With what shall we be covered?
(p) Therefore do not ye be busy, saying, What shall we eat? or, What shall we drink? or, With what thing shall we be covered?
(t) ¶ Therefore take no thought saying: what shall we eat, or what shall we drink, or wherewith shall we be clothed?
(g) Therefore take no thought, saying, What shall we eat? Or what shall we drink? Or wherewith shall we be clothed?
(k) Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
- 6:32 (w) For heathen men seek all these things; and your Father knoweth, that ye have need to all these things.
(p) For heathen men seek all these things; and your Father knoweth, that ye have need to all these things.
(t) After all these things seek the gentiles. For your heavenly father knoweth that ye have need of all these things.
(g) (For after all these things seek the Gentiles) for your heavenly Father knoweth that ye have need of all these things.

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- (k) (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.
- 6:33 (w) Therefore seek ye first the kingdom of God, and his rightwiseness, and all these things shall be cast to you.
(p) Therefore seek ye first the kingdom of God, and his rightwiseness, and all these things shall be cast to you.
(t) But rather seek ye first the kingdom of heaven, and the righteousness thereof, and all these things shall be ministered unto you.
(g) But seek ye first the kingdom of God, and his righteousness, and all these things shall be ministered unto you.
(k) But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
- 6:34 (w) Therefore do not ye be busy into the morrow, for the morrow shall be busy to itself; for it sufficeth to the day his own malice.
(p) Therefore do not ye be busy into the morrow, for the morrow shall be busy to itself; for it sufficeth to the day his own malice.
(t) ¶ Care not then for the morrow, but let the morrow care for itself: for the day present hath ever enough of his own trouble. [Care not therefore for the day following. For the day following shall care for itself. Each days trouble is sufficient for the same self day].
(g) Care not then for the morrow, for the morrow shall care for itself. The day hath enough with his own grief.
(k) Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER 7

- 7:1 (w) Do not ye deem, that ye be not deemed;
(p) Do not ye deem, that ye be not deemed;
(t) ¶ Judge not that ye be not [lest ye be] judged.
(g) Judge not, that ye be not judged.
(k) Judge not, that ye be not judged.
- 7:2 (w) for in what doom ye deem, ye shall be deemed, and in what measure ye mete, it shall be meted again to you.
(p) for in what doom ye deem, ye shall be deemed, and in what measure ye mete, it shall be meted again to you.
(t) For as ye judge, so shall ye be judged. And with what measure ye mete, with the same shall it be measured to you again.
(g) For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again.
(k) For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
- 7:3 (w) But what seest thou a little mote in the eye of thy brother, and seest not a beam in thine own eye?
(p) But what seest thou a little mote in the eye of thy brother, and seest not a beam in thine own eye?
(t) Why seest thou a mote in thy brother's eye, and perceivest not the beam that is in thine own eye?
(g) And why seest thou the mote, that is in thy brother's eye, and perceivest not the beam that is in thine own eye?
(k) And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
- 7:4 (w) Or how sayest thou to thy brother, Brother, suffer that I cast out a mote from thine eye, and lo! a beam is in thine own eye?

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- (p) Or how sayest thou to thy brother, Brother, suffer I shall do out a mote from thine eye, and lo! a beam is in thine own eye?
- (t) Or why sayest thou to thy brother: suffer me to pluck out the [a] mote out of thine eye, and behold a beam is in thine own eye.
- (g) Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beam is in thine own eye?
- (k) Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?
- 7:5 (w) Hypocrite, cast out first the beam of thine eye, and then thou shalt see to cast out the fescue of the eye of thy brother.
- (p) Hypocrite, first do out the beam of thine eye/do thou out first the beam of thine own eye, and then thou shalt see to do out the mote of the eye of thy brother.
- (t) Hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to pluck out the mote out of thy brother's eye.
- (g) Hypocrite, first cast out that beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- (k) Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- 7:6 (w) Do not ye give holy things to hounds, neither cast ye your margarites before swine, lest peradventure they defoul them with their feet, and *the hounds* be turned, and tear you all to pieces.
- (p) Do not ye give holy thing to hounds, neither cast ye your margarites before swine, lest peradventure they defoul them with their feet, and *the hounds* be turned, and tear you all to pieces.
- (t) ¶ Give not that which is holy to dogs, neither cast ye your pearls before swine, lest they tread them under their feet, and the other turn again and all to rent you.
- (g) ¶ Give ye not that which is holy to dogs, neither cast ye your pearls before swine, lest they tread them under their feet, and turning again, all to rent you.
- (k) ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
- 7:7 (w) Ask ye, and it shall be given to you; seek ye, and ye shall find; knock ye, and it shall be opened to you.
- (p) Ask ye, and it shall be given to you; seek ye, and ye shall find; knock ye, and it shall be opened to you.
- (t) ¶ Ask and it shall be given you: Seek and ye shall find, knock and it shall be opened unto you.
- (g) ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
- (k) ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
- 7:8 (w) For each that asketh, taketh; and he that seeketh, findeth; and it shall be opened to him, that knocketh.
- (p) For each that asketh, taketh; and he that seeketh, findeth; and it shall be opened to him, that knocketh.
- (t) For whosoever asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened.
- (g) For whosoever asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.
- (k) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 7:9 (w) Or who of you is a man, whom if his son ask bread, whether he will take him a stone?
- (p) What man of you is, that if his son ask him bread, whether he will take him a stone?
- (t) Is there any man among you which if his son asked him bread, would offer him a stone? [would proffer his son a stone if he asked him bread?]
- (g) For what man is there among you, which if his son ask him bread, would give him a stone?
- (k) Or what man is there of you, whom if his son ask bread, will he give him a stone?

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- 7:10 (w) Or if he shall ask a fish, whether he shall give to him a serpent?
(p) Or if he ask fish, whether he will give him an adder?
(t) Or if he asked fish, would he proffer him a serpent?
(g) Or if he ask fish, will he give him a serpent?
(k) Or if he ask a fish, will he give him a serpent?
- 7:11 (w) Therefore if ye, when ye be evil men, know how to give good gifts to your sons, how much more your Father that is in heavens shall give good things to men that ask him?
(p) Therefore if ye, when ye be evil men, know how to give good gifts to your sons, how much more your Father that is in heavens shall give good things to men that ask him?
(t) If ye then which are evil, can give to your children good gifts: how much more shall your father, which is in heaven, give good things, to them that ask [of] him?
(g) If ye then, which are evil, can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that ask him?
(k) If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
- 7:12 (w) Therefore all things, whatever things ye will that men do to you, and do ye to them, for this is the law and the prophets.
(p) Therefore all things, whatever things ye will that men do to you, do ye to them, for this is the law and the prophets.
(t) ¶ Therefore whatsoever ye would that men should do to you, even so do ye to them. This is the law and the prophets.
(g) Therefore whatsoever ye would that men should do to you, even so do ye to them, for this is the Law and the Prophets.
(k) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
- 7:13 (w) Enter ye by the strait gate; for the gate is broad, and the way that leadeth to perdition, *either damnation*, is large, and many be that enter by it.
(p) Enter ye by the strait gate; for the gate that leadeth to perdition is large, and the way *is* broad, and there be many that enter by it.
(t) ¶ Enter in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction: and many there be, which go in thereat.
(g) ¶ Enter in at the strait gate; for it is the wide gate, and broad way that leadeth to destruction, and many there be which go in thereat;
(k) ¶ Enter ye in at the strait {or, narrow} gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
- 7:14 (w) How strait is the gate, and narrow the way, that leadeth to life, and few be that find it.
(p) How strait is the gate, and narrow the way, that leadeth to life, and there be few that find it.
(t) But [For] strait is the gate, and narrow is the way, which leadeth unto life: and few there be, that find it.
(g) Because the gate is strait, and the way narrow that leadeth unto life, and few there be that find it.
(k) Because {or, How} strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
- 7:15 (w) Perceive, *or beware*, ye, and flee from false prophets, which come to you in clothing of sheep, but within they be snatching wolves;
(p) Be ye ware of false prophets, that come to you in clothings of sheep, but withinforth they be wolves of raven;
(t) ¶ Beware of false prophets, which come to you, in sheep's' clothing, but inwardly they are ravening wolves.

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(g) ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

(k) ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

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

(p) of their fruits ye shall know them. Whether men gather grapes of thorns, or figs of briers?

(t) Ye shall know them by their fruits. Do men gather grapes of thorns? Or figs of briars?

(g) Ye shall know them by their fruits. Do men gather grapes of thorns? Or figs of thistles?

(k) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

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

(p) So every good tree maketh good fruits; but an evil tree maketh evil fruits.

(t) Even so every good tree, bringeth forth good fruit. But a corrupt tree, bringeth forth evil fruit.

(g) So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit.

(k) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

7:18 (w) A good tree may not make evil fruits, neither an evil tree may make good fruits.

(p) A good tree may not make evil fruits, neither an evil tree make good fruits.

(t) A good tree can not bring forth bad fruit: nor yet a bad tree can bring forth good fruit.

(g) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

(k) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

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

(p) Every tree that maketh not good fruit, shall be cut down, and shall be cast into the fire.

(t) Every tree, that bringeth not forth good fruit, shall be hewn down, and cast into the fire.

(g) Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.

(k) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

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

(p) Therefore of their fruits ye shall know them.

(t) Wherefore by their fruits ye shall know them.

(g) Therefore by their fruits ye shall know them.

(k) Wherefore by their fruits ye shall know them.

7:21 (w) ¶ Not each that saith to me, Lord, Lord, shall enter into the kingdom of heavens; but he that doeth the will of my Father which is in heavens, shall enter into the kingdom of heavens.

(p) Not every man that saith to me, Lord, Lord, shall enter into the kingdom of heavens; but he that doeth the will of my Father that is in heavens, he shall enter into the kingdom of heavens.

(t) ¶ Not all they that say unto me, master, master, shall enter into the kingdom of heaven: but he that doeth [fulfilleth] my father's will which is in heaven.

(g) ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth my Father's will which is in heaven.

(k) ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

7:22 (w) Many shall say to me in that day, Lord, Lord, whether we have not prophesied in thy name, and have cast out devils in thy name, and have done many virtues in thy name?

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(p) Many shall say to me in that day, Lord, Lord, whether we have not prophesied in thy name, and have cast out fiends in thy name, and have done many works of power in thy name?

(t) Many will say to me in that day, master, master, have we not in thy name prophesied? and in thy name have [we not] cast out devils? and in thy name have [we not] done many miracles?

(g) Many will say to me in that day, Lord, Lord, have we not by thy Name prophesied? And by thy name cast out devils? And by thy name done many great works?

(k) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

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

(p) And then I shall acknowledge to them, That I knew you never; depart away from me, ye that work wickedness.

(t) And then will I knowledge unto them, that I never knew them. Depart from me, ye workers of iniquity.

(g) And then will I profess to them, I never knew you, depart from me ye that work iniquity.

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

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

(p) Therefore every man that heareth these my words, and doeth them, shall be made like to a wise man, that hath builded his house on a stone.

(t) ¶ Whosoever heareth of me these sayings, and doeth the same, I will liken him unto a wise man, which built his house on a rock:

(g) Whosoever then heareth of me these words, and doeth the same, I will liken him to a wise man, which hath built his house on a rock;

(k) ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

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

(p) And rain came down, and floods came, and winds blew, and rushed into that house; and it felled not down, for it was founded on a stone.

(t) and abundance of rain descended, and the floods came, and the winds blew, and beat upon that same house, and it fell not [was not overthrown] because it was grounded on the rock.

(g) And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was grounded on a rock.

(k) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

7:26 (w) And every man that heareth these my words, and doeth them not, is like to a man fool, that hath built his house upon gravel, *or sand*.

(p) And every man that heareth these my words, and doeth them not, is like to a fool, that hath builded his house on gravel.

(t) And whosoever heareth of me these sayings, and doth them not [not the same], shall be likened unto a foolish man, which built his house upon the sand,

(g) But whosoever heareth these my words, and doeth them not, shall be likened unto a foolish man, which hath built his house upon the sand;

(k) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

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- 7:27 (w) And rain came down, and floods came, and winds blew, and hurled against that house; and it fell down, and the falling down thereof was great.
(p) And rain came down, and floods came, and winds blew, and hurled against that house; and it felled down, and the falling down thereof was great.
(t) and abundance of rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell [was overthrown], and great was the fall of it.
(g) And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell, and the fall thereof was great.
(k) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
- 7:28 (w) And it was done, when Jesus had ended these words, the people wondered on his teaching;
(p) And it was done, when Jesus had ended these words, the people wondered on his teaching;
(t) ¶ And it came to pass, that when Jesus had ended these sayings, the people were astonished at his doctrine.
(g) ¶ And it came to pass, when Jesus had ended these words, the people were astonished at his doctrine.
(k) And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
- 7:29 (w) for he taught them, as *a man* having power, and not as the scribes and the Pharisees.
(p) for he taught them, as he that had power, and not as the scribes and the Pharisees.
(t) For he taught them as one having power, and not as the scribes.
(g) For he taught them as one having authority, and not as the Scribes.
(k) For he taught them as one having authority, and not as the scribes.

CHAPTER 8

- 8:1 (w) But when Jesus was come down from the hill, many companies followed him.
(p) But when Jesus was come down from the hill, much people followed him.
(t) ¶ When he [Jesus] was come down from the mountain, much people followed him.
(g) Now when he was come down from the mountain, great multitudes followed him.
(k) When he was come down from the mountain, great multitudes followed him.
- 8:2 (w) And lo! a leprous man came, and worshipped him, and saying, Lord, if thou wilt, thou mayest make me clean.
(p) And lo! a leprous man came, and worshipped him, and said, Lord, if thou wilt, thou mayest make me clean.
(t) And lo, there came a leper, and worshipped him saying: Master, if thou wilt, thou canst make me clean.
(g) And lo, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me clean.
(k) And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
- 8:3 (w) And Jesus held forth the hand, and touched him, and saying, I will, be thou made clean. And anon the leprosy of him was cleansed.
(p) And Jesus held forth the hand, and touched him, and said, I will, be thou made clean. And at once the leprosy of him was cleansed.
(t) And Jesus [He] put forth his hand and touched him saying: I will, be thou clean, and immediately his leprosy was cleansed.
(g) And Jesus putting forth his hand, touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.
(k) And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

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- 8:4 (w) And Jesus saith to him, See, say thou to no man; but go, show thee to the priests, and offer the gift that Moses commanded, in witnessing to them.
(p) And Jesus said to him, See, say thou to no man; but go, show thee to the priests, and offer the gift that Moses commanded, in witnessing to them.
(t) And Jesus said unto him: See thou tell no man, but go and show thyself to the priest and offer the gift, that Moses commanded [to be offered], in witness to them.
(g) Then Jesus said unto him, See thou tell no man, but go, *and* shew thyself unto the Priest, and offer the gift that Moses commanded, for a witness to them.
(k) And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
- 8:5 (w) Soothly when he entered into Capernaum, (the) centurion nighed to him, praying him,
(p) And when he had entered into Capernaum, the centurion approached to him, and prayed him,
(t) ¶ When Jesus was entered into Capernaum, there came unto him a certain centurion, and besought [beseeching] him,
(g) ¶ When Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him,
(k) ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,
- 8:6 (w) and saying, Lord, my child lieth in the house sick in palsy, and is evil tormented.
(p) and said, Lord, my child lieth in the house sick on the palsy, and is evil tormented.
(t) [and] saying: Master, my servant lieth sick at home of the palsy, and is grievously pained.
(g) And said, Master, my servant lieth sick at home of the palsy, and is grievously pained.
(k) And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.
- 8:7 (w) And Jesus saith to him, I shall come, and shall heal him.
(p) And Jesus said to him, I shall come, and shall heal him.
(t) And Jesus said unto him: I will come and heal [cure] him.
(g) And Jesus said unto him, I will come and heal him.
(k) And Jesus saith unto him, I will come and heal him.
- 8:8 (w) And the centurion answered, and said to him, Lord, I am not worthy, that thou enter under my roof; but only say by word, and my child shall be healed.
(p) And the centurion answered, and said to him, Lord, I am not worthy, that thou enter under my roof; but only say thou by word, and my child shall be healed.
(t) The centurion answered and said: Sir, I am not worthy that thou shouldst come under my roof [the roof of my house], but speak the word only, and my servant shall be healed.
(g) But the Centurion answered, saying, Master, I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be healed.
(k) The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.
- 8:9 (w) For why I am a man ordained under power, having under me knights; and I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
(p) For why I am a man ordained under power, and have knights under me; and I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
(t) For I also myself am a man under power, and have soldiers under me, and I say to one, go, and he goeth: and to another, come, and he cometh: and to my servant, do this, and he doeth it.

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- (g) For I am a man also under the authority *of another*, and have soldiers under me; and I say to one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.
- (k) For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
- 8:10 (w) And Jesus heard these things, and wondered, and said to men following him, Truly I say to you, I found not so great faith in Israel.
- (p) And Jesus heard these things, and wondered, and said to men following him, Truly I say to you, I found not so great faith in Israel.
- (t) When Jesus heard that [these sayings]: he marveled, and said to them that followed him: Verily I say unto you, I have not found so great faith: no, not in Israel.
- (g) When Jesus heard *that*, he marveled, and said to them that followed *him*, Verily I say unto you, I have not found so great faith, even in Israel.
- (k) When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
- 8:11 (w) And I say to you, that many shall come from the east and west, and shall rest with Abraham and Isaac and Jacob in the kingdom of heavens;
- (p) And I say to you, that many shall come from the east and the west, and shall rest with Abraham and Isaac and Jacob in the kingdom of heavens;
- (t) I say therefore unto you, that many shall come from the east and west, and shall rest with Abraham, Isaac, and Jacob, in the kingdom of heaven:
- (g) But I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
- (k) And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
- 8:12 (w) forsooth the sons of the realm shall be cast into uttermost darknesses; there shall be weeping, and beating together of teeth.
- (p) but the sons of the realm shall be cast out into outer-more darknesses; there shall be weeping, and grinding of teeth.
- (t) and the children of the kingdom shall be cast out into utter [the utmost] darkness, there shall be weeping and gnashing of teeth.
- (g) And the children of the kingdom shall be cast out into utter darkness; there shall be weeping and gnashing of teeth.
- (k) But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
- 8:13 (w) And Jesus said to the centurion, Go, and as thou hast believed, be it done to thee. And the child was healed from that hour.
- (p) And Jesus said to the centurion, Go, and as thou hast believed, be it done to thee. And the child was healed from that hour.
- (t) Then Jesus said unto the centurion, go thy way, and as thou believest [hast believed] so be it unto thee. And his servant was healed the self [that same] hour.
- (g) Then Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it unto thee. And his servant was healed the same hour.
- (k) And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.
- 8:14 (w) And when Jesus was come into the house of Simon Peter, he saw his wife's mother lying, and shaking with the fevers.
- (p) And when Jesus was come into the house of Simon Peter, he saw his wife's mother lying, and shaken with fevers.

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- (t) ¶ And then Jesus went to [into] Peter's house, and saw his wife's mother lying sick of a fever,
(g) And when Jesus came to Peter's house, he saw his wife's mother laid down, and sick of a fever.
(k) ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.
- 8:15 (w) And he touched her hand, and the fever left her; and she rose, and served to them.
(p) And he touched her hand, and the fever left her; and she rose, and served them.
(t) and [he] touched her hand, and the fever left her: and she arose, and ministered unto them.
(g) And he touched her hand, and the fever left her; so she arose, and ministered unto them.
(k) And he touched her hand, and the fever left her: and she arose, and ministered unto them.
- 8:16 (w) Soothly when the evening was made, they brought to him many having devils, and he cast out spirits by word, and healed all having sickness;
(p) And when it was even, they brought to him many that had devils, and he casted out spirits by word, and healed all that were evil-at-ease;
(t) ¶ When the even was come they brought unto him many that were possessed with devils, and he cast out the spirits with a word, and healed all that were sick,
(g) When the Even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with *his* word, and healed all that were sick,
(k) ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:
- 8:17 (w) that it should be fulfilled, that thing that was said by Esaias, the prophet, saying, He took our infirmities, and bare our sicknesses.
(p) that it were fulfilled, that was said by Esaias, the prophet, saying, He took our infirmities, and bare our sicknesses.
(t) to fulfill that which was spoken by Esaias the prophet saying: he took on him our infirmities, and bare our sicknesses.
(g) That it might be fulfilled, which was spoken by Isaiah the Prophet, saying, He took our infirmities, and bare *our* sicknesses.
(k) That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.
- 8:18 (w) Soothly Jesus seeing many companies about him, commanded *his disciples* to go over the water.
(p) And Jesus saw much people about him, and bade *his disciples* go over the water.
(t) ¶ When Jesus saw much people about him, he commanded to go over the water.
(g) ¶ And when Jesus saw great multitudes of people about him, he commanded them to go over *the water*.
(k) ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
- 8:19 (w) And a scribe nighing/coming to, said to him, Master, I shall follow thee, whither ever thou shalt go.
(p) And a scribe approached, and said to him, Master, I shall follow thee, whither ever thou shalt go.
(t) And there came a scribe and said unto him: master, I will follow thee whithersoever thou goest.
(g) Then came there a certain Scribe, and said unto him, Master, I will follow thee whithersoever thou goest.
(k) And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.
- 8:20 (w) And Jesus said to him, Foxes have burrows, *or dens*, and birds of the air *have* nests, but man's Son hath not where he shall rest his head.
(p) And Jesus said to him, Foxes have dens, and birds of the air *have* nests, but man's Son hath not wherein to rest his head.
(t) And Jesus said unto him: the foxes have holes, and the birds of the air have nests, but the son of the man hath not whereon to rest [lay] his head.

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- (g) But Jesus said unto him, The foxes have holes, and the birds of the heaven have nests, but the Son of man hath not whereon to rest his head.
- (k) And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.
- 8:21 (w) Soothly another of his disciples said to him, Lord, suffer me to go first, and bury my father.
(p) Another of his disciples said to him, Lord, suffer me to go first, and bury my father.
(t) Another that was one of his disciples said unto him: master suffer me first, to go and bury my father.
(g) ¶ And another of his disciples said unto him, Master, suffer me first to go, and bury my father.
(k) And another of his disciples said unto him, Lord, suffer me first to go and bury my father.
- 8:22 (w) But Jesus said to him, Follow thou me, and let the dead men bury their dead men.
(p) But Jesus said to him, Follow thou me, and let the dead men bury their dead men.
(t) But Jesus said unto him: follow me, and let the dead bury their dead.
(g) But Jesus said unto him, Follow me, and let the dead bury their dead.
(k) But Jesus said unto him, Follow me; and let the dead bury their dead.
- 8:23 (w) And when he was gone up into a little ship, his disciples followed him.
(p) And when he was gone up into a little ship, his disciples followed him.
(t) ¶ And he entered into a ship, and his disciples followed him.
(g) ¶ And when he was entered into the ship, his disciples followed him.
(k) ¶ And when he was entered into a ship, his disciples followed him.
- 8:24 (w) And lo! a great stirring was made in the sea, so that the ship was covered with waves; but he slept.
(p) And lo! a great stirring was made in the sea, so that the ship was covered with waves; but he slept.
(t) And behold [lo] there arose a great tempest [storm] in the sea, insomuch that the ship was covered [hid] with waves, and he was asleep.
(g) And behold, there arose a great tempest in the sea, so that the ship was covered with waves; but he was asleep.
(k) And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.
- 8:25 (w) And his disciples came nigh to him, and raised him, saying, Lord, save us; we perish.
(p) And his disciples came to him, and raised him, and said, Lord, save us; we perish.
(t) And his disciples came unto him, and awoke him, saying: master, save us, we perish.
(g) Then his disciples came, and awoke him, saying, Master, save us; we perish.
(k) And his disciples came to him, and awoke him, saying, Lord, save us: we perish.
- 8:26 (w) And Jesus saith to them, What be ye of little faith afeared? Then he rose up, and commanded to the winds and the sea, and a great peaceableness was made.
(p) And Jesus said to them, What be ye of little faith aghast? Then he rose, and commanded to the winds and the sea, and a great peaceableness was made.
(t) And he said unto them: why are ye fearful, O ye of [endowed with] little faith? Then he arose, and rebuked the winds and the sea, and there followed a great calm.
(g) And he said unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and so there was a great calm.
(k) And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

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- 8:27 (w) And men wondered, and saying, What manner *man* is this, for the winds and the sea obey to him?
(p) And men wondered, and said, What manner *man* is this, for the winds and the sea obey to him?
(t) And the men marveled and said: what man is this, that both winds and sea obey him?
(g) And the men marveled, saying, What man is this, that both the winds and the sea obey him?
(k) But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
- 8:28 (w) And when he had come over the water into the country of men of Gergesenes, two men having devils ran to him, going out from burials, full fierce, so that no man might pass by that way.
(p) And when he was come over the water into the country of men of Gergesenes, two men met him, that had devils, and came out of graves, full mad, so that no man might go by that way.
(t) ¶ And when he was come to the other side, into the country of the Gergesites [Gergesenes], there met him two possessed of devils, which came out of the graves, and were out of measure fierce, so that no man might go by that way.
(g) ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, which came out of the graves very fierce, so that no man might go by that way.
(k) ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.
- 8:29 (w) And lo! they cried, and saying, What to us and to thee, Jesus, the Son of God? art thou come hither before the time to torment us?
(p) And lo! they cried, and said, What to us and to thee, Jesus, the Son of God? art thou come hither before the time to torment us?
(t) And behold [lo] they cried out saying: O Jesus the son of God, what have we to do with thee? art thou come hither to torment us before the time be come?
(g) And behold, they cried out, saying, Jesus the Son of God, what have we to do with thee? Art thou come hither to torment us before the time?
(k) And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?
- 8:30 (w) And not far from them was a flock, *or drove*, of many swine pasturing.
(p) And not far from them was a flock of many swine pasturing.
(t) And There was a good way off from them a great herd of swine feeding.
(g) Now there was afar off from them, a great herd of swine feeding.
(k) And there was a good way off from them an herd of many swine feeding.
- 8:31 (w) And the devils prayed him, and saying, If thou castest out us from hence, send us into the drove of swine.
(p) And the devils prayed him, and said, If thou castest out us from hence, send us into the drove of swine.
(t) Then the devils besought him saying: if thou cast us out, suffer us to go our way into the herd of swine.
(g) And the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine.
(k) So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
- 8:32 (w) And he said to them, Go ye. And they went out, and went into the swine; and lo! in a great rush all the drove went headlong into the sea, and they were dead in the waters.
(p) And he said to them, Go ye. And they went out, and went into the swine; and lo! in a great rush all the drove went headlong into the sea, and they were dead in the waters.
(t) And he said unto them: go your ways. Then went they out, and departed into the herd of swine. And behold [lo], the whole herd of swine was carried with violence headlong into the sea, and perished in the water.

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(g) And he said unto them, Go. So they went out and departed into the herd of swine, and behold, the whole herd of swine was carried with violence from a steep down place into the sea, and died in the water.

(k) And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

8:33 (w) And the herders fled away, and came into the city, and told all these things, and of them that had the devils.

(p) And the herders fled away, and came into the city, and told all these things, and of them that had the fiends.

(t) Then the herdsmen, fled and went their ways into the city, and told everything, and what had fortun'd unto the [them that were] possessed of the devils.

(g) Then the herdsmen fled, and when they were come into the city, they told all things, and what was become of them that were possessed with the devils.

(k) And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

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

(p) And lo! all the city went out to meet Jesus; and when they had seen him, they prayed, that he would pass from their coasts.

(t) And behold [lo], all the city came out, and met Jesus. And when they saw him they besought him, to depart out of their coasts.

(g) And behold, all the city came out to meet Jesus; and when they saw him, they besought him to depart out of their coasts.

(k) And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHAPTER 9

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

(p) And Jesus went up into a boat, and passed over the water, and came into his city.

(t) ¶ Then [And] he entered into a [the] ship: and passed over and came into his own city.

(g) Then he entered into a ship, and passed over, and came into his own city.

(k) And he entered into a ship, and passed over, and came into his own city.

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

(p) And lo! they brought to him a man sick in palsy, lying in a bed. And Jesus saw the faith of them, and said to the man sick in palsy, Son, have thou trust; thy sins be forgiven to thee.

(t) And lo, they brought unto him a man sick of the palsy, lying in his bed. And when Jesus saw the faith of them [their faith], he said to the sick of the palsy: son be of good cheer, thy sins be [are] forgiven thee.

(g) And lo, they brought to him a man sick of the palsy lying on a bed. And Jesus seeing their faith, said to the sick of the palsy, Son, be of good comfort; thy sins are forgiven thee.

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

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

(p) And lo! some of the scribes said within themselves, This blasphemeth.

(t) And behold [lo] certain of the scribes said in themselves, this man [he] blasphemeth.

(g) And behold, certain of the Scribes said with themselves, This man blasphemeth.

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- (k) And, behold, certain of the scribes said within themselves, This man blasphemeth.
- 9:4 (w) And when Jesus had seen their thoughts, he said, Whereto think ye evil things in your hearts?
(p) And when Jesus had seen their thoughts, he said, Whereto think ye evil things in your hearts?
(t) And when Jesus saw their thoughts, he said: wherefore think ye evil in your hearts?
(g) But when Jesus saw their thoughts, he said, Wherefore think ye evil things in your hearts?
(k) And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
- 9:5 (w) What is lighter to say, Thy sins be forgiven to thee, either or to say, Rise thou, and walk?
(p) What is lighter to say, Thy sins be forgiven to thee, either to say, Rise thou, and walk?
(t) Whether is easier to say, thy sins be [are] forgiven thee, or to say: arise and walk?
(g) For whether is it easier to say, Thy sins are forgiven thee, or to say, Arise, and walk?
(k) For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?
- 9:6 (w) But that ye know that man's Son hath power to forgive sins in earth, then he said to the man sick in palsy, Rise up; take thy bed, and go into thine house.
(p) But that ye know that man's Son hath power to forgive sins in earth, then he said to the sick man in palsy, Rise up; take thy bed, and go into thine house.
(t) That ye may know, that the son of man hath power to forgive sins in earth, then said he unto the sick of the palsy: arise, take up thy bed, and go home to thine house.
(g) And that ye may know that the Son of man hath authority in earth to forgive sins, (then said he unto the sick of the palsy,) Arise, take up thy bed, and go to thine house.
(k) But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
- 9:7 (w) And he rose, and went into his house.
(p) And he rose, and went into his house.
(t) And he arose and departed to his own house.
(g) And he arose, and departed to his own house.
(k) And he arose, and departed to his house.
- 9:8 (w) Soothly the companies seeing dreaded, and glorified God, that gave such power to men.
(p) And the people seeing dreaded, and glorified God, that gave such power to men.
(t) And when the people saw it, they marveled [The people that saw it, marveled] and glorified God, which had given such power to men.
(g) So when the multitude saw it, they marveled, and glorified God, which had given such authority to men.
(k) But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.
- 9:9 (w) And when Jesus passed from thence, he saw a man, Matthew by name, sitting in a tollbooth. And he said to him, Follow thou me. And he rose, and followed him.
(p) And when Jesus passed from thence, he saw a man, Matthew by name, sitting in a tollbooth. And he said to him, Follow thou me. And he rose, and followed him.
(t) ¶ And as Jesus passed forth from thence he saw a man sit a receiving of [at the receipt of] custom named Matthew, and said to him: follow me. And he arose and followed him.
(g) ¶ And as Jesus passed forth from thence, he saw a man sitting at the receipt of custom, named Matthew, and said to him, Follow me. And he arose, and followed him.

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- (k) ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.
- 9:10 (w) And it was done, him sitting at the meat in the house, lo! many publicans and sinful men coming sat at the meat with Jesus and his disciples.
(p) And it was done, while he sat at the meat in the house, lo! many publicans and sinful men came, and sat at the meat with Jesus and his disciples.
(t) And it came to pass, as he [that Jesus] sat at meat in the [his] house: Behold [And lo], many publicans and sinners, came and sat down also with Jesus, and his disciples.
(g) And it came to pass, as Jesus sat at meat in *his* house, behold, many Publicans and sinners that came *thither*, sat down at the table with Jesus and his disciples.
(k) ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.
- 9:11 (w) And the Pharisees saw, and said to his disciples, Why eateth your master with publicans and sinful men?
(p) And the Pharisees saw, and said to his disciples, Why eateth your master with publicans and sinful men?
(t) ¶ When the Pharisees saw [had perceived] that, they said unto his disciples: why eateth your master with publicans and sinners?
(g) And when the Pharisees saw that, they said to his disciples, Why eateth your Master with Publicans and sinners?
(k) And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?
- 9:12 (w) And Jesus hearing said, A leech is not needful to men that fare well, but to men having evil.
(p) And Jesus heard, and said, A physician is not needful to men that fare well, but to men that be evil-at-ease.
(t) When Jesus heard that, he said unto them: The whole need not the physician, but they that are sick.
(g) Now when Jesus heard it, he said unto them, The whole need not a Physician, but they that are sick.
(k) But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.
- 9:13 (w) But go ye, and learn what it is, I will mercy, and not sacrifice; forsooth I came, not to call rightwise men, but sinful men *to penance*.
(p) But go ye, and learn what it is, I will mercy, and not sacrifice; for I came, not to call rightful men, but sinful men *to penance*.
(t) Go and learn, what that meaneth: I have pleasure in mercy, and not in offering. For I am not come to call the righteous, but the sinners to repentance.
(g) But go ye and learn what this is, I will have mercy, and not sacrifice, for I am not come to call the righteous, but the sinners to repentance.
(k) But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
- 9:14 (w) Then the disciples of John came nigh to him, saying, Why we and the Pharisees fast oft, but thy disciples fast not?
(p) Then the disciples of John came to him, and said, Why we and the Pharisees fast oft, but thy disciples fast not?
(t) ¶ Then came the disciples of John to him, saying: why do we and the Pharisees fast oft, but thy disciples fast not?
(g) ¶ Then came the disciples of John to him, saying, Why do we and the Pharisees fast oft, and thy disciples fast not?
(k) ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?
- 9:15 (w) And Jesus said to them, Whether the sons of the spouse, *or husband*, may wail, *or mourn*, as long as the spouse is with them? But days shall come, when the spouse shall be taken away from them, and then they shall fast.
(p) And Jesus said to them, Whether the sons of the spouse be able to mourn, as long as the spouse is with them? But days shall come, when the spouse shall be taken away from them, and then they shall fast.

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- (t) And Jesus said unto them: can the wedding children mourn as long as the bridegroom is with them? The time will come, when the bridegroom shall be taken [away] from them, and then shall they fast.
- (g) And Jesus said unto them, Can the children of the marriage chamber mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast.
- (k) And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.
- 9:16 (w) And no man putteth a patch of rude, *or new*, cloth into an old cloth; soothly it taketh away the plenty of it from the cloth, and a worse breaking is made.
- (p) And no man putteth a patch of rough cloth into an old clothing; for it doeth away the fullness of the cloak, and a worse breaking is made.
- (t) No man pieceth an old garment with a piece of new cloth. For then taketh he away the piece again from the garment, and the rent is made greater [worse].
- (g) Moreover, no man pieceth an old garment with a piece of new cloth; for that which should fill it up, taketh away from the garment, and the breach is worse.
- (k) No man putteth a piece of new {or, raw, or, unwrought} cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.
- 9:17 (w) Neither men put new wine into old bottles, *or wine vessels*, else the wine vessels be broken, and the wine is shed out, and the wine vessels perish. But men send new wine into new wine vessels, and both be kept.
- (p) Neither men put new wine into old bottles, else the bottles be broken, and destroyed, and the wine shed out. But men put new wine into new bottles, and both be kept.
- (t) Neither do men put new wine, into old vessels: for then the vessels break, and the wine runeth out, and the vessels perish. But they pour new wine into new vessels, and so are both saved together.
- (g) Neither do they put new wine into old vessels; for then the vessels would break, and the wine would be spilt, and the vessels would perish; but they put new wine into new vessels, and *so* are both preserved.
- (k) Neither do men put new wine into old bottles: {or, sacks of skin, or, leather} else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.
- 9:18 (w) Whiles that Jesus spake these things to them, lo! a prince came, and worshipped him, and saying, Lord, my daughter is now dead; but come thou, and put thine hand upon her, and she shall live.
- (p) Whiles that Jesus spake these things to them, lo! a prince came, and worshipped him, and said, Lord, my daughter is now dead; but come thou, and put thine hand on her, and she shall live.
- (t) ¶ While he thus spake unto them, behold [lo], there came a certain ruler, and worshipped him saying: my daughter is even now deceased [dead already], but come, and lay thy hand on her, and she shall live.
- (g) ¶ While he thus spake unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is now deceased; but come and lay thine hand on her, and she shall live.
- (k) ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.
- 9:19 (w) And Jesus rising followed him, and his disciples.
- (p) And Jesus rose, and his disciples, and followed him.
- (t) And Jesus arose and followed him, with his disciples.
- (g) And Jesus arose and followed him with his disciples.
- (k) And Jesus arose, and followed him, and *so did* his disciples.
- 9:20 (w) And lo! a woman that suffered the flux, *or running*, of blood twelve years, nighed/came to behind, and touched the hem of his cloth.
- (p) And lo! a woman, that had a bloody flux twelve years, approached behind, and touched the hem of his cloak.

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- (t) And behold, a woman which was diseased with an issue of blood twelve year, came behind him and touched the hem of his vesture.
- (g) (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.
- (k) And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:
- 9:21 (w) For she said within herself, If I shall touch only the cloth of him/If I shall touch only the clothes of him, I shall be safe.
- (p) For she said within herself, If I touch only the cloak of him, I shall be safe.
- (t) For she said in herself: If I may touch but even his vesture only I shall be safe.
- (g) For she said in herself, If I may touch but his garment only, I shall be whole.
- (k) For she said within herself, If I may but touch his garment, I shall be whole.
- 9:22 (w) And Jesus turned, and saw her, and said, Daughter, have trust; thy faith hath made thee safe. And the woman was whole from that hour.
- (p) And Jesus turned, and saw her, and said, Daughter, have thou trust; thy faith hath made thee safe. And the woman was whole from that hour.
- (t) Then Jesus turned him about, and beheld her, saying: Daughter be of good comfort, thy faith hath made thee safe. And she was made whole even that same hour.
- (g) Then Jesus turned him about, and seeing her, did say, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole at that same moment.)
- (k) But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.
- 9:23 (w) And when Jesus came into the house of the prince, and saw minstrels, and the people making noise,
- (p) And when Jesus came into the house of the prince, and saw minstrels, and the people making noise,
- (t) ¶ And when Jesus came into the ruler's house, and saw the minstrels and the people raging [wondering],
- (g) Now when Jesus came into the Ruler's house, and saw the minstrels and the multitude making noise,
- (k) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,
- 9:24 (w) he said, Go away, for the damsel is not dead, but sleepeth. And they scorned him.
- (p) he said, Go ye away, for the damsel is not dead, but sleepeth. And they scorned him.
- (t) he said unto them: Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorn.
- (g) He said unto them, Get you hence; for the maid is not dead, but sleepeth. And they laughed him to scorn.
- (k) He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.
- 9:25 (w) And when the folk was put out, he went in, and held her hand; and the damsel rose up.
- (p) And when the folk was put out, he went in, and held her hand; and the damsel rose.
- (t) As soon as the people were put forth [adoors], he went in and took her by the hand, and the maid arose.
- (g) And when the multitude were put forth, he went in and took her by the hand, and the maid arose.
- (k) But when the people were put forth, he went in, and took her by the hand, and the maid arose.
- 9:26 (w) And this fame went out into all that land.
- (p) And this fame went out into all that land.
- (t) And this was noised throughout all that [the] land.

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- (g) And this bruit went throughout all that land.
(k) And the fame {or, this fame} hereof went abroad into all that land.
- 9:27 (w) And Jesus passing thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.
(p) And when Jesus passed from thence, two blind men crying followed him, and said, Thou son of David, have mercy on us.
(t) ¶ And as Jesus departed thence, two blind men followed him crying, and saying: O thou son of David, have mercy on us.
(g) And as Jesus departed thence, two blind men followed him, crying, and saying, O son of David, have mercy upon us.
(k) ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.
- 9:28 (w) Soothly when he had come into the house, the blind men came to him; and Jesus saith to them, What will ye, that I do to you? And they said, Lord, that our eyes be opened. And Jesus said, Believe ye, that I may do this thing? They said to him, Yea, Lord.
(p) And when he came into the house, the blind men came to him; and Jesus said to them, What will ye, that I do to you? And they said, Lord, that our eyes be opened. And Jesus said, Believe ye, that I may do this thing to you? They said to him, Yea, Lord.
(t) And when he was come to [into the] house, the blind came to him. And Jesus said unto them believe ye that I am able to do this? And They said unto him yea Lord [master].
(g) And when he was come into the house, the blind came to him, and Jesus said unto them, Believe ye that I am able to do this? And they said unto him, Yea, Lord.
(k) And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.
- 9:29 (w) Then he touched their eyes, and saying, After your faith be it done to you.
(p) Then he touched their eyes, and said, After your faith be it done to you.
(t) Then touched he their eyes saying: according to your faith, be it unto you.
(g) Then touched he their eyes, saying, According to your faith be it unto you.
(k) Then touched he their eyes, saying, According to your faith be it unto you.
- 9:30 (w) And the eyes of them were opened. And Jesus threatened them, and saying, See ye, that no man know.
(p) And the eyes of them were opened. And Jesus threatened them, and said, See ye, that no man know.
(t) And their eyes were opened. And Jesus [he] charged them, saying: See that no man know of it.
(g) And their eyes were opened, and Jesus gave them great charge, saying, See that no man know it.
(k) And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.
- 9:31 (w) But they went out, and famed him through all that land.
(p) But they went out, and famed him through all that land.
(t) But they as soon as they were departed, spread abroad his name throughout all the land.
(g) But when they were departed, they spread abroad his fame throughout all that land.
(k) But they, when they were departed, spread abroad his fame in all that country.
- 9:32 (w) And when they were gone out, lo! they brought to him a dumb man, having a devil.
(p) And when they were gone out, lo! they brought to him a dumb man, having a devil.
(t) ¶ As they went out, behold, they brought to him a dumb man possessed of a devil.
(g) ¶ And as they went out, behold, they brought to him a dumb man possessed with a devil.

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- (k) ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.
- 9:33 (w) And when the devil was cast out, the dumb man spake. And the companies wondered, saying, It appeared never so in Israel.
(p) And when the devil was cast out, the dumb man spake. And the people wondered, and said, It hath not been seen thus in Israel.
(t) And as soon as the devil was cast out, the dumb spake. And the people marveled, saying: it was never so seen [never so appeared] in Israel.
(g) And when the devil was cast out, the dumb spake; then the multitude marveled, saying, The like was never seen in Israel.
(k) And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.
- 9:34 (w) But the Pharisees said, In the prince of devils he casteth out devils.
(p) But the Pharisees said, In the prince of devils he casteth out devils.
(t) But the Pharisees said: he casteth out devils, by the power of the chief devil.
(g) But the Pharisees said, He casteth out devils, through the prince of devils.
(k) But the Pharisees said, He casteth out devils through the prince of the devils.
- 9:35 (w) And Jesus went about all the cities and castles, teaching in the synagogues of them, and preaching the gospel of the kingdom, and healing all languishing, *or ache*, and all sickness.
(p) And Jesus went about all the cities and castles, teaching in the synagogues of them, and preaching the gospel of the kingdom, and healing every languor and every sickness.
(t) ¶ And Jesus went about all [the] cities and towns, teaching in their synagogues, and preaching the glad tidings [gospel] of the kingdom. And healing all manner sickness and disease among the people.
(g) ¶ And Jesus went about all cities and towns, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.
(k) And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
- 9:36 (w) Forsooth Jesus, seeing companies, had ruth on them; for they were travailed, and lying as sheep not having a shepherd.
(p) And he saw the people, and had ruth on them; for they were travailed, and lying as sheep not having a shepherd.
(t) But when he saw the people, he had compassion [pity] on them, because they were pined away, and scattered abroad even as sheep, having no shepherd.
(g) But when he saw the multitude, he had compassion upon them, because they were dispersed, and scattered abroad, as sheep having no shepherd.
(k) ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted {or, were tired and lay down}, and were scattered abroad, as sheep having no shepherd.
- 9:37 (w) Then he said to his disciples, Soothly *there is* much ripe corn, but few workmen.
(p) Then he said to his disciples, Soothly *there is* much ripe corn, but few workmen.
(t) ¶ Then said he to his disciples: the harvest is great, but the laborers are few.
(g) Then said he to his disciples, Surely the harvest is great, but the laborers *are* few.
(k) Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;
- 9:38 (w) Therefore pray ye the Lord of the ripe corn, that he send workmen into his ripe corn.
(p) Therefore pray ye the Lord of the ripe corn, that he send workmen into his ripe corn.

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(t) Wherefore pray the Lord of the harvest [harvest Lord], to send forth laborers into his harvest.

(g) Wherefore pray the Lord of the harvest, that he would send forth laborers into his harvest.

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

CHAPTER 10

- 10:1 (w) And the twelve disciples called together, he gave to them power of unclean spirits, that they should cast them out, and that they should heal all ache, and all sickness.
(p) And when his twelve disciples were called together, he gave to them power of unclean spirits, to cast them out *of men*, and to heal every languor, and sickness.
(t) ¶ And he called his twelve disciples unto him, and gave them power over [all] unclean spirits, to cast them out, and to heal all manner of sicknesses, and all manner of diseases.
(g) And he called his twelve disciples unto him, and gave them power against unclean spirits, to cast them out, and to heal every sickness, and every disease.
(k) And when he had called unto him his twelve disciples, he gave them power *against* {or, over} unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.
- 10:2 (w) And these be the names of the twelve apostles; the first, Simon, that is called Peter, and Andrew, his brother; James of Zebedee, and John, his brother;
(p) And these be the names of the twelve apostles; the first, Simon, that is called Peter, and Andrew, his brother; James of Zebedee, and John, his brother;
(t) ¶ The names of the twelve apostles are these. The first Simon called also [which is called] Peter: and Andrew his brother. James the son of Zebedee, and John his brother.
(g) Now the names of the twelve Apostles are these. The first is Simon called Peter, and Andrew his brother, James *the son* of Zebedee, and John his brother;
(k) Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;
- 10:3 (w) Philip, and Bartholomew; Thomas, and Matthew, publican; and James *of* Alphaeus, and Thaddaeus;
(p) Philip, and Bartholomew; Thomas, and Matthew, publican; and James Alphaeus, and Thaddaeus;
(t) Philip and Bartholomew. Thomas and Matthew the publican. James the son of Alphaeus and Lebbaeus, otherwise called Thaddaeus.
(g) Philip and Bartholomew; Thomas, and Matthew the Publican; James *the son* of Alphaeus, and Lebbaeus whose surname was Thaddaeus;
(k) Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;
- 10:4 (w) Simon Canaanite, and Judas Iscariot, which betrayed him.
(p) Simon Canaanite, and Judas Iscariot, that betrayed Christ.
(t) Simon of Cana and Judas Iscariot, which also betrayed him.
(g) Simon the Canaanite, and Judas Iscariot, who also betrayed him.
(k) Simon the Canaanite, and Judas Iscariot, who also betrayed him.
- 10:5 (w) Jesus sent these twelve, commanding to them, and saying, Go ye not into the way of heathen men, and enter ye not into the cities of Samaritans;
(p) Jesus sent these twelve, and commanded them, and said, Go ye not into the way of heathen men, and enter ye not into the cities of Samaritans;

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- (t) ¶ These twelve sent Jesus, and commanded them saying: Go not into the ways that lead to the gentiles, and into the cities of the Samaritans enter ye not;
- (g) These twelve did Jesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not;
- (k) These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:
- 10:6 (w) but rather go ye to the sheep of the house of Israel, that perished.
(p) but rather go ye to the sheep of the house of Israel, that have perished.
(t) But go rather to the lost sheep of the house of Israel.
(g) But go rather to the lost sheep of the house of Israel.
(k) But go rather to the lost sheep of the house of Israel.
- 10:7 (w) Soothly ye going preach, saying, for the kingdom of heavens shall nigh;
(p) And go ye, and preach ye, and say, that the kingdom of heavens shall approach;
(t) Go and preach saying: how the kingdom of heaven is at hand.
(g) And as ye go, preach, saying, The kingdom of heaven is at hand.
(k) And as ye go, preach, saying, The kingdom of heaven is at hand.
- 10:8 (w) heal ye sick men, raise ye dead men, cleanse ye leprous men, cast ye out devils; freely ye have taken, freely give ye.
(p) heal ye sick men, raise ye dead men, cleanse ye mesels, cast ye out devils; freely ye have taken, freely give ye.
(t) Heal the sick, cleanse the lepers, raise the dead, cast out the devils. Freely ye have received, freely give again.
(g) Heal the sick, cleanse the lepers, raise up the dead, cast out the devils. Freely ye have received, freely give.
(k) Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
- 10:9 (w) Do not ye wield gold, nor silver, nor money in your girdles,
(p) Do not ye wield gold, nor silver, nor money in your girdles,
(t) Possess not gold, nor silver, neither brass in your girdles,
(g) Possess not gold, nor silver, nor money in your girdles.
(k) Provide {or, Get} neither gold, nor silver, nor brass in your purses,
- 10:10 (w) neither a scrip in the way, neither two coats, neither shoes, neither a rod; for a workman is worth his meat.
(p) not a scrip in the way, neither two coats, neither shoes, nor a staff; for a workman is worthy his meat.
(t) nor yet scrip towards your journey. Neither two coats, neither shoes, nor yet a staff [rod]: for the workman is worthy to have his meat.
(g) Nor a scrip for the journey, neither two coats, neither shoes, nor a staff; for the workman is worthy of his meat.
(k) Nor scrip for your journey, neither two coats, neither shoes, nor yet staves {Gr. a staff}: for the workman is worthy of his meat.
- 10:11 (w) Into whatever city or castle ye shall enter, ask ye who therein is worthy, and there dwell ye, till ye go out.
(p) Into whatever city or castle ye shall enter, ask ye who therein is worthy, and there dwell ye, till ye go out.
(t) Into whatsoever city, or town ye shall come, enquire who is worthy in it, and there abide till ye go thence.
(g) And into whatsoever city or town ye shall come, enquire who is worthy in it, and there abide till ye go thence.
(k) And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.
- 10:12 (w) Forsooth ye entering into an house, greet ye, *or salute ye*, it, saying, Peace to this house.

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- (p) And when ye go into an house, greet ye it, and say, Peace to this house.
(t) ¶ And when ye come into an house salute [greet] the same.
(g) And when ye come into a house, salute the same.
(k) And when ye come into an house, salute it.
- 10:13 (w) And if that house be worthy, your peace shall come on it; but if that house be not worthy, your peace shall turn again to you.
(p) And if that house be worthy, your peace shall come on it; but if that house be not worthy, your peace shall turn again to you.
(t) And if the house be worthy, your peace shall come upon it [the same]. But if it be not worthy, your peace shall return to you again.
(g) And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.
(k) And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
- 10:14 (w) And whoever shall not receive you, nor hear your words, ye going out from that house, *or city*, smite away the dust from your feet.
(p) And whoever receiveth not you, nor heareth your words, go ye forth from that house or city, and sprinkle off the dust of your feet.
(t) ¶ And whosoever shall not receive you, nor will hear your preaching, when ye depart out of that house, or that city, shake off the dust of your feet.
(g) And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or that city, shake off the dust of your feet.
(k) And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
- 10:15 (w) Truly I say to you, it shall be more sufferable to the land of men of Sodom and Gomorrha in the day of judgment, than to that city.
(p) Truly I say to you, it shall be more sufferable to the land of men of Sodom and of Gomorrha in the day of judgment, than to that city.
(t) Truly I say unto you, it shall be easier for the land of Sodom, and Gomorra, in the day of judgment, than for that city.
(g) Truly I say unto you, it shall be easier for them of the land of Sodom and Gomorrah in the day of judgment, than for that city.
(k) Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.
- 10:16 (w) Lo! I send you as sheep in the midst of wolves; therefore be ye prudent, *either wise/wary, or wise before*, as serpents, and simple as doves.
(p) Lo! I send you as sheep in the middle of wolves; therefore be ye sly as serpents, and simple as doves.
(t) ¶ Behold [Lo] I send you forth, as sheep among wolves. Be ye therefore wise as serpents, and innocent as doves.
(g) ¶ Behold, I send you as sheep in the midst of wolves; be ye therefore wise as serpents, and innocent as doves.
(k) ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless {or, simple} as doves.
- 10:17 (w) But be ye ware of men, for they shall take you in councils, and they shall beat you in their synagogues;
(p) But be ye ware of men, for they shall take you in councils, and they shall beat you in their synagogues;
(t) Beware of men, for they shall deliver you up to the councils, and shall scourge you in their synagogues.
(g) But beware of men, for they will deliver you up to the Councils, and will scourge you in their Synagogues.

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- (k) But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;
- 10:18 (w) and to mayors, *or presidents*, and to kings, ye shall be led for me, in witnessing to them, and to heathen men.
(p) and to mayors, *or presidents*, and to kings, ye shall be led for me, in witnessing to them, and to heathen men.
(t) And ye shall be brought to the head rulers and kings for my sake, in witness to them and to the gentiles.
(g) And ye shall be brought to the Governors and Kings for my sake, in witness to them, and to the Gentiles.
(k) And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.
- 10:19 (w) But when they shall take, *or betray*, you, do not ye think, how or what ye shall speak, for it shall be given to you in that hour, what ye shall speak;
(p) But when they take you, do not ye think, how or what thing ye shall speak, for it shall be given to you in that hour, what ye shall speak;
(t) ¶ But when they deliver [put] you up, take no thought, how, or what ye shall speak, for it shall be given you even in that same hour, what ye shall say.
(g) But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour, what ye shall say.
(k) But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
- 10:20 (w) for it be not ye that speak, but the Spirit of your Father, that speaketh in you.
(p) for it be not ye that speak, but the Spirit of your Father, that speaketh in you.
(t) For it is not ye that speak, but the spirit of your father which speaketh in you.
(g) For it is not ye that speak, but the Spirit of your Father which speaketh in you.
(k) For it is not ye that speak, but the Spirit of your Father which speaketh in you.
- 10:21 (w) And the brother shall betake the brother into death, and the father the son, and the sons shall rise against their father and mother, and shall torment them to death.
(p) And the brother shall betake the brother into death, and the father the son, and sons shall rise against father and mother, and shall torment them by death.
(t) ¶ The brother shall betray the brother to death, and the father the son. And the children shall arise against their fathers, and mothers, and shall put them to death,
(g) And the brother shall betray the brother to death, and the father the son, and the children shall rise against *their* parents, and shall cause them to die.
(k) And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.
- 10:22 (w) And ye shall be in hatred to all men for my name; forsooth he that shall continue till into the end, shall be safe.
(p) And ye shall be in hate to all men for my name; but he that shall dwell still into the end, shall be made safe.
(t) and ye shall be hated of all men, for my name. But he that endureth [whosoever shall continue] unto the end, shall be saved.
(g) And ye shall be hated of all men for my Name; but he that endureth to the end, he shall be saved.
(k) And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.
- 10:23 (w) And when they pursue you in this city, flee ye into another. Truly I say to you, ye shall not end the cities of Israel, till that man's Son come.
(p) And when they pursue you in this city, flee ye into another. Truly I say to you, ye shall not end the cities of Israel, before that man's Son come.

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- (t) ¶ When they persecute you in one city, fly into another. I tell you for a truth, ye shall not finish all the cities of Israel, till the son of man be come.
- (g) And when they persecute you in this city, flee into another; for verily I say unto you, ye shall not finish going over *all* the cities of Israel, till the Son of man be come.
- (k) But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over {or, end or finish} the cities of Israel, till the Son of man be come.
- 10:24 (w) The disciple is not above his master, nor the servant above his lord;
(p) The disciple is not above the master, nor the servant above his lord;
(t) The disciple is not above his master: Nor yet the servant above his lord.
(g) The disciple is not above his master, nor the servant above his lord.
(k) The disciple is not above his master, nor the servant above his lord.
- 10:25 (w) it is enough to the disciple, that he be as his master, and to the servant as his lord. If they have called the husbandman, *or the father of (the) household*, Beelzebub, how much more his household members?
(p) it is enough to the disciple, that he be as his master, and to the servant as his lord. If they have called the husbandman Beelzebub, how much more his household members?
(t) It is enough for the disciple to be as his master is, and that the servant be as his lord is. If they have called the lord of the house Beelzebub: how much more shall they call them of his household so? Fear them not therefore.
(g) It is enough for the disciple to be as his master *is*, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household?
(k) It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub {Gr. Beelzebul}, how much more shall they call them of his household?
- 10:26 (w) Therefore dread ye not them; for nothing is covered, *or hid*, that shall not be showed; and nothing is privy, that shall not be known.
(p) Therefore dread ye not them; for nothing is hid, that shall not be showed; and nothing is privy, that shall not be known.
(t) ¶ There is nothing so close, that shall not be opened, and nothing so hid, that shall not be known.
(g) Fear them not therefore, for there is nothing covered, that shall not be disclosed, nor hid, that shall not be known.
(k) Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
- 10:27 (w) That thing that I say to you in darkneses, say ye in the light; and preach ye upon roofs, that thing that ye hear in the ear.
(p) That thing that I say to you in darkneses, say ye in the light; and preach ye on houses, that thing that ye hear in the ear.
(t) ¶ What I tell you in darkness, that speak ye in light. And what ye hear in the ear that preach ye on the house tops.
(g) What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye on the houses.
(k) What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.
- 10:28 (w) And do not ye dread them that slay the body; truly they be not able to slay the soul; but rather dread ye him, that be able to lose both soul and body into hell.
(p) And do not ye dread them that slay the body; for they be not able to slay the soul; but rather dread ye him, that be able to destroy both soul and body into hell.
(t) ¶ And fear ye not them which kill the body, and be not able to kill the soul. But rather fear him, which is able to destroy both soul and body into [in] hell.
(g) And fear ye not them which kill the body, but are not able to kill the soul; but rather fear him, which is able to destroy both soul and body in hell.

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(k) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

- 10:29 (w) Whether two sparrows be not sold for an halfpenny? and one of them shall not fall on the earth without your Father.
(p) Whether two sparrows be not sold for an halfpenny? and one of them shall not fall on the earth without your Father.
(t) Are not two sparrows sold for a farthing? And none of them doth light on the ground, without your father.
(g) Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father?
(k) Are not two sparrows sold for a farthing {it is in value half penny farthing, in the original as being the tenth part of the Roman penny}? and one of them shall not fall on the ground without your Father.
- 10:30 (w) And all the hairs of your head be numbered.
(p) And all the hairs of your head be numbered.
(t) And now are all the hairs of your heads numbered.
(g) Yea, and all the hairs of your head are numbered.
(k) But the very hairs of your head are all numbered.
- 10:31 (w) Therefore do not ye dread; ye be better than many sparrows.
(p) Therefore do not ye dread; ye be better than many sparrows.
(t) Fear ye not therefore, ye are of more value, than many sparrows.
(g) Fear ye not therefore, ye are of more value than many sparrows.
(k) Fear ye not therefore, ye are of more value than many sparrows.
- 10:32 (w) Therefore every man that shall acknowledge me before men, and I shall acknowledge him before my Father that is in heavens.
(p) Therefore every man that shall acknowledge me before men, I shall acknowledge him before my Father that is in heavens.
(t) ¶ Whosoever therefore shall knowledge [knowledgeth] me before men, him will I knowledge also before my father which is in heaven.
(g) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
(k) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
- 10:33 (w) But he that shall deny me before men, and I shall deny him before my Father which is in heavens.
(p) But he that shall deny me before men, and I shall deny him before my Father that is in heavens.
(t) But whosoever shall deny me before men, him will I also deny before my father which is in heaven.
(g) But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
(k) But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
- 10:34 (w) Do not ye deem, that I came to send peace into the earth; I came not to send peace, but sword.
(p) Do not ye deem, that I came to send peace into earth; I came not to send peace, but sword.
(t) ¶ Think not, that I am come to send peace into the earth. I came not to send peace, but a sword.
(g) Think not that I am come to send peace into the earth; I came not to send peace, but the sword.
(k) Think not that I am come to send peace on earth: I came not to send peace, but a sword.
- 10:35 (w) For I came to part a man against his father, and the daughter against her mother, and the son's wife against the husband's mother;
(p) For I came to part a man against his father, and the daughter against her mother, and the son's wife against the husband's mother;

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- (t) For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law:
- (g) For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
- (k) For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
- 10:36 (w) and the enemies of a man *be* they, that be at home with him.
(p) and the enemies of a man *be* they, that be at home with him.
(t) And a man's foes shall be, they of his own household.
(g) And a man's enemies *shall be* they of his own household.
(k) And a man's foes *shall be* they of his own household.
- 10:37 (w) He that loveth father or mother more than me, is not worthy of me. And he that loveth son or daughter more than me, is not worthy of me.
(p) He that loveth father or mother more than me, is not worthy of me. And he that loveth son or daughter more than me, is not worthy to me.
(t) ¶ He that loveth his father, or mother more than me, is not meet for [worthy of] me. And he that loveth his son, or daughter more than me, is not mete for me.
(g) He that loveth father or mother more than me, is not worthy of me. And he that loveth son, or daughter more than me, is not worthy of me.
(k) He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.
- 10:38 (w) And he that taketh not his cross, and followeth me, is not worthy *of* me.
(p) And he that taketh not his cross, and followeth me, is not worthy to me.
(t) And he that taketh not his cross and followeth me, is not meet for me.
(g) And he that taketh not his cross, and followeth after me, is not worthy of me.
(k) And he that taketh not his cross, and followeth after me, is not worthy of me.
- 10:39 (w) He that findeth his life, shall lose it; and he that loseth his life for me, shall find it.
(p) He that findeth his life, shall lose it; and he that loseth his life for me, shall find it.
(t) He that findeth his life, shall lose it: and he that looseth his life for my sake, shall find it.
(g) He that will find his life, shall lose it; and he that loseth his life for my sake, shall find it.
(k) He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
- 10:40 (w) He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.
(p) He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.
(t) ¶ He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.
(g) He that receiveth you, receiveth me; and he that receiveth me, receiveth him that hath sent me.
(k) He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
- 10:41 (w) He that receiveth a prophet in the name of a prophet, shall receive the meed of a prophet. And he that receiveth a just man in the name of a just man, shall receive the meed of a just man.
(p) He that receiveth a prophet in the name of a prophet, shall take the meed of a prophet. And he that receiveth a just man in the name of a just man, shall take the meed of a just man.
(t) He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward. And he that receiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous man.

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(g) He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive the reward of a righteous man.

(k) He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

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

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

(t) And whosoever shall give unto one of these little ones to, drink a cup of cold water only, in the name of a disciple: I tell you of a truth, he shall not lose his reward.

(g) And whosoever shall give unto one of these little ones to drink a cup of cold water only, in the name of a disciple, verily I say unto you, he shall not lose his reward.

(k) And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER 11

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

(p) And it was done, when Jesus had ended, he commanded to his twelve disciples, and passed from thence to teach and preach in the cities of them.

(t) ¶ And it came to pass when Jesus had made an end of commanding his twelve his disciples [ended his precepts unto his disciples], that he departed thence, to teach and to preach [preach and teach] in their cities.

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

(k) And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

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

(p) But when John in bonds had heard the works of Christ, he sent two of his disciples,

(t) ¶ When John being in prison heard the works of Christ, he sent two of his disciples and said unto him.

(g) ¶ And when John heard in the prison the works of Christ, he sent two of his disciples, and said unto him,

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

11:3 (w) and said to him, Art thou he that shall come, or abide we another?

(p) and said to him, Art thou he that shall come, or we abide another?

(t) Art thou he that shall come: or shall we look for another.

(g) Art thou he that should come, or shall we look for another?

(k) And said unto him, Art thou he that should come, or do we look for another?

11:4 (w) And Jesus answering, said to them, Ye going tell again to John those things which ye have heard and seen.

(p) And Jesus answered, and said to them, Go ye, and tell again to John those things that ye have heard and seen.

(t) Jesus answered and said unto them. Go and show John what ye have heard and seen.

(g) And Jesus answering, said unto them, Go, and shew John, what things ye have heard and seen.

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

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- 11:5 (w) Blind men see, crooked men wander, mesels be made clean, deaf men hear, dead men rise again, poor men be preached the gospel.
(p) Blind men see, crooked men go, mesels be made clean, deaf men hear, dead men rise again, poor men be taken to preaching of the gospel.
(t) The blind see, the halt go, the lepers are cleansed: The deaf hear, the dead rise [are raised up] again, and the glad tidings [gospel] is preached to the poor.
(g) The blind receive sight, and the halt do walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor receive the Gospel.
(k) The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
- 11:6 (w) And he is blessed, that shall not be offended in me.
(p) And he is blessed, that shall not be caused to stumble in me.
(t) And happy is he that is not offended [hurt] by me.
(g) And blessed is he that shall not be offended in me.
(k) And blessed is he, whosoever shall not be offended in me.
- 11:7 (w) And when they were gone away, Jesus began to say of John to the companies, What thing went ye out into desert to see? a reed waved with the wind?
(p) And when they were gone away, Jesus began to say of John to the people, What thing went ye out into desert to see? a reed waved with the wind?
(t) ¶ And [Even] as they departed, Jesus began to speak unto the people of John. What for to see went ye out into [went ye for to see in] the wilderness? Went ye out to see a reed shaken [wavering] with the wind?
(g) And as they departed, Jesus began to speak unto the multitude of John, What went ye out into the wilderness to see? A reed shaken with the wind?
(k) ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?
- 11:8 (w) But what thing went ye out to see? whether a man clothed with soft clothings? Lo! they that be clothed with soft clothes be in the houses of kings.
(p) Or what thing went ye out to see? a man clothed with soft clothes? Lo! they that be clothed with soft clothes be in the houses of kings.
(t) other what went ye out for to see? [Went ye to see] A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.
(g) But what went ye out to see? A man clothed in soft raiment? Behold they that wear soft clothing, are in King's houses.
(k) But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.
- 11:9 (w) But what thing went ye out to see? a prophet? Yea, I say to you, and more than a prophet.
(p) But what thing went ye out to see? a prophet? Yea, I say to you, and more than a prophet.
(t) But what went ye out for to see? [Went ye out to see] A prophet? Yea I say unto you, and more than a prophet.
(g) But what went ye out to see? A Prophet? Yea, I say unto you, and more than a Prophet.
(k) But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.
- 11:10 (w) For this is he, of whom it is written, Lo! I send mine angel before thy face, which shall make ready thy way before thee.
(p) For this is he, of whom it is written, Lo! I send mine angel before thy face, that shall make ready thy way before thee.

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- (t) For this is he of whom it is written. Behold, I send my messenger before thy face which shall prepare thy way before thee.
- (g) For this is he of whom it is written, Behold, I send my messenger before thy face which shall prepare thy way before thee.
- (k) For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- 11:11 (w) Truly I say to you, none rose greater than John Baptist among the sons of women; forsooth he that is the least in the kingdom of heavens, is more than he.
- (p) Truly I say to you, there rose none more than John Baptist among the children of women; but he that is less in the kingdom of heavens, is more than he.
- (t) ¶ Verify I say unto you, among the children of women arose there not a greater than John the baptist. Notwithstanding he that is less in the kingdom of heaven, is greater than he.
- (g) Verily I say unto you, Among them which are begotten of women, arose there not a greater than John Baptist, notwithstanding, he that is the least in the kingdom of heaven, is greater than he.
- (k) Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.
- 11:12 (w) And from the days of John Baptist till now the kingdom of heavens suffereth violence, and violent men snatch it.
- (p) And from the days of John Baptist till now the kingdom of heavens suffereth violence, and violent men snatch it.
- (t) From the time of John Baptist hitherto, the kingdom of heaven suffereth violence, and they that go to it with violence pluck it unto them [they that make violence pull it unto them].
- (g) And from the time of John Baptist hitherto, the kingdom of heaven suffereth violence, and the violent take it by force.
- (k) And from the days of John the Baptist until now the kingdom of heaven suffereth violence {or, is gotten by force}, and the violent {or, and they that thrust men} take it by force.
- 11:13 (w) For all the prophets and the law till John prophesied;
- (p) For all prophets and the law till John prophesied;
- (t) For all the prophets, and the law prophesied unto the time of John.
- (g) For all the Prophets and the Law prophesied unto John.
- (k) For all the prophets and the law prophesied until John.
- 11:14 (w) and if ye will receive, he is Elias that is to come.
- (p) and if ye will receive, he is Elias that is to come.
- (t) Also if ye will receive it, this is Elias, which should come.
- (g) And if ye will receive it, this is Elijah, which was to come.
- (k) And if ye will receive *it*, this is Elias, which was for to come.
- 11:15 (w) He that hath ears of hearing, hear he.
- (p) He that hath ears of hearing, hear he.
- (t) He that hath ears to hear withal, let him hear.
- (g) ¶ He that hath ears to hear let him hear.
- (k) He that hath ears to hear, let him hear.
- 11:16 (w) But to whom shall I guess this generation like? It is like to children sitting in the market, which, crying to their peers,
- (p) But to whom shall I guess this generation like? It is like to children sitting in the market, that cry to their peers,

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- (t) ¶ But whereunto shall I liken this generation? it is like unto children, which sit in the market, and call unto their fellows,
- (g) But whereunto shall I liken this generation? It is like unto little children which sit in the markets, and call unto their fellows,
- (k) ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,
- 11:17 (w) say, We have sung to you, and ye have not danced; we have mourned to you, and ye have not wailed.
(p) and say, We have sung to you, and ye have not danced; we have mourned to you, and ye have not wailed.
(t) and say: we have piped unto you, and ye have not danced, we have mourned unto you, and ye have not sorrowed.
(g) And say, We have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented.
(k) And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.
- 11:18 (w) For John came neither eating nor drinking, and they say, He hath a devil.
(p) For John came neither eating nor drinking, and they say, He hath a devil.
(t) For John came, neither eating nor drinking, and they say, he hath the devil.
(g) For John came neither eating nor drinking, and they say, He hath a devil.
(k) For John came neither eating nor drinking, and they say, He hath a devil.
- 11:19 (w) The Son of man came eating and drinking, and they say, Lo! a man a glutton, and a drinker of wine, and friend of publicans and sinful men. And wisdom is justified of her sons.
(p) The Son of man came eating and drinking, and they say, Lo! a man a glutton, and a drinker of wine, and a friend of publicans and of sinful men. And wisdom is justified of her sons.
(t) The son of man came eating and drinking, and they say, behold a glutton, and [a] drinker of wine, and a friend unto publicans, and sinners. Neverthelater [And] wisdom is justified of her children.
(g) The Son of man came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend unto Publicans and sinners, but wisdom is justified of her children.
(k) The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.
- 11:20 (w) Then Jesus began to say reproof to cities, in which full many virtues of him were done, for they did not penance.
(p) Then Jesus began to say reproof to cities, in which full many works of power of him were done, for they did not penance.
(t) ¶ Then began he to upbraid the cities, in which most of his miracles were done, because they mended not [did not repent].
(g) ¶ Then began he to upbraid the cities, wherein most of his great works were done, because they repented not.
(k) ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:
- 11:21 (w) Woe to thee! Chorazin, woe to thee! Bethsaida; for if the virtues that be done in you had been done in Tyre and Sidon, sometime they had done penance in haircloth and ashes.
(p) Woe to thee! Chorazin, woe to thee! Bethsaida; for if the works of power that be done in you had been done in Tyre and Sidon, sometime they had done penance in haircloth and ashes.
(t) Woe be to thee Chorazin. Woe be to thee Bethsaida, for if the miracles which were shown in you, had been done in Tyre and in Sidon: they had repented long ago in sackcloth and ashes.
(g) Woe *be* to thee Chorazin! Woe *be* to thee Bethsaida! For if the great works which were done in you, had been done in Tyre and Sidon, they had repented long ago in sackcloth and ashes.
(k) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

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- 11:22 (w) Nevertheless I say to you, it shall be less pain to Tyre and Sidon in the day of doom, than to you.
(p) Nevertheless I say to you, it shall be less pain to Tyre and Sidon in the day of doom, than to you.
(t) Nevertheless I say to you, it shall be easier for Tyre and Sidon, at the day of judgment, than for you.
(g) But I say to you, It shall be easier for Tyre and Sidon at the day of judgment, than for you.
(k) But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.
- 11:23 (w) And thou, Capernaum, whether till into heaven thou shalt be reared up? Thou shalt go down till into hell. For if the virtues that be done in thee, had been done in Sodom, peradventure they should have dwelled till unto this day.
(p) And thou, Capernaum, whether thou shalt be araised up into heaven? Thou shalt go down into hell. For if the works of power that be done in thee, had been done in Sodom, peradventure they should have dwelled till into this day.
(t) And thou Capernaum, which art lift up unto heaven, shalt be brought [thrust] down to hell. For if the miracles which have been done in thee, had been shown in Sodom, they had remained to this day.
(g) And thou Capernaum, which art lifted up unto heaven, shalt be brought down to hell; for if the great works, which have been done in thee, had been done among them of Sodom, they had remained to this day.
(k) And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.
- 11:24 (w) Nevertheless I say to you, that to the land of Sodom it shall be less pain in the day of doom, than to thee.
(p) Nevertheless I say to you, that to the land of Sodom it shall be less pain in the day of doom, than to thee.
(t) Nevertheless I say unto you, it shall be easier for the land of Sodom in the day of judgment, than for thee.
(g) But I say unto you, that it shall be easier for them of the land of Sodom in the day of judgment, than for thee.
(k) But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
- 11:25 (w) In that time, Jesus answering said, I acknowledge to thee, Father, Lord of heaven and earth, for thou hast hid these things from wise *men* and prudent, and hast showed them to little children;
(p) In that time Jesus answered, and said, I acknowledge to thee, Father, Lord of heaven and of earth, for thou hast hid these things from wise men, and ready, and hast showed them to little children;
(t) ¶ At that time [Then] Jesus answered and said. I praise thee o father Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast opened them unto babes,
(g) At that time Jesus answered, and said, I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them unto babes.
(k) ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.
- 11:26 (w) so, Father, for so it was pleasing before thee.
(p) so, Father, for so it was pleasing before thee.
(t) even so father, for so it pleased thee.
(g) It is so, O Father, because thy good pleasure was such.
(k) Even so, Father: for so it seemed good in thy sight.
- 11:27 (w) All things be taken to me of my Father; and no man knoweth the Son, no but the Father, neither any man knoweth the Father, no but the Son, and to whom the Son will show.
(p) All things be given to me of my Father; and no man knew the Son, but the Father, neither any man knew the Father, but the Son, and to whom the Son would show.
(t) All things are given unto me of my father. And no man knoweth the son, but thy father neither knoweth any man the father, save the son, and he to whom the son will open him.

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(g) All things are given unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whom the Son will reveal *him*.

(k) All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

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

(p) All ye that travail, and be charged, come to me, and I shall fulfill you.

(t) ¶ Come unto me all ye that labor, and are laden, and I will ease you.

(g) Come unto me, all ye that are weary and laden, and I will ease you.

(k) ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

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

(p) Take ye my yoke on you, and learn ye of me, for I am mild and meek in heart; and ye shall find rest to your souls.

(t) Take my yoke on you, and learn of me, for I am meek, and lowly in heart: and ye shall find rest [ease] unto your souls.

(g) Take my yoke on you, and learn of me that I am meek and lowly in heart, and ye shall find rest unto your souls.

(k) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

11:30 (w) For my yoke is soft, and my charge *is* light, *or easy*.

(p) For my yoke is soft, and my charge *is* light.

(t) For my yoke is easy, and my burden is light.

(g) For my yoke is easy, and my burden light.

(k) For my yoke is easy, and my burden is light.

CHAPTER 12

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

(p) In that time Jesus went by corns in the sabbath day; and his disciples hungered, and began to pluck the ears of corn, and to eat.

(t) ¶ In that time went Jesus on the Sabbath days [day] through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

(g) At that time Jesus went on a Sabbath day through the corn, and his disciples were a hungered, and began to pluck the ears of corn and to eat.

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

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

(p) And the Pharisees, seeing, said to him, Lo! thy disciples do that thing that is not leaveful to them to do in sabbaths.

(t) When the Pharisees saw [had seen] that, they said unto him: Behold thy disciples do that which is not lawful to do upon the Sabbath day.

(g) And when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath.

(k) But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

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- 12:3 (w) And he said to them, Whether ye have not read, what David did, when he hungered, and they that were with him?
(p) And he said to them, Whether ye have not read, what David did, when he hungered, and they that were with him?
(t) He said unto them: Have ye not read what David did, when he was an hungered, and they also which were with him?
(g) But he said unto them, Have ye not read what David did when he was a hungered, and they that were with him?
(k) But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;
- 12:4 (w) how he entered into the house of God, and ate loaves of proposition, *or putting forth/either setting forth*, which was not leaveful to him to eat, neither to them that were with him, no but to priests only?
(p) how he entered into the house of God, and ate loaves of proposition, which *loaves* it was not leaveful to him to eat, neither to them that were with him, but to priests alone?
(t) How he entered into the house of God, and ate the hallowed loaves, which were not lawful for him to eat, neither for them which were with him, but only for the priests.
(g) How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the Priests?
(k) How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?
- 12:5 (w) Or whether ye have not read in the law, that in the sabbaths priests in the temple defoul the sabbaths, and they be without blame?
(p) Or whether ye have not read in the law, that in the sabbaths priests in the temple defoul the sabbaths, and they be without blame?
(t) Or have ye not read in the law, how that the priests in the temple break the Sabbath day, and yet are blameless?
(g) Or have ye not read in the Law, how that on the Sabbath days the Priests in the Temple break the Sabbath, and are blameless?
(k) Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?
- 12:6 (w) Soothly I say to you, for this is more than the temple.
(p) And I say to you, that here is a greater than the temple.
(t) But I say unto you, that here is one greater than the temple.
(g) But I say unto you, that here is one greater than the Temple.
(k) But I say unto you, That in this place is *one* greater than the temple.
- 12:7 (w) And if ye knew, what it is, I will mercy, and not sacrifice, ye should never have condemned innocents.
(p) And if ye knew, what it is, I will mercy, and not sacrifice, ye should never have condemned innocents.
(t) Wherefore if ye had known, what this saying meaneth: I require mercy, and not sacrifice, ye would never have condemned innocents.
(g) Wherefore if ye knew what this is, I will have mercy and not sacrifice, ye would not have condemned the innocents.
(k) But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.
- 12:8 (w) Truly man's Son is Lord also of the sabbath.
(p) For man's Son is Lord, yea, of the sabbath.
(t) For the son of man is Lord even of the Sabbath day.
(g) For the Son of man is Lord, *even* of the Sabbath.
(k) For the Son of man is Lord even of the sabbath day.

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- 12:9 (w) And when he passed thence, he came into the synagogue of them.
(p) And when he passed from thence, he came into the synagogue of them.
(t) ¶ And he departed thence, and went into their synagogue,
(g) And he departed thence, and went into their Synagogue;
(k) And when he was departed thence, he went into their synagogue:
- 12:10 (w) And lo! a man that had a dry hand. And they asked him, saying, If it is leaveful to heal in the sabbath? that they should accuse him.
(p) And lo! a man that had a dry hand. And they asked him, and said, Whether it be leaveful to heal in the sabbath? that they should accuse him.
(t) and behold, there was a man, which had his hand dried up. And they asked him saying: is it lawful to heal upon the Sabbath days [day]? because they might accuse him.
(g) And behold, there was a man which had *his* hand dried up. And they asked him, saying, Is it lawful to heal upon a Sabbath day? that they might accuse him.
(k) ¶ And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.
- 12:11 (w) And he said to them, What man of you shall there be, that hath one sheep, and if it fall into a ditch in the sabbaths, whether he shall not (take) hold, and lift it up?
(p) And he said to them, What man of you shall there be, that hath one sheep, and if it fall into a ditch in the sabbaths, whether he shall not (take) hold, and lift it up?
(t) And he said unto them: which of you would it be [is he among you], if he had a sheep fallen into a pit on the Sabbath day, that would not take him and lift him out?
(g) And he said unto them, What man shall there be among you, that shall have a sheep, and if it fall on a Sabbath day into a pit, will not take it and lift it out?
(k) And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?
- 12:12 (w) How much more is a man better than a sheep? Therefore it is leaveful to do good in the sabbath.
(p) How much more is a man better than a sheep? Therefore it is leaveful to do good in the sabbaths.
(t) And how much is a man better than a sheep? Wherefore it is lawful to do a good deed on the Sabbath days [day].
(g) How much more then is a man better than a sheep? Therefore, it is lawful to do well on a Sabbath day.
(k) How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.
- 12:13 (w) Then he said to the man, Stretch forth thine hand. And he stretched forth; and it was restored to health as the other.
(p) Then he said to the man, Stretch forth thine hand. And he stretched forth; and it was restored to health as the other.
(t) Then said he to the man: stretch forth thy hand, and he stretched forth, and it was made whole again like unto the other [again made even as whole as the other].
(g) Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.
(k) Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.
- 12:14 (w) And the Pharisees went out, and made a council against him, how they should lose him.
(p) And the Pharisees went out, and made a council against him, how they should destroy him.
(t) ¶ Then the Pharisees went out [forth], and held a council [took council] against him, how they might destroy him.
(g) Then the Pharisees went out, and consulted against him, how they might destroy him.
(k) ¶ Then the Pharisees went out, and held {or, took} a council against him, how they might destroy him.

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- 12:15 (w) And Jesus knew it, and went away from thence; and many followed him, and he healed them all.
(p) And Jesus knew it, and went away from thence; and many followed him, and he healed them all.
(t) When Jesus knew that, he departed thence, and much people followed him, and he healed them all.
(g) But when Jesus knew it, he departed thence, and great multitudes followed him, and he healed them all,
(k) But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- 12:16 (w) And he commanded to them, that they should not make him known;
(p) And he commanded to them, that they should not make him known;
(t) and charged them, that they should not make him known,
(g) And charged them that they should not make him known,
(k) And charged them that they should not make him known:
- 12:17 (w) that that thing should be fulfilled, that was said by Esaias, the prophet, saying,
(p) that that thing were fulfilled, that was said by Esaias, the prophet, saying,
(t) to fulfill that which was spoken by Esaias the prophet, which sayeth:
(g) That it might be fulfilled which was spoken by Isaiah the Prophet, saying,
(k) That it might be fulfilled which was spoken by Esaias the prophet, saying,
- 12:18 (w) Lo! my child, whom I have chosen, my darling, in whom it hath well pleased to my soul; I shall put my Spirit on him, and he shall tell doom to heathen men.
(p) Lo! my child, whom I have chosen, my darling, in whom it hath well pleased to my soul; I shall put my Spirit on him, and he shall tell doom to heathen men.
(t) Behold my child [son], whom I have chosen, my beloved [darling], in whom my soul delighteth [hath had delight]. I will put my spirit on him, and he shall show judgment to the gentiles.
(g) Behold my servant whom I have chosen, my beloved in whom my soul delighteth; I will put my Spirit on him, and he shall shew judgment to the Gentiles.
(k) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.
- 12:19 (w) He shall not strive, nor cry, neither any man shall hear his voice in streets.
(p) He shall not strive, nor cry, neither any man shall hear his voice in streets.
(t) He shall not strive, he shall not cry, neither shall any man hear his voice in the streets,
(g) He shall not strive, nor cry, neither shall any man hear his voice in the streets.
(k) He shall not strive, nor cry; neither shall any man hear his voice in the streets.
- 12:20 (w) A bruised reed he shall not break, and he shall not quench smoking flax, till he cast out doom to victory;
(p) A bruised reed he shall not break, and he shall not quench smoking flax, till he cast out doom to victory;
(t) a bruised reed, shall he not break, and flax that beginneth to burn he shall not quench, till he send forth judgment unto victory,
(g) A bruised reed shall he not break, and smoking flax shall he not quench, till he bring forth judgment unto victory.
(k) A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.
- 12:21 (w) and heathen men shall hope in his name.
(p) and heathen men shall hope in his name.

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- (t) and in his name shall the gentiles trust.
(g) And in his Name shall the Gentiles trust.
(k) And in his name shall the Gentiles trust.
- 12:22 (w) Then a man blind and dumb, having a devil, was brought to him; and he healed him, so that he spake, and saw.
(p) Then a man blind and dumb, that had a fiend, was brought to him; and he healed him, so that he spake, and saw.
(t) ¶ Then was brought to him, one possessed with a devil which was both blind and dumb, and he healed him, insomuch that he which was blind and dumb, both spake and saw.
(g) ¶ Then was brought to him one possessed with a devil, *both* blind, and dumb, and he healed him, so that he *which* was blind and dumb, both spake and saw.
(k) ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.
- 12:23 (w) And all the people wondered, and said, Whether this be the son of David?
(p) And all the people wondered, and said, Whether this be the son of David?
(t) And all the people were amazed, and said: Is not this that [the] son of David?
(g) And all the people were amazed, and said, Is not this that son of David?
(k) And all the people were amazed, and said, Is not this the son of David?
- 12:24 (w) But the Pharisees heard, and said, This casteth not our fiends, no but in Beelzebub, prince of devils.
(p) But the Pharisees heard, and said, He this casteth not out fiends, but in Beelzebub, prince of fiends.
(t) But When the Pharisees heard that, they said: This fellow [he] driveth the devils no other wise out, but by the help of Beelzebub the chief of the devils.
(g) But when the Pharisees heard it, they said, This man casteth the devils no otherwise out but through Beelzebub the prince of devils.
(k) But when the Pharisees heard it, they said, This *fellow* doth not cast out devils, but by Beelzebub {Gr. Beelzebul} the prince of the devils.
- 12:25 (w) And Jesus, witting their thoughts, said to them, Each kingdom parted against itself, shall be desolate, and each city, or house, parted against itself, shall not stand.
(p) And Jesus, witting their thoughts, said to them, Each kingdom parted against itself, shall be desolated, and each city, or house, parted against itself, shall not stand.
(t) ¶ But Jesus knew their thoughts, and said to them. Every kingdom divided within itself shall be brought to naught [desolate]. Neither shall any city or household divided against itself, continue.
(g) But Jesus knew their thoughts, and said to them, Every kingdom divided against itself, shall be brought to naught, and every city or house divided against itself shall not stand.
(k) And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
- 12:26 (w) And if Satan cast out Satan, he is parted against himself; therefore how shall his kingdom stand?
(p) And if Satan casteth out Satan, he is parted against himself; therefore how shall his kingdom stand?
(t) So if Satan cast out Satan, then is he divided against himself. How shall then his kingdom endure?
(g) So if Satan cast out Satan, he is divided against himself; how shall then his kingdom endure?
(k) And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
- 12:27 (w) And if I in Beelzebub cast out devils, in whom your sons cast out? Therefore they shall be your doomsmen.
(p) And if I in Beelzebub cast out devils, in whom your sons cast out? Therefore they shall be your doomsmen.

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- (t) Also if I by the help of Beelzebub cast out devils: by whose help do your children cast them out? therefore they shall be your judges:
- (g) Also if I through Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.
- (k) And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.
- 12:28 (w) But if I in the Spirit of God cast out fiends, then the kingdom of God is come into you.
(p) But if I in the Spirit of God cast out fiends, then the kingdom of God is come into you.
(t) But if I cast out the devils by the spirit of God: then is the kingdom of God come on you?
(g) But if I cast out devils by the Spirit of God, then is the kingdom of God come unto you.
(k) But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
- 12:29 (w) Either how may any man enter into the house of a strong man, and take away his vessels, but he first bind the strong man, and then he shall spoil his house?
(p) Either how may any man enter into the house of a strong man, and take away his vessels, but he first bind the strong man, and then he shall spoil his house?
(t) ¶ Other how can a man enter into a strong [mighty] man's house, and violently take away his goods, except he first bind the strong man, and then spoil his house?
(g) Else how can a man enter into a strong man's house and spoil his goods, except he first bind the strong man, and then spoil his house?
(k) Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.
- 12:30 (w) He that is not with me, is against me; and he that gathereth not together with me, scattereth abroad.
(p) He that is not with me, is against me; and he that gathereth not together with me, scattereth abroad.
(t) He that is not with me, is against me: And he that gathereth not with me, scattereth abroad.
(g) He that is not with me, is against me; and he that gathereth not with me, scattereth.
(k) He that is not with me is against me; and he that gathereth not with me scattereth abroad.
- 12:31 (w) Therefore I say to you, all sin and blasphemy shall be forgiven to men, but the blasphemy of the Spirit shall not be forgiven.
(p) Therefore I say to you, all sin and blasphemy shall be forgiven to men, but blasphemy of the Spirit shall not be forgiven.
(t) Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy of the spirit [against the holy ghost], shall not be forgiven unto men.
(g) Wherefore I say unto you, Every sin and blasphemy shall be forgiven unto men, but the blasphemy *against* the holy Ghost shall not be forgiven unto men.
(k) ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the *holy* Ghost shall not be forgiven unto men.
- 12:32 (w) And whoever saith a word against man's Son, it shall be forgiven to him; but who that saith a word against the Holy Ghost, it shall not be forgiven to him, neither in this world, nor in the tother.
(p) And whoever saith a word against man's Son, it shall be forgiven to him; but who that saith a word against the Holy Ghost, it shall not be forgiven to him, neither in this world, nor in the tother.
(t) And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the holy ghost, it shall not be forgiven him: no, neither in this world, neither in the world to come.
(g) And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

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(k) And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

12:33 (w) Either make ye the tree good, and his fruit good; or make ye the tree evil, and his fruit evil; for a tree is known of his fruit.

(p) Either make ye the tree good, and his fruit good; either make ye the tree evil and his fruit evil; for a tree is known of his fruit.

(t) ¶ Other make the tree good, and his fruit good also, or else make the tree evil, and his fruit evil also. For the tree is known by his fruit.

(g) Either make the tree good, and his fruit good, or else make the tree evil, and his fruit evil; for the tree is known by the fruit.

(k) Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

12:34 (w) Ye generation of adders, how may ye speak good things, when ye be evil? Soothly the mouth speaketh of the great abundance of the heart.

(p) Ye generation of adders, how be ye able to speak good things, when ye be evil? For the mouth speaketh of the plenty of the heart.

(t) O generation of vipers, how can ye say well, when ye yourselves are evil? For of the abundance of the heart, the mouth speaketh.

(g) O generations of vipers, how can you speak good things, when ye are evil? For of the abundance of the heart the mouth speaketh.

(k) O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

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

(p) A good man bringeth forth good things of good treasure, and an evil man bringeth forth evil things of evil treasure.

(t) A good man out of the good treasure of his heart, bringeth forth good things. And an evil man out of his evil treasure, bringeth forth evil things.

(g) A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of an evil treasure, bringeth forth evil things.

(k) A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

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

(p) And I say to you, that of every idle word, that men speak, they shall yield reason thereof in the day of doom;

(t) But I say unto you, that of every idle word, that men shall have spoken, they shall give accounts at the day of judgment.

(g) But I say unto you, that of every idle word that men shall speak, they shall give account thereof at the day of judgment.

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

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

(p) for of thy words thou shalt be justified, and of thy words thou shalt be condemned.

(t) For by thy words thou shalt be justified: and by thy words thou shalt be condemned.

(g) For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

(k) For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

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- 12:38 (w) Then some of the scribes and of the Pharisees answered to him, saying, Master, we would see a token of thee.
(p) Then some of the scribes and the Pharisees answered to him, and said, Master, we will see a token of thee.
(t) ¶ Then answered certain of the scribes and of the Pharisees saying: Master, we would fain see a sign of thee.
(g) ¶ Then answered certain of the Scribes and of the Pharisees, saying, Master, we would see a sign of thee.
(k) ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.
- 12:39 (w) Which answered, and said to them, An evil generation and adulterous seeketh a token, and a token shall not be given to it, but the token of Jonas, the prophet.
(p) Which answered, and said to them, An evil kindred and a spouse-breaker seeketh a token, and a token shall not be given to it, but the token of Jonas, the prophet.
(t) He answered and said to them [them saying]: the evil and adulterous generation seeketh a sign, but there shall no sign be given to them, but the sign of the prophet Jonas.
(g) But he answered and said to them, An evil and adulterous generation seeketh a sign, but no sign shall be given unto it, save that sign of the Prophet Jonah.
(k) But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:
- 12:40 (w) For as Jonas was in the womb of a whale three days and three nights, so man's Son shall be in the heart of the earth three days and three nights.
(p) For as Jonas was in the womb of a whale three days and three nights, so man's Son shall be in the heart of the earth three days and three nights.
(t) For as Jonas was three days, and three nights, in the whale's belly: so shall the son of man be three days and three nights in the heart of the earth.
(g) For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.
(k) For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.
- 12:41 (w) Men of Nineveh shall rise in doom with this generation, and shall condemn it; for they did penance in the preaching of Jonas, and lo! here *is* a greater than Jonas.
(p) Men of Nineveh shall rise in doom with this generation, and shall condemn it; for they did penance in the preaching of Jonas, and lo! here a greater than Jonas.
(t) The men of Nineveh shall rise at the day of judgment, with this nation, and condemn them: for they amended [repented] at the preaching of Jonas. And behold a greater than Jonas is here.
(g) The men of Nineveh shall rise in judgment with this generation, and condemn it, for they repented at the preaching of Jonah; and behold, a greater than Jonah *is* here.
(k) The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.
- 12:42 (w) The queen of the south shall rise in doom with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and lo! here *is* a greater than Solomon.
(p) The queen of the south shall rise in doom with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and lo! here a greater than Solomon.
(t) The queen of the south shall rise at the day of judgment with this generation, and shall condemn them: for she came from the utmost parts of the world, to hear the wisdom of Solomon. And behold a greater than Solomon is here [here is a greater than Solomon].
(g) The Queen of the South shall rise in judgment with this generation, and shall condemn it, for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here.

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(k) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

- 12:43 (w) Forsooth when an unclean spirit is gone out from a man, he goeth by dry places, seeking rest, and he findeth none.
(p) When an unclean spirit goeth out from a man, he goeth by dry places, seeking rest, and findeth not.
(t) ¶ When the unclean spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.
(g) ¶ Now when the unclean spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.
(k) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
- 12:44 (w) Then he saith, I shall turn again into my house, from whence I came out. And he cometh, and findeth it void, and cleansed with besoms, and made fair.
(p) Then he saith, I shall turn again into mine house, from whence I went out. And he cometh, and findeth it void, and cleansed with besoms, and made fair.
(t) Then he sayeth: I will return again into my house, from whence I came out. And when he is come, he findeth the house empty and swept, and garnished.
(g) Then he saith, I will return into my house from whence I came; and when he is come, he findeth it empty, swept and garnished.
(k) Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.
- 12:45 (w) Then he goeth, and taketh with him seven other spirits worse than himself; and they enter in, and dwell there. And the last things of that man be made worse than the former. So it shall be and to this worst generation.
(p) Then he goeth, and taketh with him seven other spirits worse than himself; and they enter, and dwell there. And the last things of that man be made worse than the former. So it shall be to this worst generation.
(t) Then he goeth his way, and taketh unto him seven other spirits worse than himself, and so enter they in and dwell there. And the end of that man is worse than the beginning. Even so shall it be with this evil [to this froward] nation.
(g) ¶ Then he goeth, and taketh unto him seven other spirits worse than himself, and they enter in, and dwell there; and the end of that man is worse than the beginning. Even so shall it be with this wicked generation.
(k) Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.
- 12:46 (w) Yet while he spake to the people, lo! his mother and his brethren stood withoutforth, seeking to speak with him.
(p) Yet while he spake to the people, lo! his mother and his brethren stood withoutforth, seeking to speak with him.
(t) ¶ While he yet talked to the people: behold, his mother and his brethren stood without [the doors], desiring to speak with him.
(g) ¶ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speak with him.
(k) ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.
- 12:47 (w) And a man said to him, Lo! thy mother and thy brethren stand withoutforth, seeking thee.
(p) And a man said to him, Lo! thy mother and thy brethren stand withoutforth, seeking thee.
(t) Then one said unto him: behold thy mother and thy brethren stand without, desiring to speak with thee.
(g) Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
(k) Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
- 12:48 (w) And he answered to the man, that spake to him, and said, Who is my mother? and who be my brethren?
(p) And he answered to the man, that spake to him, and said, Who is my mother? and who be my brethren?
(t) ¶ He answered and said to him that told him: Who is my mother? or who are my brethren?

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- (g) But he answered, and said to him that told him, Who is my mother, and who are my brethren?
(k) But he answered and said unto him that told him, Who is my mother? and who are my brethren?

- 12:49 (w) And he held forth his hand into his disciples, and said, Lo! my mother and my brethren;
(p) And he held forth his hand into his disciples, and said, Lo! my mother and my brethren;
(t) And he stretched forth his hand over his disciples, and said: behold my mother and my brethren.
(g) And he stretched forth his hand toward his disciples and said, Behold my mother, and my brethren.
(k) And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!
- 12:50 (w) for whoever doeth the will of my Father that is in heavens, he is my brother, and sister, and mother.
(p) for whoever doeth the will of my Father that is in heavens, he is my brother, and sister, and mother.
(t) For whosoever doth [fulfilleth] my fathers will which is in heaven, the same [he] is my brother, [my] sister, and [my] mother.
(g) For whosoever shall do my Father's will which is in heaven, the same is my brother and sister and mother.
(k) For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER 13

- 13:1 (w) In that day Jesus went out of the house, and sat beside the sea.
(p) In that day Jesus went out of the house, and sat beside the sea.
(t) ¶ The same day went Jesus out of the house, and sat by the sea side,
(g) The same day went Jesus out of the house, and sat by the sea side.
(k) The same day went Jesus out of the house, and sat by the sea side.
- 13:2 (w) And many companies were gathered to him, so that he ascending into a boat sat; and all the company stood in the brink.
(p) And much people was gathered to him, so that he went up into a boat, and sat; and all the people stood on the brink.
(t) and much people resorted unto him, so greatly that he went, and sat in a ship, and all the people stood on the shore.
(g) And great multitudes resorted unto him, so that he went into a ship, and sat down, and the whole multitude stood on the shore.
(k) And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.
- 13:3 (w) And he spake to them many things in parables, saying, Lo! he that soweth, went out to sow his seed.
(p) And he spake to them many things in parables, and said, Lo! he that soweth, went out to sow his seed.
(t) And he spake many things to them in similitudes, saying: Behold, the sower went forth to sow.
(g) Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.
(k) And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;
- 13:4 (w) And while he soweth, some *seeds* fell beside the way, and birds of the air came, and ate them.
(p) And while he soweth, some *seeds* felled beside the way, and birds of the air came, and ate them.
(t) And as he sowed, some fell by the ways side, and the fowls came, and devoured it up.
(g) And as he sowed, some fell by the way side, and the fowls came and devoured them up.
(k) And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

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- 13:5 (w) Soothly other felled into stony places, where they had not much earth; and anon they sprung up, for they had not deepness of earth.
(p) But other *seeds* felled into stony places, where they had not much earth; and at once they sprung up, for they had not deepness of earth.
(t) Some fell upon stony ground where it had not much earth, and anon it sprung up, because it had no depth of earth:
(g) And some fell upon stony ground, where they had not much earth, and anon they sprung up, because they had no depth of earth.
(k) Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
- 13:6 (w) But when the sun was risen, they sweltered, *or burned for heat*, and for they had not root, they dried up.
(p) But when the sun was risen, they parched, and for they had not root, they dried up.
(t) and when the sun was up, it caught heat, and for lack of rooting withered away.
(g) And when the sun was up, they were parched, and for lack of rooting withered away.
(k) And when the sun was up, they were scorched; and because they had no root, they withered away.
- 13:7 (w) Forsooth other felled among thorns; and the thorns waxed up, and strangled them.
(p) And other *seeds* felled among thorns; and the thorns waxed up, and strangled them.
(t) Some fell among thorns, and the thorns *sprung up* [arose] and choked it.
(g) And some fell among thorns, and the thorns sprung up, and choked them.
(k) And some fell among thorns; and the thorns sprung up, and choked them:
- 13:8 (w) But other felled into good land, and gave fruit; some an hundredfold, another sixtyfold, and another thirtyfold.
(p) But other *seeds* felled into good land, and gave fruit; some an hundredfold, another sixtyfold, another thirtyfold.
(t) Part fell in good ground, and brought forth good fruit: some an hundred fold, some *sixty* [fifty] fold, some thirty fold.
(g) And some again fell in good ground, and brought forth fruit, one *corn* a hundredfold, some sixtyfold, and another thirtyfold.
(k) But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
- 13:9 (w) He that hath ears of hearing, hear he.
(p) He that hath ears of hearing, hear he.
(t) Whosoever hath ears to hear, let him hear.
(g) He that hath ears to hear, let him hear.
(k) Who hath ears to hear, let him hear.
- 13:10 (w) And the disciples came nigh, and said to him, Why speakest thou in parables to them?
(p) And the disciples came nigh, and said to him, Why speakest thou in parables to them?
(t) ¶ And *the* [his] disciples came, and said to him: Why speakest thou to them in parables?
(g) ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?
(k) And the disciples came, and said unto him, Why speakest thou unto them in parables?
- 13:11 (w) Which answering said unto them, For to you it is given to know the mysteries, *or privates*, of the kingdom of heavens; but it is not given to them.
(p) And he answered, and said to them, For to you it is given to know the privates of the kingdom of heavens; but it is not given to them.
(t) He answered and said unto them: It is given unto you to know the secrets of the kingdom of heaven, but to them it is not given.

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- (g) And he answered and said unto them, Because it is given unto you to know the secrets of the kingdom of heaven, but to them it is not given.
- (k) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
- 13:12 (w) For it shall be given to him that hath, and he shall have plenty; truly who that hath not, also that thing that he hath shall be taken away from him.
- (p) For it shall be given to him that hath, and he shall have plenty; but if a man hath not, also that thing that he hath shall be taken away from him.
- (t) For whosoever hath, to him shall [it] be given: and he shall have abundance. But whosoever hath not: from him shall be taken away even that [same that] he hath.
- (g) For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that he hath.
- (k) For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
- 13:13 (w) Therefore I speak to them in parables, for they seeing see not, and they hearing hear not, neither understand;
- (p) Therefore I speak to them in parables, for they seeing see not, and they hearing hear not, neither understand;
- (t) Therefore speak I to them in similitudes. For though they see, they see not: and hearing they hear not: nether understand.
- (g) Therefore speak I to them in parables; because they seeing, do not see, and hearing, they hear not, neither understand.
- (k) Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
- 13:14 (w) that the prophecy of Easias be filled in them, that saith, With hearing ye shall hear, and ye shall not understand; and ye seeing shall see, and ye shall not see;
- (p) that the prophecy of Esaia's saying be fulfilled in them, With hearing ye shall hear, and ye shall not understand; and ye seeing shall see, and ye shall not see;
- (t) And in them is fulfilled the prophecy of Esaia's, which prophecy saith: with the [your] ears ye shall hear and shall not understand, and with the [your] eyes ye shall see and shall not perceive.
- (g) So in them is fulfilled the prophecy of Isaiah, which *prophecy* saith, By hearing, ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive.
- (k) And in them is fulfilled the prophecy of Esaia's, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
- 13:15 (w) for the heart of this people is enfatted/is greatly made fat, and they heard heavily with ears, and they have closed their eyes, lest sometime they see with eyes, and with ears hear, and understand in heart, and they be converted, and I heal them.
- (p) for the heart of this people is greatly fatted, and they heard heavily with ears, and they have closed their eyes, lest sometime they see with eyes, and with ears hear, and understand in heart, and they be converted, and I heal them.
- (t) For this people's hearts are [heart is] waxed gross. And their ears were dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and should understand with their hearts, and should turn, that I might heal them.
- (g) For this people's heart is waxed fat, and their ears are dull of hearing, and with their eyes they have winked, lest they should see with their eyes, and hear with their ears, and should understand with their hearts, and should return, that I might heal them.
- (k) For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

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- 13:16 (w) But your eyes that see *be* blessed, and your ears that hear.
(p) But your eyes that see *be* blessed, and your ears that hear.
(t) ¶ But blessed are your eyes, for they see, and your ears, for they hear.
(g) But blessed *are* your eyes, for they see; and your ears, for they hear.
(k) But blessed are your eyes, for they see: and your ears, for they hear.
- 13:17 (w) Forsooth I say truly to you, that many prophets and just men coveted to see those things that ye see, and they saw not, and to hear those things that ye hear, and they heard not.
(p) Forsooth I say to you, that many prophets and just men coveted to see those things that ye see, and they saw not, and to hear those things that ye hear, and they heard not.
(t) Verily I say unto you, that many prophets and perfect men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.
(g) For verily I say unto you, that many Prophets, and righteous men have desired to see those things which ye see, and have not seen *them*, and to hear those things which ye hear, and have not heard *them*.
(k) For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.
- 13:18 (w) Therefore hear ye the parable of the sower.
(p) Therefore hear ye the parable of the sower.
(t) Hear ye therefore the similitude of the sower.
(g) ¶ Hear ye therefore the parable of the sower.
(k) ¶ Hear ye therefore the parable of the sower.
- 13:19 (w) Each that heareth the word of the realm, and understandeth not, the evil spirit cometh, and snatcheth (up) that that is sown in his heart; this is he, that is sown beside the way.
(p) Each that heareth the word of the realm, and understandeth not, the evil spirit cometh, and snatcheth (up) that that is sown in his heart; this it is, that is sown beside the way.
(t) Whosoever [When a man] heareth the word of the kingdom, and understandeth it not, there cometh the evil man, and catcheth away that which was sown in his heart. And this is he which was sown by the way side.
(g) Whensoever any man heareth the word of the kingdom, and understandeth it not, the evil one cometh, and catcheth away that which was sown in his heart; and this is he which hath received the seed by the way side.
(k) When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.
- 13:20 (w) Forsooth he that is sown in stony land, is this, that heareth the word of God, and anon with joy taketh it.
(p) But this that is sown on the stony land, this it is, that heareth the word of God, and anon with joy taketh it.
(t) But he that was sown in the stony ground, is he, which heareth the word of God, and anon with joy receiveth it,
(g) And he that received seed in the stony ground, is he which heareth the word, and incontinently with joy receiveth it,
(k) But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;
- 13:21 (w) And he hath not root in himself, but is temporal. For when tribulation and persecution is made for the word, anon he is offended.
(p) And he hath not root in himself, but is temporal. For when tribulation and persecution is made for the word, at once he is caused to stumble.
(t) yet hath no roots in himself, and therefore [he] endureth but a season: for as soon as tribulation or persecution ariseth because of the word, by and by he falleth.

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- (g) Yet hath he no root in himself, and dureth but a season, for as soon as tribulation or persecution cometh because of the word, by and by he is offended.
- (k) Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended {or, he relapseth, or falleth into sin}.
- 13:22 (w) But he that is sown in thorns, is this that heareth the word, and the busyness of this world, and the falseness of riches strangle the word, and it is made without fruit.
- (p) But he that is sown in thorns, is this that heareth the word, and the busyness of this world, and the fallacy of riches strangleth the word, and it is made without fruit.
- (t) He that was sown among thorns, is he, that heareth the word of God, but the care of this world, and the deceitfulness of riches choke the word, and so is he made unfruitful.
- (g) And he that received the seed among thorns, is he that heareth the word, but the care of this world, and the deceitfulness of riches choke the word, and he is made unfruitful.
- (k) He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
- 13:23 (w) But he that is sown into good land, is this that heareth the word, and understandeth, and bringeth forth fruit. And some maketh an hundredfold, truly another sixtyfold and another thirtyfold.
- (p) But he that is sown into good land, is this that heareth the word, and understandeth, and bringeth forth fruit. And some maketh an hundredfold, truly another sixtyfold and another thirtyfold.
- (t) He which is sown in the good ground, is he, that heareth the word and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty [fifty] fold, and some thirty fold.
- (g) But he that received the seed in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some a hundredfold, some sixtyfold, and some thirtyfold.
- (k) But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.
- 13:24 (w) Another parable Jesus put forth to them, saying, The kingdom of heavens is made like to a man, that sowed good seed in his field.
- (p) Another parable Jesus put forth to them, and said, The kingdom of heavens is made like to a man, that sowed good seed in his field.
- (t) ¶ Another similitude put he forth, unto them saying: The kingdom of heaven is like unto a man which sowed good seed in his field.
- (g) ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like unto a man which sowed good seed in his field.
- (k) ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
- 13:25 (w) But, when men slept, his enemy came, and sowed above tares, *or cockles*, in the midst of the wheat, and went away.
- (p) And when men slept, his enemy came, and sowed above tares in the middle of wheat, and went away.
- (t) But while men slept, there came his foe, and sowed tares among the wheat, and went his way.
- (g) But while men slept, there came his enemy and sowed tares among the wheat, and went his way.
- (k) But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- 13:26 (w) Soothly when the herb had grown, and made fruit, then the tares appeared.
- (p) But when the herb was grown, and made fruit, then the tares appeared.
- (t) When the blade was sprung up, and had brought forth fruit, then appeared the tares also.
- (g) And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

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- (k) But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- 13:27 (w) And the servants of the husbandman came, and said to him, Lord, whether hast thou not sown good seed in thy field? whereof then hath it tares?
(p) And the servants of the husbandman came, and said to him, Lord, whether hast thou not sown good seed in thy field? whereof then hath it tares?
(t) The servants came to the householder, and said unto him: Sir sowest not thou good seed in thy close, from whence then hath it tares?
(g) Then came the servants of the householder, and said unto him, Master, sowedst not thou good seed in thy field? From whence then hath it tares?
(k) So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
- 13:28 (w) And he said to them, An enemy hath done this thing. And the servants said to him, Wilt thou that we go, and gather them?
(p) And he said to them, An enemy hath done this thing. And the servants said to him, Wilt thou that we go, and gather them?
(t) He said to them, the envious man hath done this. Then the servants said unto him: wilt thou then that we go and gather them [it]?
(g) And he said unto them, Some envious man hath done this. Then the servants said unto him, Wilt thou then that we go and gather them up?
(k) He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
- 13:29 (w) And he said, Nay, lest peradventure ye gathering tares, *or cockles*, draw up by the root with them also the wheat.
(p) And he said, Nay, lest peradventure ye in gathering tares draw up with them the wheat by the root.
(t) and he said, nay, lest while ye go about to weed out the tares, ye pluck up also with them the wheat by the roots:
(g) But he said, Nay, lest while ye go about to gather the tares, ye pluck up also with them the wheat.
(k) But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
- 13:30 (w) Suffer ye them both wax till to the ripe corn; and in the time of the ripe corn I shall say to the reapers, First gather ye together tares/the darnels, *or cockles*, and bind them together in knitches, *or small bundles*, to be burnt, but gather ye the wheat into my barn.
(p) Suffer ye them both to wax into reaping time; and in the time of ripe corn I shall say to the reapers, First gather ye together the tares, and bind them together in knitches to be burnt, but gather ye the wheat into my barn.
(t) let both grow together till harvest come, and in time of harvest, I will say to the [unto my] reapers, gather ye first the tares, and bind them in sheaves to be burnt: but gather the wheat into my barn.
(g) Let both grow together until the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burn them; but gather the wheat into my barn.
(k) Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
- 13:31 (w) Another parable Jesus put forth to them, saying, The kingdom of heavens is like to a corn of mustard seed, which a man took, and sowed in his field.
(p) Another parable Jesus put forth to them, and said, The kingdom of heavens is like to a corn of mustard seed, which a man took, and sowed in his field.
(t) ¶ Another parable he put forth unto them saying: The kingdom of heaven is like unto a grain of mustard seed, which a man taketh and soweth in his field,

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- (g) ¶ Another parable he put forth unto them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man taketh and soweth in his field;
- (k) ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:
- 13:32 (w) Which truly is the least of all seeds, but when it hath waxen, it is the most of all worts, and is made a tree; so that the birds of the air come, and dwell in the bows, *or branches*, thereof.
- (p) Which is the least of all seeds, but when it hath waxen, it is the most of all worts, and is made a tree; so that birds of the air come, and dwell in the boughs thereof.
- (t) which is the least of all seeds. But when it is grown, it is the greatest among herbs, and it is a tree: so that the birds of the air come, and build in the branches of it.
- (g) Which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heaven come and build in the branches thereof.
- (k) Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.
- 13:33 (w) He spake another parable to them, The kingdom of heavens is like to sourdough, which a woman took, and hid in three measures of meal, till it were all soured.
- (p) Another parable *Jesus* spake to them, The kingdom of heavens is like to sourdough, which a woman took, and hid in three measures of meal, till it were all soured.
- (t) ¶ Another similitude said he to them. The kingdom of heaven is like unto leaven which a woman taketh and hideth [took and hid] in three pecks of meal, till all be [was] leavened.
- (g) ¶ Another parable spake he to them, The kingdom of heaven is like unto leaven, which a woman taketh and hideth in three pecks of meal, till all be leavened.
- (k) ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures {the word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint} of meal, till the whole was leavened.
- 13:34 (w) Jesus spake all these things in parables to the companies, and he spake not to them without parables,
- (p) Jesus spake all these things in parables to the people, and he spake not to them without parables,
- (t) ¶ All these things spake Jesus unto the people by similitudes, and without similitudes spake he nothing to them,
- (g) ¶ All these things spake Jesus unto the multitude in parables, and without parables spake he not unto them,
- (k) All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:
- 13:35 (w) that it should be fulfilled, which is said by the prophet, saying, I shall open my mouth in parables; I shall tell out things hid from the making of the world.
- (p) that it should be fulfilled, that is said by the prophet, saying, I shall open my mouth in parables; I shall tell out hid things from the making of the world.
- (t) to fulfill that which was spoken by the prophet saying: I will open my mouth in similitudes, and will speak forth things which have been kept secret from the beginning of the world.
- (g) That it might be fulfilled, which was spoken by the Prophet, saying, I will open my mouth in parables, and will utter the things which have been kept secret from the foundation of the world.
- (k) That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.
- 13:36 (w) Then the companies left, he came into an house; and his disciples came nigh to him, saying, Expound to us the parable of the tares of the field.
- (p) Then he let go the people, and came into an house; and his disciples came to him, and said, Expound to us the parable of the tares of the field.

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- (t) ¶ Then sent Jesus the people away, and came to house, and his disciples came unto him, saying: declare unto us the similitude of the tares of the field:
- (g) Then sent Jesus the multitude away, and went into the house. And his disciples came unto him, saying, Declare unto us the parable of the tares of the field.
- (k) Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.
- 13:37 (w) Which answered, and said, He that soweth good seed is man's Son;
(p) Which answered, and said, He that soweth good seed is man's Son;
(t) Then answered he and said to them. He that soweth the good seed, is the son of man,
(g) Then answered he, and said to them, He that soweth the good seed, is the Son of man.
(k) He answered and said unto them, He that soweth the good seed is the Son of man;
- 13:38 (w) soothly the field is the world; but the good seed, these be the sons of the realm, tares, *or cockles*, these be sons of the wicked;
(p) the field is the world; but the good seed, be sons of the kingdom, but tares, these be evil children;
(t) and the field is the world. And the children of the kingdom they are the good seed. And the tares are the children of the wicked [The evil man's children are the tares].
(g) And the field is the world, and the good seed are the children of the kingdom, and the tares are the children of that wicked one.
(k) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;
- 13:39 (w) but the enemy that soweth them is the devil; and the ripe corn is the ending of the world, forsooth the reapers be angels.
(p) the enemy that soweth them is the fiend; and the ripe corn is the ending of the world, the reapers be angels.
(t) And [But] the enemy which soweth it, is the devil. The harvest is the end of the world, and the reapers be the angels.
(g) And the enemy that soweth them, is the devil, and the harvest is the end of the world, and the reapers be the Angels.
(k) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
- 13:40 (w) Therefore as tares be gathered together, and burnt in the fire, so it shall be in the ending of the world.
(p) Therefore as tares be gathered together, and be burnt in fire, so it shall be in the ending of the world.
(t) For even as the tares are gathered, and burnt in the fire: so shall it be in the end of this world.
(g) As then the tares are gathered and burned in the fire, so shall it be in the end of this world.
(k) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.
- 13:41 (w) Man's Son shall send his angels, and they shall gather of his realm all offences, and them that do wickedness;
(p) Man's Son shall send his angels, and they shall gather from his realm all causes of stumbling, and them that do wickedness;
(t) The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend [do hurt], and [all] them which do iniquity,
(g) The Son of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity,
(k) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things {or, scandals} that offend, and them which do iniquity;
- 13:42 (w) and they shall send them into the chimney of fire; there shall be weeping and beating together of teeth.
(p) and they shall send them into the chimney of fire; there shall be weeping and beating together of teeth.

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- (t) and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.
(g) And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.
(k) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
- 13:43 (w) Then just men shall shine as the sun, in the realm of their Father. He that hath ears of hearing, hear he.
(p) Then just men shall shine as the sun, in the realm of their Father. He that hath ears of hearing, hear he.
(t) Then shall the just men shine as bright as the sun in the kingdom of their father. whosoever hath ears to hear, let him hear.
(g) Then shall the just men shine as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.
(k) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.
- 13:44 (w) The kingdom of heavens is like to treasure hid in a field, which a man that findeth, hideth; and for joy thereof he goeth, and selleth all things that he hath, and buyeth that field.
(p) The kingdom of heavens is like to treasure hid in a field, which a man that findeth, hideth; and for joy of it he goeth, and selleth all things that he hath, and buyeth that field.
(t) ¶ Again the kingdom of heaven is like unto treasure hid in the field, the which a man findeth and hideth [found and hid it]: and for joy thereof goeth and selleth all that he hath, and buyeth that field.
(g) ¶ Again, the kingdom of heaven is like unto a treasure hid in the field, which when a man hath found, he hideth it, and for joy thereof departeth, and selleth all that he hath, and buyeth that field.
(k) ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.
- 13:45 (w) Again the kingdom of heavens is like to a man merchant, seeking good pearls;
(p) Again the kingdom of heavens is like to a merchant, that seeketh good margarites;
(t) ¶ Again, the kingdom of heaven is like unto a merchant, that seeketh [seeking after] good pearls,
(g) ¶ Again, the kingdom of heaven is like to a merchant man that seeketh good pearls,
(k) ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:
- 13:46 (w) soothly one precious pearl found, he went, and sold all things that he had, and bought it.
(p) but when he hath found one precious margarite, he went, and sold all things that he had, and bought it.
(t) which when he had found one precious pearl, went and sold all that he had, and bought it.
(g) Who having found a pearl of great price, went and sold all that he had and bought it.
(k) Who, when he had found one pearl of great price, went and sold all that he had, and bought it.
- 13:47 (w) Again the kingdom of heavens is like to a net cast into the sea, and that gathereth together of all kind of fishes;
(p) Again the kingdom of heavens is like to a net cast into the sea, and that gathereth together of all kinds of fishes;
(t) ¶ Again the kingdom of heaven is like unto a net cast into the sea, that gathereth of all kinds of fishes:
(g) ¶ Again, the kingdom of heaven is like unto a draw net cast into the sea, that gathereth of all kinds *of things*.
(k) ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
- 13:48 (w) which when it was full, they drew it up, and sat by the brink, and chose the good into their vessels, but they cast out the evil.
(p) which when it was full, they drew it up, and sat by the brink, and chose the good into their vessels, but the evil they cast out.
(t) the which when it is full, men draw to land, and sit and gather the good into [their] vessels, and cast the bad away.
(g) Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

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- (k) Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.
- 13:49 (w) So it shall be in the ending of the world. Angels shall go out, and shall part evil men from the midst of just men.
(p) So it shall be in the end of the world. Angels shall go out, and shall separate evil men from the middle of just men.
(t) So shall it be at the end of the world. The angels shall come out and sever the bad from the good,
(g) So shall it be at the end of the world. The Angels shall go forth, and sever the bad from among the just,
(k) So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,
- 13:50 (w) And they shall send them into the chimney of fire; there shall be weeping and beating together of teeth.
(p) And they shall send them into the chimney of fire; there shall be weeping and grinding of teeth.
(t) and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth.
(g) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
(k) And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.
- 13:51 (w) Have ye understood all these things? They say to him, Yea.
(p) Have ye understood all these things? They say to him, Yea.
(t) ¶ Jesus said unto them: understood ye [have ye understood] all these things? They said, yea Lord [sir].
(g) ¶ Jesus said unto them, Understand ye all these things? They said unto him, Yea, Lord.
(k) Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.
- 13:52 (w) He saith to them, Therefore every writer taught in the kingdom of heavens, is like to an husbandman, that bringeth forth of his treasure new things and old.
(p) He saith to them, Therefore every wise man of law in the kingdom of heavens, is like to an husbandman, that bringeth forth of his treasure new things and old.
(t) Then said he unto them: Therefore every scribe which is taught [coming] unto the kingdom of heaven, is like an householder, which bringeth forth, out of his treasure, things both new and old.
(g) Then said he unto them, Therefore every Scribe which is taught unto the kingdom of heaven, is like unto a householder, which bringeth forth out of his treasure things both new and old.
(k) Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.
- 13:53 (w) And it was done, when Jesus had ended these parables, he passed from thence.
(p) And it was done, when Jesus had ended these parables, he passed from thence.
(t) ¶ And it came to pass when Jesus had finished these similitudes that he departed thence,
(g) ¶ And it came to pass, that when Jesus had ended these parables, he departed thence.
(k) ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.
- 13:54 (w) And he came into his country, and taught them in their synagogues, so that they wondered, and said, Whereof to him this wisdom and virtues?
(p) And he came into his country, and taught them in their synagogues, so that they wondered, and said, From whence this wisdom and works of power *came* to this?
(t) and came into his own country, and taught them in their synagogues, insomuch that they were astonished, and said, whence cometh [came] all this wisdom and power unto him?
(g) And came into his own country, and taught them in their Synagogue, so that they were astonished, and said, Whence cometh this wisdom and great works unto this man?
(k) And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

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- 13:55 (w) Whether is not this the son of a carpenter? Whether his mother be not said Mary? and his brethren, James, and Joseph, and Simon, and Judas?
(p) Whether this is not the son of a carpenter? Whether his mother be not said Mary? and his brethren, James, and Joseph, and Simon, and Judas?
(t) is not this the carpenter's son? is not his mother called Mary? and his brethren be called, James and Joses and Simon and Judas?
(g) Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joses, and Simon, and Judas?
(k) Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?
- 13:56 (w) and his sisters, whether they all be not among us? Therefore whereof to him all these things?
(p) and his sisters, whether they all be not among us? From whence then all these things *come* to this?
(t) and are not his sisters all here with us? Whence hath he all these things.
(g) And are not his sisters all with us? Whence then hath he all these things?
(k) And his sisters, are they not all with us? Whence then hath this man all these things?
- 13:57 (w) And so they were offended in him. But Jesus said to them, A prophet is not without worship, but in his own country, and in his own house.
(p) And so they were offended in him. But Jesus said to them, A prophet is not without honour, but in his own country, and in his own house.
(t) And they were offended [hurt] by him. Then Jesus said unto them: A prophet is not [there is no prophet] without honor, save in his own country, and among his own kin.
(g) And they were offended with him. Then Jesus said to them, A Prophet is not without honor, save in his own country, and in his own house.
(k) And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.
- 13:58 (w) And he did not there many virtues, for the unbelief of them.
(p) And he did not there many works of power, for the unbelief of them.
(t) And he did not many miracles there, for their unbelief's sake.
(g) And he did not many great works there, for their unbelief's sake.
(k) And he did not many mighty works there because of their unbelief.

CHAPTER 14

- 14:1 (w) In that time Herod tetrarch, *that is, prince of the fourth part*, heard the fame of Jesus;
(p) In that time Herod tetrarch, *prince of the fourth part*, heard the fame of Jesus;
(t) ¶ At [In] that time Herod the tetrarch heard of the fame of Jesus,
(g) At that time Herod the Tetrarch heard of the fame of Jesus,
(k) At that time Herod the tetrarch {or, governor over four provinces} heard of the fame of Jesus,
- 14:2 (w) and said to his children, This is John Baptist, he hath risen from dead, and therefore virtues work in him.
(p) and said to his children, This is John Baptist, he is risen from death, and therefore works of power work in him.
(t) and said unto his servants: this is John the baptist, he is risen again from death, and therefore are such miracles wrought by him [his power is so great].

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- (g) And said unto his servants, This is John Baptist. He is risen again from the dead, and therefore great works are wrought by him.
- (k) And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him {or, are wrought by him}.
- 14:3 (w) For Herod had held John, and bound him, and put him into prison for Herodias, the wife of his brother.
(p) For Herod had held John, and bound him, and putted him in prison for Herodias, the wife of his brother.
(t) For Herod had taken [took] John and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.
(g) For Herod had taken John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.
(k) ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.
- 14:4 (w) For John said to him, It is not leaveful to thee to have her.
(p) For John said to him, It is not leaveful to thee to have her.
(t) For John said unto him: It is not lawful for thee to have her.
(g) For John said unto him, It is not lawful for thee to have her.
(k) For John said unto him, It is not lawful for thee to have her.
- 14:5 (w) And he willing to slay him, dreaded the people; for they had him as a prophet.
(p) And he willing to slay him, dreaded the people; for they had him as a prophet.
(t) And when he would have put him to death, he feared the people, because they counted him as a prophet.
(g) And when he would have put him to death, he feared the multitude, because they counted him as a Prophet.
(k) And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
- 14:6 (w) But in the day of Herod's birth, the daughter of Herodias danced in the middle, and pleased Herod.
(p) But in the day of Herod's birth, the daughter of Herodias danced in the middle, and pleased Herod.
(t) ¶ But when Herod's birth day was come, the daughter of Herodias danced before them, and pleased Herod.
(g) But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
(k) But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
- 14:7 (w) Wherefore with an oath he promised to give to her, whatever thing she asked of him.
(p) Wherefore with an oath he promised to give to her, whatever thing she asked of him.
(t) Wherefore he promised with an oath, that he would give her whatsoever she would ask.
(g) Wherefore he promised with an oath, that he would give her whatsoever she would ask.
(k) Whereupon he promised with an oath to give her whatsoever she would ask.
- 14:8 (w) And she before-warned of her mother, said, Give thou to me here the head of John Baptist in a dish.
(p) And she before-warned of her mother, said, Give thou to me here the head of John Baptist in a dish.
(t) And she being informed of her mother before, said give me here John Baptist's head in a platter.
(g) And she being before instructed of her mother, said, Give me here John Baptist's head in a platter.
(k) And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.
- 14:9 (w) And the king was sorrowful, but for the oath, and for them that sat together at the meat, he commanded to be given.
(p) And the king was sorrowful, but for the oath, and for them that sat together at the meat, he commanded to be given.
(t) And the King sorrowed: nevertheless for his oath's sake, and for their sakes which sat also at the table, he commanded it to be given her.

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- (g) And the King was sorry. Nevertheless, because of the oath, and them that sat with him at the table, he commanded it to be given *her*,
(k) And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.
- 14:10 (w) And he sent, and beheaded John in the prison.
(p) And he sent, and beheaded John in the prison.
(t) And sent and beheaded John in the prison,
(g) And sent, and beheaded John in the prison.
(k) And he sent, and beheaded John in the prison.
- 14:11 (w) And his head was brought in a dish, and it was given to the damsel, and she bare it to her mother.
(p) And his head was brought in a dish, and it was given to the damsel, and she bare it to her mother.
(t) and his head was brought in a platter, and given to the damsel, and she brought it to her mother.
(g) And his head was brought in a platter, and given to the maid, and she brought it unto her mother.
(k) And his head was brought in a charger, and given to the damsel: and she brought it to her mother.
- 14:12 (w) And his disciples came, and took his body, and buried it; and they came, and told to Jesus.
(p) And his disciples came, and took his body, and buried it; and they came, and told to Jesus.
(t) And his disciples came, and took up his body, and buried it: And went and told Jesus.
(g) And his disciples came, and took up the body, and buried it, and went and told Jesus.
(k) And his disciples came, and took up the body, and buried it, and went and told Jesus.
- 14:13 (w) And when Jesus had heard this thing, he went from thence in a boat, into a desert place beside. And when the people had heard, they followed him on their feet from cities.
(p) And when Jesus had heard this thing, he went from thence in a boat, into a desert place beside. And when the people had heard, they followed him on their feet from cities.
(t) ¶ When Jesus [had] heard that, he departed thence by ship into a desert place out of the way. And when the people had heard thereof, they followed him afoot out of their cities.
(g) And when Jesus heard it, he departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.
(k) ¶ When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.
- 14:14 (w) And Jesus, going out, saw a great multitude, and had ruth on them, and he healed the sick men of them.
(p) And Jesus went out, and saw a great people, and had ruth on them, and he healed the sick men of them.
(t) And Jesus went forth and saw much people: and his heart did melt upon them, and he healed of them those that were sick.
(g) And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
(k) And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
- 14:15 (w) Soothly the evening made, his disciples came nigh to him, saying, The place is desert, and the hour hath now passed; leave thou the companies, that they, going into castles, buy meats to them.
(p) But when eventide was come, his disciples came to him, and said, The place is desert, and the time is now passed; let the people go into towns, to buy them(selves) meat.

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- (t) When even was come, his disciples came to him saying: This is a desert place, and the day is spent, let the people depart that they may go into the towns, and buy them victuals.
- (g) ¶ And when even was come, his disciples came to him, saying, This is a desert place, and the time is already past; let the multitude depart, that they may go into the towns, and buy them vitailles.
- (k) ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
- 14:16 (w) Forsooth Jesus said to them, They have no need to go; give ye to them to eat.
(p) Jesus said to them, They have not need to go; give ye them somewhat to eat.
(t) But Jesus said unto them: They have no need to go away: Give ye them to eat.
(g) But Jesus said to them, They have no need to go away; give ye them to eat.
(k) But Jesus said unto them, They need not depart; give ye them to eat.
- 14:17 (w) They answered, We have not here, but five loaves and two fishes.
(p) They answered, We have not here, but five loaves and two fishes.
(t) Then said they unto him: we have here but five loaves, and two fishes.
(g) Then said they unto him, We have here but five loaves, and two fishes.
(k) And they say unto him, We have here but five loaves, and two fishes.
- 14:18 (w) And he said to them, Bring ye them hither to me.
(p) And he said to them, Bring ye them hither to me.
(t) And he said: bring them hither to me.
(g) And he said, Bring them hither to me.
(k) He said, Bring them hither to me.
- 14:19 (w) And when he had commanded the company to sit to the meat on the hay, five loaves and two fishes taken, he beholding into heaven, blessed, and brake, and gave loaves to his disciples; soothly the disciples gave to the companies.
(p) And when he had commanded the people to sit to meat on the hay, he took five loaves and two fishes, and he beheld into heaven, and blessed, and brake, and gave to his disciples; and the disciples gave to the people.
(t) And he commanded the people to sit down on the grass, and took the five loaves, and the two fishes, and looked up to heaven, and blessed, and brake, and gave the loaves to his disciples, and the disciples gave them to the people.
(g) And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looked up to heaven, and blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.
(k) And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.
- 14:20 (w) And all ate, and were filled. And they took the reliefs of broken gobbets, twelve coffins full.
(p) And all ate, and were fulfilled. And they took the remnants of broken gobbets, twelve baskets full.
(t) And they did all eat [all ate], and were sufficed. And they gathered up of the gobbets that remained, twelve baskets full.
(g) And they did all eat, and were sufficed, and they took up of the fragments that remained, twelve baskets full.
(k) And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.
- 14:21 (w) And the number of men that ate was five thousand of men, without women and little children.
(p) And the number of men that ate was five thousand of men, without women and little children.
(t) And They that ate were in number about five thousand men, beside women and children.

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- (g) And they that had eaten, were about five thousand men, beside women and little children.
(k) And they that had eaten were about five thousand men, beside women and children.
- 14:22 (w) And anon Jesus compelled the disciples to go up into a boat, and to go before him over the sea, till that he left the companies.
(p) And at once Jesus compelled the disciples to go up into a boat, and go before him over the sea, while he let go the people.
(t) ¶ And straight way Jesus made his disciples enter into a ship, and to go over before him, while he sent the people away.
(g) ¶ And straightway Jesus compelled his disciples to enter into a ship, and to go over before him, while he sent the multitude away.
(k) ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.
- 14:23 (w) And the companies left, he ascended up into an hill alone to pray. But when the evening was come, he was there alone.
(p) And when the people was let go, he ascended alone into an hill to pray. But when the evening was come, he was there alone.
(t) And as soon as he had sent the people away, he went up into a mountain alone to pray. And when night was come he was there himself alone.
(g) And as soon as he had sent the multitude away, he went up into a mountain alone to pray; and when the evening was come, he was there alone.
(k) And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.
- 14:24 (w) Forsooth the boat in the midst of the sea was thrown with waves, for the wind was contrary.
(p) And the boat in the middle of the sea was shogged with waves, for the wind was contrary.
(t) and the ship was now in the midst of the sea, and was tossed with waves, for it was a contrary wind.
(g) And the ship was now in the midst of the sea, and was tossed with waves; for it was a contrary wind.
(k) But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.
- 14:25 (w) But in the fourth waking of the night, he came to them walking on the sea.
(p) But in the fourth waking of the night, he came to them walking on the sea.
(t) In the fourth watch of the night Jesus came unto them, walking on the sea:
(g) And in the fourth watch of the night, Jesus went unto them, walking on the sea.
(k) And in the fourth watch of the night Jesus went unto them, walking on the sea.
- 14:26 (w) And they, seeing him walking on the sea, were distroubled, saying, That it is a phantom; and for dread they cried.
(p) And they, seeing him walking on the sea, were disturbed, and said, That it is a phantom; and for dread they cried.
(t) and when his disciples saw him walking on the sea, they were troubled [amazed], saying: it is some spirit, and cried out for fear.
(g) And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for fear.
(k) And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.
- 14:27 (w) And anon Jesus spake to them, saying, Have ye trust, I am; do not ye dread.
(p) And at once Jesus spake to them, and said, Have ye trust, I am; do not ye dread.

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- (t) And straightway Jesus spake unto them saying: be of good cheer, it is I, be not afraid.
(g) But straightway Jesus spake unto them, saying, Be of good comfort, It is I; be not afraid.
(k) But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.
- 14:28 (w) And Peter answered, and said, Lord, if thou art, command me to come to thee upon the waters.
(p) And Peter answered, and said, Lord, if thou art, command me to come to thee on the waters.
(t) ¶ Peter answered him, and said: master, and thou be he, bid me come unto thee on the water.
(g) Then Peter answered him, and said, Master, if it be thou, bid me come unto thee on the water.
(k) And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
- 14:29 (w) And he said, Come thou. And Peter went down from the boat, and walked on the waters to come to Jesus.
(p) And he said, Come thou. And Peter went down from the boat, and walked on the waters to come to Jesus.
(t) And he said come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
(g) And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.
(k) And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
- 14:30 (w) But he saw the wind strong, and was afeared; and when he began to drown, he cried, and saying, Lord, make me safe.
(p) But he saw the wind strong, and was afeared; and when he began to drown, he cried, and said, Lord, make me safe.
(t) But when he saw a mighty wind, he was afraid. And as he began to sink, he cried saying: master save me.
(g) But when he saw a mighty wind, he was afraid, and as he began to sink, he cried, saying, Master, save me.
(k) But when he saw the wind boisterous {or, strong}, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
- 14:31 (w) And anon Jesus, holding forth his hand, caught him, and said to him, Thou of little faith, why hast thou doubted?
(p) And at once Jesus held forth his hand, and took *Peter*, and said to him, Thou of little faith, why hast thou doubted?
(t) And immediately Jesus stretched forth his hand, and caught him, and said to him: O thou of little faith: wherefore didst thou doubt?
(g) So immediately Jesus stretched forth his hand, and caught him, and said to him, O thou of little faith, wherefore didst thou doubt?
(k) And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
- 14:32 (w) And when he had ascended into the boat, the wind ceased.
(p) And when he had ascended into the boat, the wind ceased.
(t) And as soon as they were come into the ship, the wind ceased.
(g) And as soon as they were come into the ship, the wind ceased.
(k) And when they were come into the ship, the wind ceased.
- 14:33 (w) And they, that were in the boat, came, and worshipped him, saying, Verily, thou art God's Son.
(p) And they, that were in the boat, came, and worshipped him, and said, Verily, thou art God's Son.
(t) Then they that were in the ship came and worshipped him, saying: of a truth thou art the son of God.
(g) Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.
(k) Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.
- 14:34 (w) And when they had passed over the sea, they came into the land of Gennesaret.

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(p) And when they had passed over the sea, they came into the land of Gennesaret.

(t) And when they were come over, they went into the land of Gennesaret.

(g) ¶ And when they were come over, they came into the land of Gennesaret.

(k) ¶ And when they were gone over, they came into the land of Gennesaret.

14:35 (w) And when men of that place had known him, they sent into all that country; and they brought to him all having evil.

(p) And when men of that place had known him, they sent into all that country; and they brought to him all that had sicknesses.

(t) And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were sick,

(g) And when the men of that place knew him, they sent out into all that country round about, and brought unto him all that were sick,

(k) And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

14:36 (w) And they prayed him, that they should touch namely the hem of his cloth; and whoever touched were made safe.

(p) And they prayed him, that they should touch the hem of his clothing; and whoever touched were made safe.

(t) and besought him, that they might touch the hem [border] of his vesture only. And as many as touched it, were made safe.

(g) And besought him, that they might touch the hem of his garment only; and as many as touched it were made whole.

(k) And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER 15

15:1 (w) Then scribes and Pharisees came nigh to him from Jerusalem, saying,

(p) Then the scribes and the Pharisees came to him from Jerusalem, and said,

(t) ¶ Then came to Jesus: scribes and Pharisees from Jerusalem, saying:

(g) Then came to Jesus the Scribes and Pharisees, which were of Jerusalem, saying,

(k) Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

15:2 (w) Why thy disciples break the traditions, *either the teachings*, of elder men? for they wash not their hands, when they eat bread.

(p) Why break thy disciples the traditions of elder men? for they wash not their hands, when they eat bread.

(t) why do thy disciples transgress the traditions of the elders [seniors]? for they wash not their hands, when they eat bread.

(g) Why do thy disciples transgress the tradition of the Elders? For they wash not their hands when they eat bread.

(k) Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

15:3 (w) He answered, and said to them, Why also break ye the commandment of God for your tradition?

(p) He answered, and said to them, Why break ye the commandment of God for your tradition?

(t) He answered, and said unto them: why do ye also transgress the commandment of God, through your traditions?

(g) But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

(k) But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

15:4 (w) For God said, Honour thy father and mother, and he that curseth father or mother, die he by death.

(p) For God said, Honour thy father and thy mother, and he that curseth father or mother, die he by death.

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- (t) for God commanded, saying: honor thy father and mother, and he that curseth [speaketh evil against his] father or mother, shall suffer death.
- (g) For God hath commanded, saying, Honor thy father and mother; and he that curseth father or mother, let him die the death.
- (k) For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.
- 15:5 (w) But ye say, Whoever shall say to the father or mother, Whatever gift is of me, it shall profit to thee;
(p) But ye say, Whoever saith to father or mother, Whatever gift is of me, it shall profit to thee;
(t) But ye say, every man shall say to his father or mother: That which thou desirest of me to help thee with: is given God [Whatsoever thing I offer, that same doth profit thee],
(g) But ye say, Whosoever shall say to father or mother, By the gift that is *offered* by me, thou mayest have profit,
(k) But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;
- 15:6 (w) and he shall not honour his father either mother; and ye have made the commandment of God void for your tradition.
(p) and he hath not worshipped his father or his mother; and ye have made the commandment of God void for your tradition.
(t) and so shall he not honor his father or his [and] mother. And thus have ye made, that the commandment of God is without effect, through your traditions.
(g) Though he honor not his father, or his mother, *shall be free*. Thus have ye made the commandment of God of no authority by your tradition.
(k) And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.
- 15:7 (w) Hypocrites, Esaias, the prophet, prophesied well of you, saying,
(p) Hypocrites, Esaias, the prophet, prophesied well of you, and said,
(t) Hypocrites, well prophesied of you, Esaias saying:
(g) O hypocrites, Isaiah prophesied well of you, saying,
(k) Ye hypocrites, well did Esaias prophesy of you, saying,
- 15:8 (w) This people honoureth me with lips, but their heart is far from me;
(p) This people honoureth me with lips, but their heart is far from me;
(t) This people draweth nigh unto me with their mouths, and honoreth me with their lips, howbeit their hearts are [yet their heart is] far from me:
(g) This people draweth near unto me with their mouth, and honoreth me with the lips, but their heart is far off from me.
(k) This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.
- 15:9 (w) truly they worship me without cause, teaching the doctrines and the commandments of men.
(p) and they worship me without cause, teaching the doctrines and the commandments of men.
(t) but in vain they worship me teaching doctrine, which are [is] nothing but men's precepts.
(g) But in vain they worship me, teaching *for* doctrines, men's precepts.
(k) But in vain they do worship me, teaching for doctrines the commandments of men.
- 15:10 (w) And the companies called together to him, he said to them, Hear, and understand.
(p) And when the people were called together to him, he said to them, Hear ye, and understand ye.
(t) ¶ And he called the people unto him, and said to them: hear and understand.
(g) Then he called the multitude unto him, and said to them, Hear and understand.

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- (k) ¶ And he called the multitude, and said unto them, Hear, and understand:
- 15:11 (w) Not that thing that entereth into the mouth, defouleth a man; but that thing that cometh out of the mouth, defouleth a man.
(p) That thing that entereth into the mouth, defouleth not a man; but that thing that cometh out of the mouth, defouleth a man.
(t) That which goeth into the mouth, defileth not the [a] man: but that which cometh out of the mouth, defileth the man.
(g) That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.
(k) Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.
- 15:12 (w) Then his disciples coming nigh said to him, Knowest thou, that, this word heard, Pharisees be offended?
(p) Then his disciples came, and said to him, Thou knowest, that, if this word be heard, the Pharisees be offended?
(t) ¶ Then came his disciples, and said unto him: perceivest thou not, how that the Pharisees are offended in hearing this saying?
(g) ¶ Then came his disciples, and said unto him, Perceivest thou not, that the Pharisees are offended in hearing *this* saying?
(k) Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?
- 15:13 (w) And he answered, and said, Every planting, which my Father of heaven hath not planted, shall be drawn up by the root.
(p) And he answered, and said, Every planting, that my Father of heaven hath not planted, shall be drawn up by the root.
(t) He answered, and said: all plants which my heavenly father hath not planted, shall be plucked up by the roots.
(g) But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.
(k) But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.
- 15:14 (w) Suffer ye them; they be blind, and leaders of blind men. And if a blind man lead a blind man, both fall down into the ditch.
(p) Suffer ye them; they be blind, and leaders of blind men. And if a blind man lead a blind man, both fall into the ditch.
(t) Let them alone, they be the blind leaders of the blind. If the blind lead the blind, both shall fall into the ditch.
(g) Let them alone, they be the blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
(k) Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
- 15:15 (w) Peter answered, and said to him, Expound to us this parable.
(p) Peter answered, and said to him, Expound to us this parable.
(t) ¶ Then answered Peter and said to him: declare unto us this parable.
(g) ¶ Then answered Peter, and said to him, Declare unto us this parable.
(k) Then answered Peter and said unto him, Declare unto us this parable.
- 15:16 (w) And he said, Yet also ye be without understanding?
(p) And he said, Yet be ye also without understanding/Yet ye be without understanding?
(t) Then said Jesus: are ye yet without understanding:
(g) Then said Jesus, Are ye yet without understanding?
(k) And Jesus said, Are ye also yet without understanding?

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- 15:17 (w) Understand ye not, that all thing that entereth into the mouth, goeth into the womb, and is sent out into the going away?
(p) Understand ye not, that all thing that entereth into the mouth, goeth into the womb, and is sent out into the going away?
(t) perceive ye not, that whatsoever goeth in at the mouth, descendeth down into the belly, and is cast out into the draught?
(g) Perceive ye not yet, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the draught?
(k) Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?
- 15:18 (w) But those things that come forth from the mouth, go out of the heart, and those things defoul the man.
(p) But those things that come forth from the mouth, go out from the heart, and those things defoul the man.
(t) But those things which proceed out of the mouth come from the heart, and they defile the [a] man.
(g) But those things which proceed out of the mouth, come from the heart, and they defile the man.
(k) But those things which proceed out of the mouth come forth from the heart; and they defile the man.
- 15:19 (w) For out of the heart cometh evil thoughts, manslaughterings, adulteries, fornications, thefts, false witnessings, blasphemies.
(p) For of the heart go out evil thoughts, manslaughterings, adulteries, fornications, thefts, false witnessings, blasphemies.
(t) For out of the heart come evil thoughts, murder, breaking of wedlock, whoredom, theft, false witness bearing, blasphemy.
(g) For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.
(k) For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
- 15:20 (w) These things it be that defoul a man; soothly for to eat with hands unwashen, defouleth not a man.
(p) These things it be that defoul a man; but to eat with hands not washed, defouleth not a man.
(t) These are the things which defile a man. But to eat with unwashen hands, defileth not a man.
(g) These are the things which defile the man; but to eat with unwashen hands, defileth not the man.
(k) These are the things which defile a man: but to eat with unwashen hands defileth not a man.
- 15:21 (w) And Jesus went out from thence, and went into the coasts of Tyre and Sidon.
(p) And Jesus went out from thence, and went into the coasts of Tyre and Sidon.
(t) ¶ And Jesus went thence, and departed into the coasts of Tyre and Sidon.
(g) And Jesus went thence, and departed into the coasts of Tyre and Sidon.
(k) ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
- 15:22 (w) And lo! a woman of Canaan went out of those coasts, and cried, saying to him, Lord, the son of David, have mercy on me; my daughter is evil travailed of a devil.
(p) And lo! a woman of Canaan went out of those coasts, and cried, and said to him, Lord, the son of David, have mercy on me; my daughter is evil travailed of a fiend.
(t) And behold a woman which was a Canaanite came out of the same coasts, and cried unto him, saying: have mercy on me Lord the son of David, my daughter is piteously vexed with a devil.
(g) And behold, a woman a Canaanite came out of the same coasts, and cried, saying unto him, Have mercy on me, O Lord, the son of David; my daughter is miserably vexed with a devil.
(k) And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

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- 15:23 (w) And he answered not to her a word. And his disciples coming to, prayed him, saying, Leave thou her, for she crieth after us.
(p) And he answered not to her a word. And his disciples came, and prayed him, and said, Let go thou her, for she crieth after us.
(t) And he gave her never a word to answer. Then came to him his disciples, and besought him saying: send her away, for she followeth us crying.
(g) But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she crieth after us.
(k) But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
- 15:24 (w) Forsooth he answering saith, I am not sent, no but to the sheep of the house of Israel that perished.
(p) He answered, and said, I am not sent, but to the sheep of the house of Israel that have perished.
(t) He answered, and said: I am not sent, but unto the lost sheep of the house of Israel.
(g) But he answered, and said, I am not sent, but unto the lost sheep of the house of Israel.
(k) But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
- 15:25 (w) But she came, and worshipped him, saying, Lord, help me.
(p) And she came, and worshipped him, and said, Lord, help me.
(t) Then she came and worshipped him, saying: master help [succor] me.
(g) Yet she came, and worshipped him, saying, Lord help me.
(k) Then came she and worshipped him, saying, Lord, help me.
- 15:26 (w) Which answered, and said, It is not good to take the bread of children, and cast it to hounds.
(p) Which answered, and said, It is not good to take the bread of children, and cast to hounds.
(t) He answered and said: it is not good, to take the children's bread, and to cast it to whelps.
(g) And he answered, and said, It is not good to take the children's bread, and to cast it to whelps.
(k) But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.
- 15:27 (w) And she said, Yes, Lord; for the whelps eat of the crumbs, that fall down from the board of their lords'.
(p) And she said, Yes, Lord; for whelps eat of the crumbs, that fall down from the board of their lords'.
(t) She answered and said: [it is] truth Lord, nevertheless the whelps eat of the crumbs, which fall from their masters' table.
(g) But she said, Truth, Lord; yet indeed the whelps eat of the crumbs, which fall from their master's table.
(k) And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
- 15:28 (w) Then Jesus answered, and said to her, O! thou woman, thy faith is great; be it done to thee, as thou wilt. And her daughter was healed from that hour.
(p) Then Jesus answered, and said to her, A! woman, thy faith is great; be it done to thee, as thou wilt. And her daughter was healed from that hour.
(t) Then Jesus answered and said unto her. O woman great is thy faith, be it to thee, even as thou desirest. And her daughter was made whole even at that same hour [time].
(g) Then Jesus answered, and said unto her, O woman, great is thy faith; be it to thee, as thou desirest. And her daughter was made whole at that hour.
(k) Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

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- 15:29 (w) And when Jesus had passed from thence, he came beside the sea of Galilee. And he went up into an hill, and sat there.
(p) And when Jesus had passed from thence, he came beside the sea of Galilee. And he went up into an hill, and sat there.
(t) ¶ Then Jesus went away from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.
(g) ¶ So Jesus went away from thence, and came near unto the sea of Galilee, and went up into a mountain and sat down there.
(k) And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.
- 15:30 (w) And many companies came nigh to him, having with them dumb men and crooked *men*, feeble and blind, and many others; and they cast them down at his feet. And he healed them,
(p) And much people came to him, and had with them dumb men and crooked, feeble and blind, and many others; and they casted down them at his feet. And he healed them,
(t) And much people came unto him having with them, halt, blind, dumb, maimed, and other many: and cast them down at Jesus' feet. And he healed them,
(g) And great multitudes came unto him, having with them, halt, blind, dumb, maimed, and many others, and cast them down, at Jesus' feet, and he healed them.
(k) And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:
- 15:31 (w) so that the companies wondered, seeing dumb men speaking, and crooked *men* going, blind men seeing; and they magnified God of Israel.
(p) so that the people wondered, seeing dumb men speaking, and crooked going, blind men seeing; and they magnified God of Israel.
(t) in so much that the people wondered, to see the dumb speak, the maimed whole, and the halt to go, the blind to see, and glorified the God of Israel.
(g) In so much that the multitude wondered, to see the dumb speak, the maimed whole, the halt to go, and the blind to see; and they glorified the God of Israel.
(k) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.
- 15:32 (w) Forsooth Jesus said to his disciples called together, I have ruth of the company, for now three days they dwell still with me, and they have nothing that they shall eat; and I will not leave them fasting, lest they fail in the way.
(p) And Jesus, when his disciples were called together, said to them, I have ruth of the people, for they have abided now three days with me, and have nothing to eat; and I will not let them go fasting, lest they fail in the way.
(t) ¶ Then Jesus called his disciples to him and said: I have compassion on the people, because they have continued with me now three days, and have nothing to eat: and I will not let them depart fasting lest they perish in the way.
(g) Then Jesus called his disciples unto him, and said, I have compassion on this multitude, because they have continued with me already three days, and have nothing to eat; and I will not let them depart fasting, lest they faint in the way.
(k) ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
- 15:33 (w) And the disciples say to him, Whereof then so many loaves among us in desert, that we fill so great a company?
(p) And the disciples say to him, Whereof then so many loaves among us in desert, to fulfill so great a people?
(t) And his disciples said unto him: whence should we get so much bread in the wilderness as should suffice so great a multitude?

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- (g) And his disciples said unto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude!
- (k) And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
- 15:34 (w) And Jesus saith to them, How many loaves have ye? And they said, Seven, and a few little fishes.
(p) And Jesus said to them, How many loaves have ye? And they said, Seven, and a few small fishes.
(t) And Jesus said unto them: how many loaves have ye? And they said: seven, and a few little fishes.
(g) And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
(k) And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
- 15:35 (w) And he commanded the company, that they should sit to the meat on the earth.
(p) And he commanded the people, to sit to meat on the earth.
(t) And he commanded the people to sit down on the ground.
(g) Then he commanded the multitude to sit down on the ground,
(k) And he commanded the multitude to sit down on the ground.
- 15:36 (w) And he took the seven loaves and five fishes, and did thankings, and brake *them*, and gave to his disciples; and the disciples gave to the people.
(p) And he took the seven loaves and five fishes, and did thankings, and brake *them*, and gave to his disciples; and the disciples gave to the people.
(t) And took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the [his] disciples gave them to the people.
(g) And took the seven loaves, and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.
(k) And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.
- 15:37 (w) And all ate, and were filled, and they took that that was over of the reliefs, seven baskets full.
(p) And all ate, and were fulfilled, and they took that that was left of remnants, seven baskets full.
(t) And they did all eat [all ate], and were sufficed. And they took up of the broken meat that was left seven baskets full.
(g) And they did all eat, and were sufficed, and they took up of the fragments that remained, seven baskets full.
(k) And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.
- 15:38 (w) And they that ate were four thousand of men, without little children and women.
(p) And they that ate were four thousand of men, without little children and women.
(t) And yet They that ate were four thousand men, besides women and children.
(g) And they that had eaten, were four thousand men, beside women, and little children.
(k) And they that did eat were four thousand men, beside women and children.
- 15:39 (w) And, the company left, he went up into a boat, and came into the coasts of Magdala.
(p) And when he had let go the people, he went up into a boat, and came into the coasts of Magdala.
(t) And he sent away the people, and took ship and came into the parts of Magdala.
(g) Then *Jesus* sent away the multitude, and took ship, and came into the parts of Magdala.
(k) And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER 16

- 16:1 (w) And Pharisees and Sadducees tempting him came nigh to him, and prayed him to show them a token from heaven.
(p) And the Pharisees and the Sadducees came to him tempting, and prayed him to show them a token from heaven.
(t) ¶ Then came [to him] the Pharisees and [with the] Sadducees [also], and did tempt him, desiring him to [that he would] show them some sign from heaven.
(g) Then came the Pharisees and Sadducees, and did tempt *him*, desiring him to shew them a sign from heaven.
(k) The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.
- 16:2 (w) And he answering said to them, The evening made, ye say, It shall be clear, for the heaven is red, *either ruddy*;
(p) And he answered, and said to them, When the eventide is come, ye say, It shall be clear, for heaven is ruddy;
(t) He answered and said unto them: At even ye say, we shall have fair weather, and that because the sky is red:
(g) But he answered, and said unto them, When it is evening, ye say, Fair weather, for the sky is red.
(k) He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.
- 16:3 (w) and the morrow, Made to day tempest, for heaven shineth heavily. Then ye know how to deem wisely the face of heaven, but ye be not able to know the signs of times.
(p) and the morrowtide, To day tempest, for heaven shineth heavily. Then ye know how to deem the face of heaven, but ye be not able to know the tokens of times.
(t) and in the morning: ye say, today shall be foul weather, and that because the sky is cloudy [troubloous] and red. O ye hypocrites, ye can discern the fashion of the sky: and can ye not discern the signs of the times?
(g) And in the morning, *ye say*, Today *shall be* a tempest, for the sky is red and lowering. O hypocrites, ye can discern the face of the sky, and can ye not *discern* the signs of the times?
(k) And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?
- 16:4 (w) An evil generation and adulterous seeketh a token; and a token shall not be given to it, but the token of Jonas, the prophet. And when he had left them, he went away.
(p) An evil generation and adulterous seeketh a token; and a token shall not be given to it, but the token of Jonas, the prophet. And when he had left them, he went forth.
(t) The froward nation, and adulterous, seecatch a sign: and there shall none other sign be given unto them, but the sign of the prophet Jonas. So left he them and departed.
(g) The wicked generation, and adulterous seeketh a sign; and there shall no sign be given it, but that sign of the Prophet Jonah. So he left them, and departed.
(k) A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.
- 16:5 (w) And when his disciples came over the sea, they forgot to take loaves.
(p) And when his disciples came over the sea, they forgot to take loaves.
(t) ¶ And when his disciples were come to the other side of the water, they had forgotten to take bread with them.
(g) ¶ And when his disciples were come to the other side, they had forgotten to take bread *with them*.
(k) And when his disciples were come to the other side, they had forgotten to take bread.
- 16:6 (w) And he said to them, Behold ye, and beware of the sourdough of Pharisees and of Sadducees.
(p) And he said to them, Behold ye, and beware of the sourdough of Pharisees and of Sadducees.
(t) Then Jesus said unto them: Take heed and beware of the leaven of the Pharisees, and of the Sadducees.
(g) Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.

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- (k) ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.
- 16:7 (w) And they thought among themselves, and said saying, For we have not taken loaves.
(p) And they thought among them, and said, For we have not taken loaves.
(t) And They thought in [among] themselves saying: because we have brought no bread with us.
(g) And they thought in themselves, saying, *It is* because we have brought no bread.
(k) And they reasoned among themselves, saying, *It is* because we have taken no bread.
- 16:8 (w) But Jesus witting said to them, What think ye among you of little faith, for ye have not taken loaves?
(p) But Jesus witting said to them, What think ye among you of little faith, for ye have not taken loaves?
(t) When Jesus understood that, he said unto them. O ye of little faith, why are your minds cumbered because ye have brought no bread?
(g) But Jesus knowing it, said unto them, O ye of little faith, why think you *thus* in yourselves, because ye have brought no bread?
(k) Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
- 16:9 (w) Yet ye understand not, neither have mind of five loaves into five thousand of men, and how many coffins ye took?
(p) Yet ye understand not, neither have mind of five loaves into five thousand of men, and how many baskets ye took?
(t) Do ye not yet perceive, neither remember those five loaves, when there were five [four] thousand men, and how many baskets took ye up?
(g) Do ye not yet perceive, neither remember the five loaves, when there were five thousand *men*, and how many baskets took ye up?
(k) Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
- 16:10 (w) neither of seven loaves into four thousand of men, and how many baskets ye took?
(p) neither of seven loaves into four thousand of men, and how many baskets ye took?
(t) Neither the seven loaves, when there were four thousand: and how many baskets took ye up?
(g) Neither the seven loaves when there were four thousand *men*, and how many baskets took ye up?
(k) Neither the seven loaves of the four thousand, and how many baskets ye took up?
- 16:11 (w) Why understand ye not, for I said not to you of bread, Be ye ware of the sourdough of Pharisees and of Sadducees?
(p) Why understand ye not, for I said not to you of bread, Be ye ware of the sourdough of Pharisees and of Sadducees?
(t) Why perceive ye not then, that I spake not unto you of bread, when I said, beware of the leaven of the Pharisees and of the Sadducees?
(g) Why perceive ye not that I said not unto you concerning bread, that ye should beware of the leaven of the Pharisees and Sadducees?
(k) How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?
- 16:12 (w) Then they understood, that he said not to beware of the sourdough of loaves, but of the teaching of Pharisees and of Sadducees.
(p) Then they understood, that he said not to beware of sourdough of loaves, but of the teaching of Pharisees and of Sadducees.
(t) Then understood they, how that he bade not them beware of the leaven of bread: but of the doctrine of the Pharisees, and of the Sadducees.

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- (g) Then understood they that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees, and Sadducees.
- (k) Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.
- 16:13 (w) And Jesus came into the parts of Caesarea of Philippi, and asked his disciples, saying, Whom say men to be man's Son?
- (p) And Jesus came into the parts of Caesarea of Philippi, and asked his disciples, and said, Whom say men to be man's Son?
- (t) ¶ When Jesus came into the coasts of the city which is called Caesarea Philippi, he asked his disciples saying: whom do men say that I the son of man am?
- (g) ¶ Now when Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?
- (k) ¶ When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
- 16:14 (w) And they said, Some John Baptist; others Elias; and others Jeremy, or one of the prophets.
- (p) And they said, Some John Baptist; others Elias; and others Jeremy, or one of the prophets.
- (t) They said, some say that thou art John Baptist, some Elias, some Jeremias, or one of the prophets.
- (g) And they said, Some say, John Baptist; and some, Elijah; and others, Jeremiah, or one of the Prophets.
- (k) And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
- 16:15 (w) Jesus saith to them, But whom say ye me to be?
- (p) Jesus said to them, But whom say ye me to be?
- (t) He said unto them: but whom say ye that I am?
- (g) He said unto them, But whom say ye that I am?
- (k) He saith unto them, But whom say ye that I am?
- 16:16 (w) Simon Peter answered, and said, Thou art Christ, the Son of quick God.
- (p) Simon Peter answered, and said, Thou art Christ, the Son of God living.
- (t) Simon Peter answered, and said: Thou art Christ the son of the living God.
- (g) Then Simon Peter answered, and said, Thou art the Christ, the Son of the living God.
- (k) And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
- 16:17 (w) Forsooth Jesus answered, and said to him, Blessed art thou, Simon Barjona; for flesh and blood showed not to thee, but my Father that is in heavens.
- (p) Jesus answered, and said to him, Blessed art thou, Simon Barjona; for flesh and blood showed not to thee, but my Father that is in heavens.
- (t) And Jesus answered and said to him: happy art thou Simon the son of Jonas, for flesh and blood hath [have] not opened unto thee that, but my father which is in heaven.
- (g) And Jesus answered, and said to him, Blessed art thou, Simon, the son of Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
- (k) And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
- 16:18 (w) And I say to thee, for thou art Peter, and upon this stone I shall build my church, and the gates of hell shall not have might, *or strength*, against it.

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- (p) And I say to thee, that thou art Peter, and on this stone I shall build my church, and the gates of hell shall not have power against it.
- (t) And I say also unto thee, that thou art Peter. And upon this rock I will build my congregation: and the gates of hell shall not prevail against it.
- (g) And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not overcome it.
- (k) And I say also unto thee, That thou art Peter {this name signifies a rock}, and upon this rock I will build my church; and the gates of hell shall not prevail against it.
- 16:19 (w) And to thee I shall give the keys of the kingdom of heavens; and whatever thou shalt bind on earth, shall be bound also in heavens; and whatever thou shalt unbind on earth, shall be unbound also in heavens.
- (p) And to thee I shall give the keys of the kingdom of heavens; and whatever thou shalt bind on earth, shall be bound also in heavens; and whatever thou shalt unbind on earth, shall be unbound also in heavens.
- (t) And I will give unto thee, the keys of the kingdom of heaven, and whatsoever thou bindest upon earth, [it] shall be bound in heaven: and whatsoever thou loosest on earth, [it] shall be loosed in heaven.
- (g) And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.
- (k) And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.
- 16:20 (w) Then he commanded to his disciples, that they should say to no man, that he was Jesus Christ.
- (p) Then he commanded to his disciples, that they should say to no man, that he was Jesus Christ.
- (t) ¶ Then he charged his disciples, that they should tell no man, that he was Jesus Christ.
- (g) Then he charged his disciples, that they should tell no man that he was Jesus the Christ.
- (k) Then charged he his disciples that they should tell no man that he was Jesus the Christ.
- 16:21 (w) From that time Jesus began to show to his disciples, that it behooved him to go to Jerusalem, and suffer many things, of the elders, and scribes, and princes of priests; and be slain, and the third day to rise again.
- (p) From that time Jesus began to show to his disciples, that it behooved him to go to Jerusalem, and suffer many things, of the elder men, and of the scribes, and of princes of priests; and be slain, and the third day to rise again.
- (t) From that time forth, Jesus began to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders [seniors], and of the high priests, and of the scribes, and must be killed, and rise again the third day.
- (g) ¶ From that time forth Jesus began to shew unto his disciples, that he must go unto Jerusalem, and suffer many things of the Elders, and of the high Priests, and Scribes, and be slain and be raised again the third day.
- (k) ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
- 16:22 (w) And Peter took him, and began to blame him, saying, Far be it from thee, Lord; this shall not be to thee.
- (p) And Peter took him, and began to blame him, and said, Far be it from thee, Lord; this shall not be to thee.
- (t) But Peter took him aside, and began to rebuke him saying: master favor thy self, this shall not come unto thee.
- (g) Then Peter took him aside, and began to rebuke him, saying, Master, pity thyself; this shall not be unto thee.
- (k) Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.
- 16:23 (w) The which, turned, said to Peter, Satan, go after me; thou art (an) offence to me; for thou savourest not, *or understandest not*, those things that be of God, but those things that be of men.
- (p) And he turned, and said to Peter, Satan, go thou after me; thou art a cause of stumbling to me; for thou savourest not those things that be of God, but those things that be of men.

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(t) Then turned he about, and said unto Peter: Come [Go] after me Satan, thou offendest me, because thou savorest [perceivest] not godly things: but worldly things.

(g) Then he turned back, and said unto Peter, Get thee behind me, Satan! Thou art an offence unto me, because thou understandest not the things that are of God, but the things that are of men.

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

- 16:24 (w) Then Jesus said to his disciples, If any man will come after me, deny he himself, and take his cross, and follow me;
(p) Then Jesus said to his disciples, If any man will come after me, deny he himself, and take his cross, and follow me;
(t) ¶ Jesus then said to his disciples. If any man will follow me, let him forsake himself, and take up his cross and follow me.
(g) Jesus then said to his disciples, If any man will follow me, let him forsake himself, and take up his cross, and follow me.
(k) ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.
- 16:25 (w) for he that will make his life safe, shall lose it; and he that shall lose his life for me, shall find it.
(p) for he that will make his life safe, shall lose it; and he that shall lose his life for me, shall find it.
(t) For whosoever will save his life, shall lose it. And whosoever shall lose his life for my sake, shall find it.
(g) For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, shall find it.
(k) For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.
- 16:26 (w) Soothly what profiteth to a man, if he win all the world, and suffer impairing of his soul? or what (ex)changing shall a man give for his soul?
(p) For what profiteth it to a man, if he win all the world, and suffer impairing of his soul? or what (ex)changing shall a man give for his soul?
(t) What shall it profit a man, though [if] he should win all the whole world: if [so] he lose his own soul? Or else what shall a man give to redeem his soul again withal?
(g) For what shall it profit a man though he should win the whole world, if he lose his own soul? Or what shall a man give for recompense of his soul?
(k) For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
- 16:27 (w) For man's Son shall come in the glory of his Father, with his angels, and then he shall yield to every man after his works.
(p) For man's Son shall come in the glory of his Father, with his angels, and then he shall yield to every man after his works.
(t) For the son of man shall come in the glory of his father, with his angels, and then shall he reward every man according to his deeds.
(g) For the Son of man shall come in the glory of his Father with his Angels, and then shall he give to every man according to his deeds.
(k) For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

- 16:28 (w) Truly I say to you, there be some of *men* standing here, which shall not taste death, till they see man's Son coming in his kingdom.
(p) Truly I say to you, there be some of them that stand here, which shall not taste death, till they see man's Son coming in his kingdom.

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(t) Verily I say unto you, some there be among them that here stand, which shall not taste of death, till they shall have seen the son of man come in his kingdom.

(g) Verily I say unto you, there be some of them that stand here, which shall not taste of death, till they have seen the Son of man come in his kingdom.

(k) Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER 17

- 17:1 (w) And after six days Jesus took Peter, and James, and John, his brother, and led them aside into an high hill,
(p) And after six days Jesus took Peter, and James, and John, his brother, and led them aside into an high hill,
(t) ¶ And after six days Jesus took Peter and James and John his brother, and brought them up into an high mountain out of the way,
(g) And after six days, Jesus took Peter and James, and John his brother, and brought them up into a high mountain apart,
(k) And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
- 17:2 (w) and was transfigured, *or turned into another likeness*, before them. And his face shone as the sun; and his clothes were made white as snow.
(p) and was transfigured into another likeness before them. And his face shone as the sun; and his clothes were made white as snow.
(t) and was transfigured before them: and his face did shine as the sun, and his clothes were as white as the light.
(g) And was transfigured before them; and his face did shine as the sun, and his clothes were as white as the light.
(k) And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
- 17:3 (w) And lo! Moses and Elias appeared to them, speaking with him.
(p) And lo! Moses and Elias appeared to them, and spake with him.
(t) And behold there appeared unto them Moses and Elias talking with him.
(g) And behold, there appeared unto them Moses, and Elijah, talking with him.
(k) And, behold, there appeared unto them Moses and Elias talking with him.
- 17:4 (w) And Peter answered, and said to Jesus, Lord, it is good us to be here. If thou wilt, make we here three tabernacles; to thee one, to Moses one, and one to Elias.
(p) And Peter answered, and said to Jesus, Lord, it is good us to be here. If thou wilt, make we here three tabernacles; to thee one, to Moses one, and one to Elias.
(t) Then answered Peter, and said to Jesus: master here is good being for us. If thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.
(g) Then answered Peter, and said to Jesus, Master, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elijah.
(k) Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.
- 17:5 (w) Yet while he spake, lo! a bright cloud overshadowed them; and lo! a voice out of the cloud, that said, This is my dear-worthy Son, in whom I have well pleased to me; hear ye him.
(p) Yet while he spake, lo! a bright cloud overshadowed them; and lo! a voice out of the cloud, that said, This is my dear-worthy Son, in whom I have well pleased to me; hear ye him.
(t) While he yet spake, behold a bright cloud shadowed them. And behold there came [And lo] a voice out of the cloud saying [said]: This is my dear son, in whom I delight, hear him.

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- (g) While he yet spake, behold, a bright cloud shadowed them, and behold, there *came* a voice out of the cloud, saying, This is that my beloved Son, in whom I am well pleased; hear him.
- (k) While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
- 17:6 (w) And the disciples heard, and fell down on their faces, and dreaded greatly.
(p) And the disciples heard, and felled down on their faces, and dreaded greatly.
(t) And when the disciples heard that, they fell [flat] on their faces, and were sore afraid.
(g) And when the disciples heard that, they fell on their faces, and were sore afraid.
(k) And when the disciples heard it, they fell on their face, and were sore afraid.
- 17:7 (w) And Jesus came, and touched them, and said to them, Rise up, and do not ye dread.
(p) And Jesus came, and touched them, and said to them, Rise up, and do not ye dread.
(t) And Jesus came and touched them, and said: arise and be not afraid.
(g) Then Jesus came and touched them, and said, Arise, and be not afraid.
(k) And Jesus came and touched them, and said, Arise, and be not afraid.
- 17:8 (w) And they lifted up their eyes, and saw no man, but Jesus alone.
(p) And they lifted up their eyes, and saw no man, but Jesus alone.
(t) And when they looked up, they saw no man, save Jesus only [Then lift they up their eyes, and saw no man, but Jesus only].
(g) And when they lifted up their eyes, they saw no man, save Jesus only.
(k) And when they had lifted up their eyes, they saw no man, save Jesus only.
- 17:9 (w) And, they coming down from the mountain, Jesus commanded them, saying, Say ye to no man the vision, till that man's Son rise again from dead.
(p) And as they came down of the hill, Jesus commanded to them, and said, Say ye to no man the vision, till man's Son rise again from death.
(t) ¶ And as they came down from the mountain, Jesus [he] charged them saying: see that ye show the [this] vision to no man, until [till] the son of man be risen again from death.
(g) ¶ And as they came down from the mountain, Jesus charged them, saying, Shew the vision to no man, until the Son of man rise again from the dead.
(k) And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.
- 17:10 (w) And his disciples asked him, saying, What therefore say scribes, that it behooveth Elias first come?
(p) And his disciples asked him, and said, What then say the scribes, that it behooveth that Elias come first?
(t) And his disciples asked of him, saying: Why then say the scribes, that Elias must first come?
(g) And his disciples asked him, saying, Why then say the Scribes that Elias must first come?
(k) And his disciples asked him, saying, Why then say the scribes that Elias must first come?
- 17:11 (w) And he answered, and said to them, Forsooth Elias shall come, and he shall restore all things.
(p) He answered, and said to them, Elias shall come, and he shall restore all things.
(t) Jesus answered, and said unto them: Elias shall first come, and restore all things.
(g) And Jesus answered, and said unto them, Certainly Elijah must first come, and restore all things.
(k) And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

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- 17:12 (w) And I say to you, that Elias is now come, and they knew him not, but they did in him whatever things they would; and so man's Son shall suffer of them.
(p) And I say to you, that Elias is now come, and they knew him not, but they did in him whatever things they would; and so man's Son shall suffer of them.
(t) And I say unto you, that Elias is come already: And they knew him not, but have done unto him whatsoever they lusted. In likewise shall also the son of man suffer of them.
(g) But I say unto you, that Elijah is come already, and they knew him not, but have done unto him whatsoever they would. Likewise shall also the Son of man suffer of them.
(k) But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.
- 17:13 (w) Then the disciples understood, that he said to them of John the Baptist.
(p) Then the disciples understood, that he said to them of John the Baptist.
(t) Then the [his] disciples perceived, that he spake unto them of John Baptist.
(g) Then the disciples perceived that he spake unto them of John Baptist.
(k) Then the disciples understood that he spake unto them of John the Baptist.
- 17:14 (w) And when he came to the company, a man came to him, and fell down on *his* knees before him, saying,
(p) And when he came to the people, a man came to him, and felled down on *his* knees before him, and said,
(t) ¶ And when they were come to the people, there came to him a certain man, and kneeled down to him and said [saying]:
(g) ¶ And when they were come to the multitude, there came to him a certain man, and kneeled down to him,
(k) ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,
- 17:15 (w) Lord, have mercy on my son; for he is lunatic, and suffereth evil, for oft times he falleth into the fire, and oft times into the water.
(p) Lord, have mercy on my son; for he is lunatic, and suffereth evil, for oft times he falleth into the fire, and oft times into the water.
(t) Master have mercy on my son, for he is frantic, and is sore vexed. And oft-times he falleth into the fire, and oft into the water.
(g) And said, Master, have pity on my son, for he is lunatic, and is sore vexed, for oft times he falleth into the fire, and oft times into the water.
(k) Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.
- 17:16 (w) And I brought him to thy disciples, and they might not heal him.
(p) And I brought him to thy disciples, and they might not heal him.
(t) And I brought him to thy disciples, and they could not heal him.
(g) And I brought him to thy disciples, and they could not heal him.
(k) And I brought him to thy disciples, and they could not cure him.
- 17:17 (w) Jesus answered, and said, A! thou generation unbelievful, *or out of the faith*, and wayward; how long shall I be with you? how long shall I suffer you? Bring ye him hither to me.
(p) Jesus answered, and said, A! thou generation unbelievful and wayward; how long shall I be with you? how long shall I suffer you? Bring ye him hither to me.
(t) Jesus answered and said: O generation faithless, and crooked: how long shall I be with you? how long shall I suffer you? bring him hither to me.

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- (g) Then Jesus answered, and said, O generation faithless, and crooked, how long now shall I be with you! How long now shall I suffer you! Bring him hither to me.
- (k) Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.
- 17:18 (w) And Jesus blamed him, and the devil went out from him; and the child was healed from that hour.
(p) And Jesus blamed him, and the devil went out from him; and the child was healed from that hour.
(t) And Jesus rebuked the devil, and he came out of him. And the child was healed even that same hour.
(g) And Jesus rebuked the devil, and he went out of him, and the child was healed at that hour.
(k) And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.
- 17:19 (w) Then the disciples came to Jesus privily, and said to him, Why might not we cast him out?
(p) Then the disciples came to Jesus privily, and said to him, Why might not we cast him out?
(t) ¶ Then came the disciples to Jesus [his disciples] secretly and said: Why could not we cast him out?
(g) Then came the disciples to Jesus apart, and said, Why could not we cast him out?
(k) Then came the disciples to Jesus apart, and said, Why could not we cast him out?
- 17:20 (w) Jesus said to them, For your unbelief. Truly I say to you, if ye have faith, as a corn of mustard seed, ye shall say to this hill, Pass thou from hence, and it shall pass; and nothing shall be impossible to you;
(p) Jesus saith to them, For your unbelief. Truly I say to you, if ye have faith, as a corn of mustard seed, ye shall say to this hill, Pass thou hence, and it shall pass; and nothing shall be impossible to you;
(t) Jesus said unto them: Because of your unbelief. For I say verily unto you, if ye had faith as a grain of mustard seed, ye should say unto this mountain, remove hence to yonder place, and he should remove: Neither should any thing be impossible for you to do.
(g) And Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith *as much* as is a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.
(k) And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
- 17:21 (w) but this kind is not cast out, but by prayer and fasting.
(p) but this kind is not cast out, but by prayer and fasting.
(t) Howbeit [But] this kind, goeth not out but by prayer and fasting.
(g) Howbeit this kind goeth not out, but by prayer and fasting.
(k) Howbeit this kind goeth not out but by prayer and fasting.
- 17:22 (w) And whiles they were abiding together in Galilee, Jesus said to them, Man's Son shall be betrayed into the hands of men;
(p) And whiles they were abiding together in Galilee, Jesus said to them, Man's Son shall be betrayed into the hands of men;
(t) ¶ As [While] they passed the time in Galilee, Jesus said unto them, the son of man shall be betrayed into the hands of men,
(g) ¶ And as they abode in Galilee, Jesus said unto them, The Son of man shall be delivered into the hands of men,
(k) ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:
- 17:23 (w) and they shall slay him, and the third day he shall rise again. And they were full sorry.

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- (p) and they shall slay him, and the third day he shall rise again to life. And they were full sorry.
(t) and they shall kill him, and the third day he shall rise again. And they sorrowed greatly.
(g) And they shall kill him, but the third day shall he rise again. And they were very sorry.
(k) And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.
- 17:24 (w) And when they came to Capernaum, they that took tribute, came to Peter, and said to him, Your master payeth not tribute?
(p) And when they came to Capernaum, they that took tribute, came to Peter, and said to him, Your master payeth not tribute?
(t) ¶ And When they were come to Capernaum: They that were wont to gather poll money, came to Peter and said: Doth your master pay tribute?
(g) ¶ And when they were come to Capernaum, they that received poll money, came to Peter, and said, Doeth not your Master pay tribute?
(k) ¶ And when they were come to Capernaum, they that received tribute {called in the original, didrachma, being in value fifteen pence sterling; about thirty seven cents} money came to Peter, and said, Doth not your master pay tribute?
- 17:25 (w) And he saith, Yea. And when he had entered into an house, Jesus came before him, saying, Simon, what seemeth to thee? Of which take the kings of earth tribute, *or rent?* of their *own* sons, or of aliens?
(p) And he said, Yes. And when he was come into the house, Jesus came before him, and said, Simon, what seemeth to thee? Kings of the earth, of whom take they tribute? of their sons, either of aliens?
(t) he said: yea. And when he was come into the house, Jesus spake first to him, saying: What thinkest thou Simon? of whom do the kings of the earth take tribute, or poll money? of their children, or of strangers?
(g) He said, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the Kings of the earth take tribute, or poll money? Of their children, or of strangers?
(k) He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?
- 17:26 (w) And he said, Of aliens. Jesus said to him, Then sons be free.
(p) And he said, Of aliens. Jesus said to him, Then sons be free.
(t) Peter said unto him: of strangers. Then said Jesus unto him again: Then are the children free.
(g) Peter said unto him, Of strangers. Then said Jesus unto him, Then are the children free.
(k) Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.
- 17:27 (w) But that we offend them not, go thou to the sea, and cast an hook, and take that fish that first cometh up; and, when his mouth is opened, thou shalt find a stater, *that is, a certain of money*; thou taking it, give to them for me and for thee.
(p) But that we offend them not, go thou to the sea, and cast an hook, and take that fish that first cometh up; and, when his mouth is opened, thou shalt find a stater.
(t) Nevertheless, lest we should offend them: go to the sea and cast in thine angle, and take the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of twenty [twelve] pence that take and pay for me and thee.
(g) Nevertheless, lest we should offend them, go to the sea, and cast in an angle, and take the first fish that cometh up, and when thou hast opened his mouth, thou shalt find a piece of twenty pence, that take, and give it unto them for me and thee.
(k) Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money {or, a stater. It is half an ounce of silver, in value two shillings six pence, after five shillings the ounce}: that take, and give unto them for me and thee.

CHAPTER 18

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- 18:1 (w) In that hour the disciples came to Jesus, saying, Who, guessest thou, is the greater in the kingdom of heavens?
(p) In that hour the disciples came to Jesus, and said, Who, guessest thou, is greater in the kingdom of heavens?
(t) ¶ The same time the disciples came to Jesus saying: who is the greatest in the kingdom of heaven?
(g) The same time the disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven?
(k) At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
- 18:2 (w) And Jesus, calling a little child, set him in the midst of them;
(p) And Jesus called a little child, and put him in the middle of them;
(t) Jesus called a child unto him, and set him in the midst of them,
(g) And Jesus called a little child unto him, and set him in the midst of them,
(k) And Jesus called a little child unto him, and set him in the midst of them,
- 18:3 (w) and said, Truly I say to you, but ye be turned, and be made as little children, ye shall not enter into the kingdom of heavens.
(p) and said, I say truth to you, but ye be turned, and made as little children, ye shall not enter into the kingdom of heavens.
(t) and said: Verily I say unto you, except ye turn, and become as children, ye can not enter into the kingdom of heaven.
(g) And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
(k) And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
- 18:4 (w) Therefore whoever shall meek himself as this little child, he is the greater in the realm of heavens.
(p) Therefore whoever meeketh him as this little child, he is greater in the kingdom of heavens.
(t) Whosoever therefore humble [shall submit] himself as this child, the same [he] is the greatest in the kingdom of heaven.
(g) Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.
(k) Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
- 18:5 (w) And he that receiveth one such little child in my name, receiveth me.
(p) And he that receiveth one such little child in my name, receiveth me.
(t) And whosoever receiveth such a child in my name, receiveth me.
(g) And whosoever shall receive one such little child in my Name, receiveth me.
(k) And whoso shall receive one such little child in my name receiveth me.
- 18:6 (w) Forsooth who shall offend one of these little, that believe in me, it speedeth to him that a millstone of asses be hanged in his neck, and that he be drowned in the deepness of the sea.
(p) But whoso causeth to stumble one of these small, that believe in me, it speedeth to him that a millstone of asses be hanged in his neck, and he be drowned in the deepness of the sea.
(t) But whosoever offend one of these little ones, which believe in me: it were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
(g) But whosoever shall offend one of these little ones which believe in me, it were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
(k) But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

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- 18:7 (w) Woe to the world, for offences; truly it is need, that offences come; nevertheless, woe to that man by whom an offence cometh.
(p) Woe to the world, for causes of stumbling; for it is need that causes of stumbling come; nevertheless woe to that man by whom a cause of stumbling cometh.
(t) Woe be unto the world because of offenses [evil occasions]. Howbeit, It cannot be avoided but that offenses shall [It is necessary that evil occasions] be given. Nevertheless woe be to the [that] man, by whom the offense [evil occasion] cometh.
(g) Woe be unto the world because of offences, for it must needs be that offences shall come, but woe *be* to that man by whom the offence cometh.
(k) ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!
- 18:8 (w) Forsooth if thine hand or thy foot offend thee, cut it off, and cast it away from thee. It is good to thee to enter into life feeble, or crooked, than having two hands or two feet to be sent into everlasting fire.
(p) And if thine hand or thy foot cause thee to stumble, cut it off, and cast *it* away from thee. It is better to thee to enter into life feeble, either crooked, than having twain hands or two feet to be sent into everlasting fire.
(t) ¶ Wherefore if thy hand, or thy foot, offend thee [give thee an occasion of evil]: cut him off, and cast him from thee. It is better for thee to enter into life halt or maimed, rather than thou shouldst having two hands or two feet, be cast into everlasting fire.
(g) Wherefore, if thy hand or thy foot cause thee to offend, cut them off, and cast *them* from thee; it is better for thee to enter into life, halt, or maimed, than having two hands, or two feet, to be cast into everlasting fire.
(k) Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.
- 18:9 (w) And if thine eye offend thee, pull it out, and cast *it* away from thee. It is better to thee with one eye to enter into life, than having two eyes to be sent into hell fire.
(p) And if thine eye cause thee to stumble, pull it out, and cast *it* away from thee. It is better to thee with one eye to enter into life, than having twain eyes to be sent into the fire of hell.
(t) And if also thine eye offend thee, pluck him out and cast him from thee. It is better for thee, to enter into life with one eye, than having two eyes to be cast into hellfire.
(g) And if thine eye cause thee to offend, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.
(k) And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.
- 18:10 (w) See ye, that ye despise not one of these little. Truly I say to you, for the angels of them in heavens see ever the face of my Father which is in heavens.
(p) See ye, that ye despise not one of these little. For I say to you, that the angels of them in heavens see evermore the face of my Father that is in heavens.
(t) ¶ See that ye despise not one of these little ones. For I say unto you, that in heaven their angels always behold the face of my father, which is in heaven.
(g) See that ye despise not one of these little ones, for I say unto you, that in heaven their Angels always behold the face of my Father which is in heaven.
(k) Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.
- 18:11 (w) For man's Son came to save that thing that perished.
(p) For man's Son came to save that thing that perished.
(t) Yea, and the son of man is come to save that which is lost.

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(g) For the Son of man is come to save that which was lost.

(k) For the Son of man is come to save that which was lost.

18:12 (w) What seemeth to you? If there were to a man an hundred sheep, and one of them hath erred, whether he shall not leave ninety and nine in the hills, and shall go to seek that that erred?

(p) What seemeth to you? If there were to a man an hundred sheep, and one of them hath erred, whether he shall not leave ninety and nine in desert, and shall go to seek that that erred?

(t) How think ye? If a man have an hundred sheep, and one of them be gone [should go] astray, doth [will] he not leave ninety and nine in the mountains, and go and seek that one which is gone astray?

(g) How think ye? If a man have a hundred sheep, and one of them be gone astray, doeth he not leave ninety and nine, and go into the mountains, and seek that which is gone astray?

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

18:13 (w) And if it befall that he find it, truly I say to you, for he shall joy thereon more than of ninety and nine that erred not.

(p) And if it fall that he find it, truly I say to you, that he shall have joy thereof more than on ninety and nine that erred not.

(t) If it happen that he find him, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine, which went not astray.

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

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

18:14 (w) So it is not the will of your Father which is in heavens/that is in heaven, that one of these little perish.

(p) So it is not the will of your Father that is in heavens, that one of these little perish.

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

(g) So is it not the will of your Father which is in heaven, that one of these little ones should perish.

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

18:15 (w) Forsooth if thy brother shall sin against thee, go thou, and reprove him, *or snub*, between thee and him alone; if he shall hear thee, thou hast won thy brother.

(p) But if thy brother sinneth against thee, go thou, and reprove him, betwixt thee and him alone; if he heareth thee, thou hast won thy brother.

(t) ¶ Moreover if thy brother trespass against thee. Go and tell him his fault between him and thee alone. If he hear thee, thou hast won thy brother:

(g) ¶ Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he hear thee, thou hast won thy brother.

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

18:16 (w) Truly if he shall not hear thee, take with thee one or two, that every word stand in the mouth of two or three witnesses.

(p) And if he heareth thee not, take with thee one or twain, that every word stand in the mouth of twain or three witnesses.

(t) But if he hear thee not, then take yet with thee one or two, that in the mouth of two or three witnesses, all things may be established [sayings may stand].

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- (g) But if he hear thee not, take yet with thee one or two, that by the mouth of two or three witnesses, every word may be confirmed.
- (k) But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- 18:17 (w) That if he shall not hear them, say thou to the church. Forsooth if he shall not hear the church, be he to thee as an heathen man and a publican.
- (p) And if he heareth not them, say thou to the church. But if he heareth not the church, be he as an heathen and a publican to thee.
- (t) If he hear not them, tell it unto the congregation: if he hear not the congregation, take him as an heathen man, and as a publican.
- (g) And if he refuse to hear them, tell it unto the Church; and if he refuse to hear the Church also, let him be unto thee as a heathen man, and a Publican.
- (k) And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
- 18:18 (w) I say to you truly, whatever things ye shall bind on earth, shall be bound also in heaven; and whatever things ye shall unbind on earth, shall be unbound also in heaven.
- (p) I say to you truly, whatever things ye bind on earth, those shall be bound also in heaven; and whatever things ye unbind on earth, those shall be unbound also in heaven.
- (t) Verily I say unto you whatsoever ye bind on earth, shall be bound in heaven. And whatsoever ye loose on earth, shall be loosed in heaven.
- (g) Verily I say unto you, Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven.
- (k) Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.
- 18:19 (w) Again I say to you, that if two of you shall consent on the earth, of each thing whatever they shall ask, it shall be done to them of my Father which is in heavens.
- (p) Again I say to you, that if twain of you consent on earth, of every thing whatever they ask, it shall be done to them of my Father that is in heavens.
- (t) ¶ Again I say unto you that if two of you shall agree in earth upon [in] any manner thing whatsoever they shall desire: it shall be given them of my father which is in heaven.
- (g) Again, verily I say unto you, that if two of you shall agree in earth upon anything, whatsoever they shall desire, it shall be given them of my Father which is in heaven.
- (k) Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
- 18:20 (w) For where two or three be gathered in my name, there I am in the midst of them.
- (p) For where twain or three be gathered in my name, there I am in the middle of them.
- (t) For where two or three are gathered together in my name, there am I in the midst of them.
- (g) For where two or three are gathered together in my Name, there am I in the midst of them.
- (k) For where two or three are gathered together in my name, there am I in the midst of them.
- 18:21 (w) Then Peter came to him, and said, Lord, how oft shall my brother sin against me, and I shall forgive him? Whether till seven times?
- (p) Then Peter came to him, and said, Lord, how oft shall my brother sin against me, and I shall forgive him? Whether till seven times?

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- (t) ¶ Then came Peter to him, and said: master, how often shall I forgive my brother, if he sin against me, [how often shall my brother trespass against me, and I shall forgive him? Shall I forgive him] seven times?
- (g) Then came Peter to him, and said, Master, how oft shall my brother sin against me, and I shall forgive him? Unto seven times?
- (k) ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
- 18:22 (w) Jesus saith to him, I say not to thee, till seven times; but till seventy times seven times.
(p) Jesus saith to him, I say not to thee, till seven times; but till seventy times seven times.
(t) Jesus said unto him: I say not unto thee seven times: but seventy times seven times.
(g) Jesus said unto him, I say not to thee, Unto seven times, but, Unto seventy times seven times.
(k) Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
- 18:23 (w) Therefore the kingdom of heavens is likened to a king, that would reckon with his servants.
(p) Therefore the kingdom of heavens is likened to a king, that would reckon with his servants.
(t) Therefore is the kingdom of heaven likened unto a certain king, which would take accounts of his servants,
(g) Therefore is the kingdom of heaven likened unto a certain King, which would take account of his servants.
(k) ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
- 18:24 (w) one was brought to him, that owed to him ten thousand bezants, *or talents*.
(p) And when he began to reckon, one that owed to him ten thousand talents, was brought to him.
(t) and when he had begun to reckon, one was brought unto him, which owed him ten thousand talents:
(g) And when he had begun to reckon, one was brought unto him, which ought him ten thousand talents.
(k) And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents {a talent is seven hundred fifty ounces of silver, at a hundred and eleven cents the ounce}.
- 18:25 (w) And when he had not whereof to yield, his lord commanded him to be sold, and his wife, and children, and all things that he had, and to be paid.
(p) And when he had not whereof to yield, his lord commanded him to be sold, and his wife, and children, and all things that he had, and to be paid.
(t) whom because [but when] he had naught to pay, his master [the lord] commanded him to be sold, and his wife, and his children: and all that he had, and payment to be made.
(g) And because he had nothing to pay, his lord commanded him to be sold, and his wife, and *his* children, and all that he had, and *the debt* to be paid.
(k) But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
- 18:26 (w) But that servant felled down, and prayed him, saying, Have patience in me, and I shall yield to thee all things.
(p) But that servant felled down, and prayed him, and said, Have patience in me, and I shall yield to thee all things.
(t) The servant fell down and besought him saying: Sir, give me respite, and I will pay it every whit.
(g) The servant therefore fell down, and worshipped him, saying, Lord, refrain thine anger toward me, and I will pay thee all.
(k) The servant therefore fell down, and worshipped him {or, besought him}, saying, Lord, have patience with me, and I will pay thee all.
- 18:27 (w) Forsooth the lord of that servant having mercy, let go him, *or suffered him/delivered him*, and forgave to him the debt.

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- (p) And the lord had mercy on that servant, and suffered him to go, and forgave him the debt.
(t) Then had the lord pity on that [the] servant, and loosed him, and forgave him the debt.
(g) Then that servant's lord had compassion, and loosed him, and forgave him the debt.
(k) Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
- 18:28 (w) But that servant went out, and found one of his even-servants, that owed him an hundred pence; and he held him, and strangled him, saying, Yield that that thou owest.
(p) But that servant went out, and found one of his even-servants, that owed him an hundred pence; and he held him, and strangled him, and said, Yield that that thou owest.
(t) ¶ And the said [The same] servant went out and found one of his fellows, which owed him an hundred pence. And laid hands on him, and took him by the throat, saying: pay me that thou owest.
(g) But when the servant was departed, he found one of his fellow servants which ought him a hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.
(k) But the same servant went out, and found one of his fellow servants, which owed him an hundred pence {the Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny; about fourteen cents}: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.
- 18:29 (w) And his even-servant fell down, and prayed him, saying, Have patience in me, and I shall requite all things to thee.
(p) And his even-servant fell down, and prayed him, and said, Have patience in me, and I shall requite all things to thee.
(t) And his fellow fell down, and besought him, saying: have patience with me, and I will pay thee all.
(g) Then his fellow servant fell down at his feet, and besought him, saying, Refrain thine anger towards me, and I will pay thee all.
(k) And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
- 18:30 (w) But he would not; but went and sent him into prison, till he had paid all the debt.
(p) But he would not; but went out, and put him into prison, till he paid all the debt.
(t) And he would not, but went and cast him into prison, till he should pay the debt.
(g) Yet he would not, but went and cast him into prison, till he should pay the debt.
(k) And he would not: but went and cast him into prison, till he should pay the debt.
- 18:31 (w) And his even-servants, seeing the things that were done, were sorrowed greatly. And they came, and told to their lord all the things that were done.
(p) And his even-servants, seeing the things that were done, sorrowed greatly. And they came, and told to their lord all the things that were done.
(t) When his other fellows saw what was done, they were very sorry, and came and told unto their lord all that had happened.
(g) And when his *other* fellow servants saw what was done, they were very sorry, and came, and declared unto their lord all that was done.
(k) So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.
- 18:32 (w) Then his lord called him, and said to him, Wicked servant, I forgave to thee all the debt, for thou prayedest me.
(p) Then his lord called him, and said to him, Wicked servant, I forgave to thee all the debt, for thou prayedest me.
(t) Then his [the] lord called him, and said unto him. O evil servant, I forgave thee all that debt, because thou praydest me:
(g) Then his lord called him unto him, and said to him, O evil servant, I forgave thee all that debt, because thou praydest me.

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(k) Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

18:33 (w) Therefore whether it behooved not also thee to have mercy on thy even-servant, as also I had mercy on thee?

(p) Therefore whether it behooved not also thee to have mercy on thine even-servant, as I had mercy on thee?

(t) was it not meet also, that thou shouldst have had compassion on thy fellow, even as I had pity on thee?

(g) Oughtest not thou also to have had pity on thy fellow servant, even as I had pity on thee?

(k) Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

18:34 (w) And his lord wroth, betook him to tormentors, till he had paid all the debt.

(p) And his lord was wroth, and took him to tormentors, till he paid all the debt.

(t) And his lord was wroth, and delivered him to the jailers, till he should pay all that was due to him.

(g) So his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him.

(k) And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

18:35 (w) So and my Father of heaven shall do to you, if ye forgive not every man to his brother, of your hearts.

(p) So my Father of heaven shall do to you, if ye forgive not every man to his brother, of your hearts.

(t) So likewise shall my [your] heavenly father do unto you, except ye [if ye will not] forgive with your hearts, each one to his brother their trespasses.

(g) So likewise shall mine heavenly Father do unto you, except ye forgive from your hearts, each one to his brother their trespasses.

(k) So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER 19

19:1 (w) And it was done, when Jesus had ended these words, he passed from Galilee, and came into the coasts of Judaea over Jordan.

(p) And it was done, when Jesus had ended these words, he passed from Galilee, and came into the coasts of Judaea over Jordan.

(t) ¶ And it came to pass [followed] when Jesus had finished those sayings, he got him from Galilee, and came into the coasts of jewry beyond Jordan,

(g) And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.

(k) And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

19:2 (w) And many companies followed him, and he healed them there.

(p) And much people followed him, and he healed them there.

(t) and much people followed him, and he healed them there.

(g) And great multitudes followed him, and he healed them there.

(k) And great multitudes followed him; and he healed them there.

19:3 (w) And Pharisees came nigh to him, tempting him, and saying, Whether it is leaveful for a man to leave, *or forsake*, his wife, for whatever cause?

(p) And the Pharisees came to him, tempting him, and said, Whether it be leaveful to a man to leave his wife, for any cause?

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- (t) ¶ Then came unto him the Pharisees tempting [to tempt] him, and saying [said] to him: Is it lawful for a man to put away his wife for all manner of causes?
- (g) ¶ Then came unto him the Pharisees tempting him, and saying to him, Is it lawful for a man to put away his wife upon every fault?
- (k) ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
- 19:4 (w) Which answered, and said to them, Have ye not read, for he that made men at the beginning, made them male and female?
- (p) Which answered, and said to them, Have ye not read, for he that made men at the beginning, made them male and female?
- (t) He answered, and said unto them: Have ye not read, how that he which made man at the beginning, made them man and woman?
- (g) And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female,
- (k) And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,
- 19:5 (w) And he said, For this thing a man shall leave father and mother, and he shall cleave, *or draw*, to his wife; and they shall be twain in one flesh.
- (p) And he said, For this thing a man shall leave father and mother, and he shall draw to his wife; and they shall be twain in one flesh.
- (t) and said: for this thing, shall a man leave father and mother, and cleave unto his wife, and they twain shall be one flesh.
- (g) And said, For this cause, shall a man leave father and mother, and cleave unto his wife, and they twain, shall be one flesh.
- (k) And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?
- 19:6 (w) Therefore they be not two, but one flesh. Therefore a man part not that thing that God enjoined, *or knit together*.
- (p) And so they be not now twain, but one flesh. Therefore man separate not that thing that God hath joined.
- (t) Wherefore now are they not twain, but one flesh. Let not man therefore put asunder, that which God hath coupled together.
- (g) Wherefore they are no more twain, but one flesh. Let not man therefore put asunder that, which God hath coupled together.
- (k) Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
- 19:7 (w) They say to him, What then commanded Moses, to give a little book of forsaking, and to forsake.
- (p) They say to him, What then commanded Moses, to give a libel of forsaking, and to leave of.
- (t) ¶ Then said they to him: why did Moses command to give [unto her] a testimonial of divorcement, and to put her away?
- (g) They said to him, Why did then Moses command to give a bill of divorcement, and to put her away?
- (k) They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?
- 19:8 (w) And he saith to them, For Moses, at the hardness of your heart, suffered you to forsake your wives; but from the beginning it was not so.
- (p) And he said to them, For Moses, for the hardness of your heart, suffered you to leave your wives; but from the beginning it was not so.

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- (t) He said unto them: Moses because of the hardness of your hearts suffered you to put away your wives: But from the beginning it was not so.
- (g) He said unto them, Moses, because of the hardness of your heart, suffered you to put away your wives; but from the beginning it was not so.
- (k) He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.
- 19:9 (w) And I say to you, that whoever leaveth his wife, but for fornication, and weddeth another, doeth adultery; and he that weddeth the forsaken *wife*, doeth adultery.
- (p) And I say to you, that whoever leaveth his wife, but for fornication, and weddeth another, doeth lechery; and he that weddeth the forsaken *wife*, doeth lechery.
- (t) I say therefore unto you, whosoever putteth away his wife (except it be for fornication) and marrieth another, breaketh wedlock. And whosoever marrieth her which is divorced, doth commit adultery.
- (g) I say therefore unto you, that whosoever shall put away his wife, except *it be* for whoredom, and marry another, committeth adultery; and whosoever marrieth her which is divorced, doeth commit adultery.
- (k) And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.
- 19:10 (w) His disciples say to him, If the cause of a man with his wife is so, it speedeth not to wed.
- (p) His disciples say to him, If the cause of a man with his wife is so, it speedeth not to be wedded.
- (t) ¶ Then said [*spake*] his disciples to him: if the matter be so between man and wife, then is it not good to marry.
- (g) Then said his disciples to him, If the matter be so between man and wife, it is not good to marry.
- (k) ¶ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.
- 19:11 (w) And he said to them, Not all men take this word; but to whom it is given.
- (p) And he said to them, Not all men take this word; but *they* to which it is given.
- (t) He said unto them: all men can not away with that saying but they to whom it is given.
- (g) But he said unto them, All men cannot receive this thing, save they to whom it is given.
- (k) But he said unto them, All men cannot receive this saying, save they to whom it is given.
- 19:12 (w) For there be geldings, which be thus born of their mother's womb; and there be geldings, that be made of men; and there be geldings, that have gelded themselves, for the kingdom of heavens. He that may take, take he.
- (p) For there be geldings, which be so born of the mother's womb; and there be geldings, that be made of men; and there be geldings, that have gelded themselves, for the kingdom of heavens. He that may take, take he.
- (t) There are chaste, which were so born out of their [*the*] mother's belly. And there are chaste, which be made chaste of men. And there be chaste, which have made themselves chaste for the kingdom of heavens' sake. He that can take it let him take it.
- (g) For there are some eunuchs, which were so born of *their* mother's belly; and there be some eunuchs, which be gelded by men; and there be some eunuchs, which have gelded themselves for the kingdom of heaven. He that is able to receive *this*, let him receive it.
- (k) For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.
- 19:13 (w) Then little children were brought to him, that he should put his hands to them, and pray. And the disciples blamed them.
- (p) Then little children were brought to him, that he should put hands to them, and pray. And the disciples blamed them.

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- (t) ¶ Then were brought to him young children, that he should put his hands on them and pray. And the [his] disciples rebuked them.
- (g) ¶ Then were brought unto him little children, that he should put *his* hands on them, and pray; and the disciples rebuked them.
- (k) ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.
- 19:14 (w) But Jesus said to them, Suffer ye little children come to me, and do not ye forbid them to come to me; for of such is the kingdom of heavens.
- (p) But Jesus said to them, Suffer ye that little children come to me, and do not ye forbid them; for of such is the kingdom of heavens.
- (t) But Jesus said [unto them]: suffer the children, and forbid them not to come to me, for of such is [unto such belongeth] the kingdom of heaven.
- (g) But Jesus said, Suffer little children, and forbid them not to come to me; for of such is the kingdom of heaven.
- (k) But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
- 19:15 (w) And when he had put to them hands, he went thence.
- (p) And when he had put to them hands, he went from thence.
- (t) And when he had put his hands on them, he departed thence.
- (g) And when he had put his hands on them, he departed thence.
- (k) And he laid his hands on them, and departed thence.
- 19:16 (w) And lo! one came, and said to him, Good master, what good thing shall I do, that I have everlasting life?
- (p) And lo! one came, and said to him, Good master, what good shall I do, that I have everlasting life?
- (t) ¶ And behold one came, and said unto him: good master, what good thing shall I do, that I may have eternal life?
- (g) ¶ And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?
- (k) ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?
- 19:17 (w) Which said to him, What askest thou me of good thing? One is good God. But if thou wilt enter into life, keep the commandments.
- (p) Which saith to him, What askest thou me of good thing? There is one good God. But if thou wilt enter into life, keep the commandments.
- (t) He said unto him: why callest thou me good? there is none good but one, and that is God. But if [and] thou wilt enter into life, keep the commandments.
- (g) And he said unto him, Why callest thou me good? There is none good but one, even God; but if thou wilt enter into life, keep the commandments.
- (k) And he said unto him, Why callest thou me good? there is none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.
- 19:18 (w) He saith to him, Which? And Jesus said, Thou shalt not do manslaying, thou shalt not do adultery, thou shalt not do theft, thou shalt not say false witnessing;
- (p) He saith to him, Which? And Jesus said, Thou shalt not do manslaying, thou shalt not do adultery, thou shalt not do theft, thou shalt not say false witnessing;
- (t) ¶ The other said to him [He said]: Which? And Jesus said: break no wedlock, kill not, steal not: bear not false witness: [Thou shalt not kill. Thou shalt not break wedlock.. Thou shalt not steal: Thou shalt not bear false witness.]
- (g) He said to him, Which? And Jesus said, These, Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness;

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- (k) He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
- 19:19 (w) honour thou thy father and thy mother, and, thou shalt love thy neighbour as thyself.
(p) worship thy father and thy mother, and, thou shalt love thy neighbour as thyself.
(t) honor [thy] father and mother: and [thou shalt] love thine neighbor as thy self.
(g) Honor thy father and mother; and Thou shalt love thy neighbor as thyself.
(k) Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.
- 19:20 (w) The young man saith to him, I have kept all these things from my youth, what yet faileth to me?
(p) The young man saith to him, I have kept all these things from my youth, what yet faileth to me?
(t) And The young man said unto him: I have observed all these things from my youth, what lack I yet [have I more to do]?
(g) The young man said unto him, I have observed all these things from my youth. What lack I yet?
(k) The young man saith unto him, All these things have I kept from my youth up: what lack I yet?
- 19:21 (w) Jesus saith to him, If thou wilt be perfect, go, and sell all things that thou hast, and give to poor men, and thou shalt have treasure in heaven; and come, and follow me.
(p) Jesus saith to him, If thou wilt be perfect, go, and sell all things that thou hast, and give to poor men, and thou shalt have treasure in heaven; and come, and follow me.
(t) And Jesus said unto him: if thou wilt be perfect, go and sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven, and come and follow me:
(g) Jesus said unto him, If thou wilt be perfect, go, sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven, and come, and follow me.
(k) Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.
- 19:22 (w) And when the young man had heard these words, he went away sorrowful, for he had many possessions.
(p) And when the young man had heard these words, he went away sorrowful, for he had many possessions.
(t) When the young man heard that saying, he went away mourning. For he had great possessions.
(g) And when the young man heard that saying, he went away sorrowful; for he had great possessions.
(k) But when the young man heard that saying, he went away sorrowful: for he had great possessions.
- 19:23 (w) Forsooth Jesus said to his disciples, Truly I say to you, for of hard a rich man shall enter into the realm of heavens.
(p) And Jesus said to his disciples, I say to you truth, for a rich man of hard shall enter into the kingdom of heavens.
(t) ¶ Then Jesus said [Jesus said then] unto his disciples: Verily I say unto you, it is hard for a rich man to [a rich man shall with difficulty] enter into the kingdom of heaven.
(g) Then Jesus said unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.
(k) ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.
- 19:24 (w) And again I say to you, it is easier a camel for to pass through the hole of a needle, than a rich man to enter into the kingdom of heavens.
(p) And again I say to you, it is lighter a camel to pass through a needle's eye, than a rich man to enter into the kingdom of heavens.
(t) And moreover I say unto you: it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God [Heaven].

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- (g) And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
- (k) And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
- 19:25 (w) Truly these words heard, the disciples wondered greatly, saying, Who then may be safe?
(p) When these things were heard, the disciples wondered greatly, and said, Who then may be safe?
(t) When his disciples heard that, they were exceedingly amazed, saying: who then can be saved?
(g) And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?
(k) When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?
- 19:26 (w) Jesus beheld, and said to them, With men this thing is impossible; but with God all things be possible.
(p) Jesus beheld, and said to them, With men this thing is impossible; but with God all things be possible.
(t) Jesus beheld them, and said unto them: with men this is un-possible, but with God all things are possible.
(g) And Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.
(k) But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.
- 19:27 (w) Then Peter answered, and said to him, Lo! we have forsaken all things, and we have followed thee; what therefore shall be to us?
(p) Then Peter answered, and said to him, Lo! we have forsaken all things, and we have followed thee; what then shall be to us?
(t) ¶ Then answered Peter, and said to him: Behold we have forsaken all, and [have] followed thee: what shall we have [therefor]?
(g) ¶ Then answered Peter, and said to him, Behold, we have forsaken all, and followed thee; what therefore shall we have?
(k) ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?
- 19:28 (w) And Jesus said to them, Truly I say to you, that ye that have forsaken all things, and have followed me, in the regeneration when man's Son shall sit in the seat of his majesty, and ye shall sit on twelve seats, *or sieges*, deeming the twelve kindreds of Israel.
(p) And Jesus said to them, Truly I say to you, that ye that have forsaken all things, and have followed me, in the regeneration when man's Son shall sit in the seat of his majesty, ye shall sit on twelve seats, deeming the twelve kindreds of Israel.
(t) Jesus said unto them: verily I say unto you, when the son of man shall sit in the seat of his majesty, ye which follow me in the second generation [that ye which have followed me in the second generation (when the son of man shall sit in the seat of his majesty)] shall sit also upon twelve seats, and judge the twelve tribes of Israel.
(g) And Jesus said unto them, Verily I say to you, that when the Son of man shall sit in the throne of his majesty, ye which followed me in the regeneration, shall sit also upon twelve thrones, and judge the twelve tribes of Israel.
(k) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
- 19:29 (w) And every man that forsaketh house, or brethren, or sistren, or father or mother, or wife or children, or fields, for my name, he shall take an hundredfold, and shall wield everlasting life.
(p) And every man that forsaketh house, brethren or sisters, father or mother, wife or children, or fields, for my name, he shall take an hundredfold, and shall wield everlasting life.
(t) And whosoever forsaketh houses [house], or brethren, or sisters, other father, or mother, or wife, or children, or lands [livelihood], for my name's sake, the same shall receive an hundred fold, and shall inherit everlasting life.

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(g) And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, he shall receive a hundredfold more, and shall inherit everlasting life.

(k) And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

- 19:30 (w) But many shall be, the first the last, and the last the first.
(p) But many shall be, the first the last, and the last the first.
(t) Many that are first, shall be last and the last, shall be first.
(g) But many that are first, shall be last, and the last *shall be* first.
(k) But many that are first shall be last; and the last shall be first.

CHAPTER 20

- 20:1 (w) The kingdom of heavens is like to an husbandman, that went out early, *or by the morrow*, to hire workmen into his vineyard.
(p) The kingdom of heavens is like to an husbandman, that went out first by the morrow, to hire workmen into his vineyard.
(t) ¶ For the kingdom of heaven is like unto an householder which went out early in the morning to hire laborers into his vineyard.
(g) For the kingdom of heaven is like unto a certain householder, which went out at the dawning of the day to hire laborers into his vineyard.
(k) For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.
- 20:2 (w) And when the covenant was made with the workmen, of a penny for the day, he sent them into his vineyard.
(p) And when the covenant was made with the workmen, of a penny for the day, he sent them into his vineyard.
(t) And he agreed with the laborers for a penny a day, and sent them into his vineyard.
(g) And he agreed with the laborers for a penny a day, and sent them into his vineyard.
(k) And when he had agreed with the labourers for a penny {the Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny; about fourteen cents} a day, he sent them into his vineyard.
- 20:3 (w) And he went out about the third hour, and saw others standing idle in the market.
(p) And he went out about the third hour, and saw others standing idle in the market.
(t) And he went out about the third hour, and saw other standing idle in the market place,
(g) And he went out about the third hour, and saw others standing idle in the marketplace,
(k) And he went out about the third hour, and saw others standing idle in the marketplace,
- 20:4 (w) And he said to them, Go ye also into my vinery, and that that shall be rightful, I shall give to you. And they went forth.
(p) And he said to them, Go ye also into mine vineyard, and that that shall be rightful, I shall give to you. And they went forth.
(t) and said unto them: go ye also into my vineyard, and whatsoever is right, I will give you: and they went their way.
(g) And said unto them, Go ye also into *my* vineyard, and whatsoever is right, I will give you. And they went their way.
(k) And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
- 20:5 (w) Again he went out about the sixth hour, and the ninth, and did in like manner.
(p) Again he went out about the sixth hour, and the ninth, and did in like manner.

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- (t) Again he went out about the sixth and ninth hour, and did likewise.
(g) Again he went out about the sixth and ninth hour, and did likewise.
(k) Again he went out about the sixth and ninth hour, and did likewise.
- 20:6 (w) But about the eleventh hour he went out, and found others standing; and said to them, What stand ye here idle all day?
(p) But about the eleventh hour he went out, and found others standing; and said to them, What stand ye idle here all day?
(t) And he went out about the eleventh hour and found other standing idle, and said unto them: Why stand ye here all the day idle?
(g) And he went about the eleventh hour, and found others standing idle, and said unto them, Why stand ye here all the day idle?
(k) And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
- 20:7 (w) They say to him, For no man hath hired us. He saith to them, Go ye also into my vineyard.
(p) They say to him, For no man hath hired us. He saith to them, Go ye also into my vineyard.
(t) They said unto him: because no man hath hired us. He said to them: go ye also into my vineyard, and whatsoever is [shall be] right, that shall ye receive.
(g) They said unto him, Because no man hath hired us. He said to them, Go ye also into *my* vineyard, and whatsoever is right, that shall ye receive.
(k) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.
- 20:8 (w) And when evening was come, the lord of the vineyard saith to his procurator, Call the workmen, and yield to them their hire, beginning at the last till to the first.
(p) And when evening was come, the lord of the vineyard saith to his procurator, Call the workmen, and yield to them their hire, and begin thou at the last till to the first.
(t) ¶ When even was come, the lord of the vineyard, said unto his steward: call the laborers, and give them their hire, beginning at the last, till thou come to the first.
(g) ¶ And when even was come, the master of the vineyard said unto his steward, Call the laborers, and give them their hire, beginning at the last, till *thou come* to the first.
(k) So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.
- 20:9 (w) Therefore when they came, that had come about the eleventh hour, also they took even-pence, that is, *every man a penny*.
(p) And so when they were come, that came about the eleventh hour, also they took every each of them a penny.
(t) And they which were hired about the eleventh hour, came and received every man a penny.
(g) And they *which were hired* about the eleventh hour, came and received every man a penny.
(k) And when they came that *were hired* about the eleventh hour, they received every man a penny.
- 20:10 (w) Truly and the first coming deemed, that they were worthy to take more, truly and they took each one by himself a penny/but also they took even-pence.
(p) But the first came, and deemed, that they should take more, but they took each one by themselves a penny;
(t) Then came the first, supposing that they should receive more, and they likewise received every man a penny.
(g) Now when the first came, they supposed that they should receive more, but they likewise received every man a penny.

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- (k) But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
- 20:11 (w) And they taking grutched against the husbandman,
(p) and in the taking they grumbled against the husbandman,
(t) And when they had received it, they murmured [grudged] against the good man of the house,
(g) And when they had received it, they murmured against the master of the house,
(k) And when they had received it, they murmured against the goodman of the house,
- 20:12 (w) saying, These last wrought one hour, and thou hast made them even to us, that have borne the charge of the day, and the heat?
(p) and said, These last wrought one hour, and thou hast made them even to us, that have borne the charge of the day, and heat?
(t) saying: These last have wrought but one hour, and thou hast made them equal unto us which have borne the burden and heat of the day.
(g) Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
(k) Saying, These last have wrought {or, have continued one hour only} *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
- 20:13 (w) And he answered to one of them, and said, Friend, I do thee no wrong; whether thou hast not accorded with me for a penny?
(p) And he answered to one of them, and said, Friend, I do thee none wrong; whether thou hast not accorded with me for a penny?
(t) ¶ He answered to one of them, saying: friend I do thee no wrong: didst thou not agree with me for a penny?
(g) And he answered one of them, saying, Friend, I do thee no wrong; didst thou not agree with me for a penny?
(k) But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?
- 20:14 (w) Take that that is thine, and go; forsooth I will give also to this the last, as and to thee.
(p) Take thou that that is thine, and go; for I will give to this last *man*, as to thee.
(t) Take that which is thy duty, and go thy way. I will give unto this last, as much as to thee.
(g) Take that which is thine own, and go thy way; I will give unto this last, as much as to thee.
(k) Take that thine is, and go thy way: I will give unto this last, even as unto thee.
- 20:15 (w) Whether it is not leaveful to me to do that that I will? Whether thine eye is wicked, for I am good?
(p) Whether it is not leaveful to me to do that that I will? Whether thine eye is wicked, for I am good?
(t) Is it not lawful for me to do as me listeth, with mine own? Is thine eye evil because I am good?
(g) Is it not lawful for me to do as I will with mine own? Is thine eye evil, because I am good?
(k) Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
- 20:16 (w) So the last shall be the first, and the first the last; for many be called, but few chosen.
(p) So the last shall be the first, and the first the last; for many be called, but few *be* chosen.
(t) So the last shall be first, and the first shall be last. For many are called, and few be chosen.
(g) So the last shall be first, and the first last; for many are called, but few chosen.
(k) So the last shall be first, and the first last: for many be called, but few chosen.
- 20:17 (w) And Jesus, ascending up to Jerusalem, took his twelve disciples in private, and said to them,

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- (p) And Jesus went up to Jerusalem, and took his twelve disciples in private, and said to them,
(t) ¶ And Jesus ascended to Jerusalem, and took the twelve disciples apart in the way, and said to them:
(g) And Jesus went up to Jerusalem, and took the twelve disciples apart in the way, and said unto them,
(k) ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,
- 20:18 (w) Lo! we go up to Jerusalem, and man's Son shall be betaken to princes of priests, and to scribes; and they shall condemn him to death.
(p) Lo! we go up to Jerusalem, and man's Son shall be betaken to princes of priests, and to scribes; and they shall condemn him to death.
(t) Behold [Lo] we go up to Jerusalem, and the son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,
(g) Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief Priests, and unto the Scribes, and they shall condemn him to death,
(k) Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,
- 20:19 (w) And they shall betake him to heathen men, to be scorned, and scourged, and crucified; and the third day he shall rise again.
(p) And they shall betake him to heathen men, for to be scorned, and scourged, and crucified; and the third day he shall rise again *to life*.
(t) and shall deliver him to the gentiles, to be mocked, to be scourged, and to be crucified: and the third day he shall rise again.
(g) And shall deliver him to the Gentiles, to mock, and to scourge, and to crucify *him*, but the third day he shall rise again.
(k) And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.
- 20:20 (w) Then the mother of the sons of Zebedee came nigh to him with her sons, worshipping, and asking something of him.
(p) Then the mother of the sons of Zebedee came to him with her sons, honouring, and asking something of him.
(t) ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.
(g) Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.
(k) ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.
- 20:21 (w) And he said to her, What wilt thou? She saith to him, Say that these my two sons sit, one at thy right half, and one at thy left half, in thy kingdom.
(p) And he said to her, What wilt thou? She saith to him, Say that these two my sons sit, one at thy right half, and one at thy left half, in thy kingdom.
(t) And he said unto her: what wilt thou have? She said unto him: Grant that these my two sons may sit, the one on thy right hand, and the other on thy left hand in thy kingdom.
(g) And he said unto her, What wouldest thou? She said to him, Grant that these my two sons may sit, the one at thy right hand, and the other at thy left hand in thy kingdom.
(k) And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.
- 20:22 (w) Forsooth Jesus answered, and said, Ye know not what ye ask. Be ye able to drink the cup that I am to drink? They say to him, We be able.

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- (p) Jesus answered, and said, Ye know not what ye ask. Be ye able to drink of the cup that I shall drink of? They say to him, We be able.
- (t) ¶ Jesus answered, and said: Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of? And to be baptized with the baptism, that I shall be baptized with? They answered to him: That we are.
- (g) And Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I shall be baptized with? They said to him, We are able.
- (k) But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.
- 20:23 (w) He saith to them, Ye shall drink my cup; but to sit at my right half or at my left half, is not mine to give to you; but to whom it is made ready of my Father.
- (p) He saith to them, Ye shall drink my cup; but to sit at my right half or left half, is not mine to give to you; but to whom it is made ready of my Father.
- (t) He said unto them: Ye shall drink of my cup, and shall be baptized with the baptism that I shall be baptized withall. But to sit on my right hand, and on my left hand, is not mine to give you: but to them for whom it is prepared of my father.
- (g) And he said unto them, Ye shall drink indeed of my cup, and shall be baptized with the baptism, that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to give, but *it shall be given* to them for whom it is prepared of my Father.
- (k) And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given* to them for whom it is prepared of my Father.
- 20:24 (w) And the ten hearing, had indignation of the two brethren.
- (p) And the ten hearing, had indignation of the two brethren.
- (t) ¶ And when the ten heard this, they disdained at the two brethren.
- (g) And when the *other* ten heard this, they disdained at the two brethren.
- (k) And when the ten heard it, they were moved with indignation against the two brethren.
- 20:25 (w) But Jesus called them to him, and said, Ye know, that the princes of heathen men be lords of them, and they that be more, haunt power on them.
- (p) But Jesus called them to him, and said, Ye know, that princes of heathen men be lords of them, and they that be greater, use power on them.
- (t) But Jesus called them unto him, and said: Ye know, that the lords of the gentiles have domination over them. And they that are great, exercise power over them.
- (g) Therefore Jesus called them unto him, and said, Ye know that the lords of the Gentiles have domination over them, and they that are great, exercise authority over them.
- (k) But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.
- 20:26 (w) It shall not be so among you; but whoever will be made more among you, be he your minister;
- (p) It shall not be so among you; but whoever will be made greater among you, be he your minister;
- (t) It shall not be so among you: But whosoever will be great among you, let him be your minister,
- (g) But it shall not be so among you, but whosoever will be great among you, let him be your servant.
- (k) But it shall not be so among you: but whosoever will be great among you, let him be your minister;
- 20:27 (w) and whoever among you will be first, he shall be your servant.
- (p) and whoever among you will be the first, he shall be your servant.

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- (t) and whosoever will be chief, let him be your servant.
(g) And whosoever will be chief among you, let him be your servant.
(k) And whosoever will be chief among you, let him be your servant:
- 20:28 (w) As man's Son came not to be served, but to serve, and to give his life redemption for many.
(p) As man's Son came not to be served, but to serve, and to give his life redemption for many.
(t) Even as the son of man came, not to be ministered unto, but to minister: and to give his life for the redemption of many.
(g) Even as the Son of man came not to be served, but to serve, and to give his life for the ransom of many.
(k) Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- 20:29 (w) And they going out of Jericho, many companies followed him.
(p) And when they went out of Jericho, much people followed him.
(t) ¶ And as they departed from Jericho, much people followed him.
(g) And as they departed from Jericho, a great multitude followed him.
(k) And as they departed from Jericho, a great multitude followed him.
- 20:30 (w) And lo! two blind men sitting beside the way, heard that Jesus passed; and they cried, saying, Lord, the son of David, have mercy on us.
(p) And lo! two blind men sat beside the way, and heard that Jesus passed; and they cried, and said, Lord, the son of David, have mercy on us.
(t) And behold, two blind men sitting by the wayside, when they heard Jesus pass [that Jesus passed] by, cried saying: Thou Lord [Master] the son of David have mercy on us.
(g) And behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried, saying, O Lord, the Son of David, have mercy on us.
(k) ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.
- 20:31 (w) Forsooth the company blamed them, that they should be still; and they cried more, saying, Lord, the son of David, have mercy on us.
(p) And the people blamed them, that they should be still; and they cried the more, and said, Lord, the son of David, have mercy on us.
(t) And the people rebuffed them, because they should hold their peace: But they cried the more, saying: have mercy on us thou Lord [master] which art the son of David.
(g) And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, O Lord, the Son of David, have mercy on us.
(k) And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.
- 20:32 (w) And Jesus stood, and called them, and said, What will ye, that I do to you?
(p) And Jesus stood, and called them, and said, What will ye, that I do to you?
(t) Then Jesus stood still, and called them, and said: what will ye that I should [shall] do to you?
(g) Then Jesus stood still, and called them, and said, What will ye that I should do to you?
(k) And Jesus stood still, and called them, and said, What will ye that I shall do unto you?
- 20:33 (w) They say to him, Lord, that our eyes be opened.
(p) They say to him, Lord, that our eyes be opened.

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(t) They said to [unto] him: Lord [Master], that our eyes may be opened.

(g) They said to him, Lord, that our eyes may be opened.

(k) They say unto him, Lord, that our eyes may be opened.

20:34 (w) And Jesus had mercy on them, and touched their eyes; and anon they saw, and followed him.

(p) And Jesus had mercy on them, and touched their eyes; and at once they saw, and followed him.

(t) Jesus had compassion on [pitied] them, and touched their eyes. And immediately their eyes received sight: And they followed him.

(g) And Jesus moved with compassion, touched their eyes, and immediately their eyes received sight, and they followed him.

(k) So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER 21

21:1 (w) And when Jesus came nigh to Jerusalem, and came to Bethphage, to the mount of Olives, then Jesus sent his two disciples,

(p) And when Jesus came nigh to Jerusalem, and came to Bethphage, at the mount of Olives, then sent he his two disciples,

(t) ¶ When they drew nigh unto Jerusalem, and were come to Bethphage, unto Mount Olivet: then sent Jesus two of his disciples,

(g) And when they drew near to Jerusalem, and were come to Bethphage, unto the mount of the Olives, then sent Jesus two disciples,

(k) And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

21:2 (w) saying to them, Go ye into the castle that is against you, and anon ye shall find an ass tied, and a colt with her; untie ye, and bring to me.

(p) and said to them, Go ye into the castle that is against you, and at once ye shall find an ass tied, and a colt with her; untie ye, and bring to me.

(t) saying to them: Go into the town that lieth over against you, and anon ye shall find an ass bound, and her colt with her, loose them and bring them unto me.

(g) Saying to them, Go into the town that is over against you, and anon ye shall find an ass bound, and a colt with her; loose them, and bring them unto me.

(k) Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

21:3 (w) And if any man say to you any thing, say ye, that the Lord hath need to them; and anon he shall leave them.

(p) And if any man say to you any thing, say ye, that the Lord hath need to them; and at once he shall let them go.

(t) And if any man say aught unto you, say ye that the lord [your master] hath need of them, and straight way he will let them go.

(g) And if any man say ought unto you, say ye, that the Lord hath need of them, and straightway he will let them go.

(k) And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

21:4 (w) All this was done, that that thing should be fulfilled, that was said by the prophet, saying,

(p) All this was done, that that thing should be fulfilled, that was said by the prophet, saying,

(t) All this was done, to fulfill that which was spoken by the prophet, saying:

(g) All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

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- (k) All this was done, that it might be fulfilled which was spoken by the prophet, saying,
- 21:5 (w) Say ye to the daughter of Sion, Lo! thy king cometh to thee, meek, sitting on an ass, and a colt of *a beast* under yoke.
(p) Say ye to the daughter of Sion, Lo! thy king cometh to thee, meek, sitting on an ass, and a foal of *an ass* under yoke.
(t) Tell ye the daughter of Sion: behold thy king cometh unto thee meek, and sitting upon an ass and a colt, the foal of an ass used to the yoke.
(g) ¶ Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt, the foal of an ass used to the yoke.
(k) Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.
- 21:6 (w) And the disciples went, and did as Jesus commanded them.
(p) And the disciples went, and did as Jesus commanded them.
(t) The disciples went, and did as Jesus commanded them,
(g) So the disciples went, and did as Jesus had commanded them,
(k) And the disciples went, and did as Jesus commanded them,
- 21:7 (w) And they brought a she ass, and the colt, and put their clothes on them, and made him sit above.
(p) And they brought an ass, and the foal, and laid their clothes on them, and made him sit above.
(t) and brought the ass and the colt, and put on them their clothes, and set him thereon.
(g) And brought the ass and the colt, and put on them their clothes, and set him thereon.
(k) And brought the ass, and the colt, and put on them their clothes, and they set him thereon.
- 21:8 (w) Forsooth full much company spreaded their clothes in the way; soothly others cut branches of trees, and strowed in the way.
(p) And full much people spreaded their clothes in the way; others cutted branches of trees, and strewed in the way.
(t) And many of the people spread their garments in the way. Other cut down branches from the trees, and strawed them in the way.
(g) And a great multitude spread their garments in the way, and others cut down branches from the trees, and strawed them in the way.
(k) And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.
- 21:9 (w) Forsooth the companies that went before, and that followed, cried, saying, Hosanna to the son of David; blessed *is* he that cometh in the name of the Lord; Hosanna in the highest things.
(p) And the people that went before, and that followed, cried, and said, Hosanna to the son of David; blessed *is* he that cometh in the name of the Lord; Hosanna in high things.
(t) Moreover the people that went before, and they also that came after cried saying: Hosanna to the son of David. Blessed be he that cometh in the name of the Lord, hosanna in the highest.
(g) Moreover, the people that went before, and they also that followed, cried, saying, Hosanna to the Son of David, Blessed *be* he that cometh in the Name of the Lord, Hosanna *thou which art* in the highest heavens.
(k) And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.
- 21:10 (w) And when he had entered into Jerusalem, all the city was stirred, saying, Who is this?
(p) And when he was entered into Jerusalem, all the city was stirred, and said, Who is this?
(t) ¶ And when he was come into Jerusalem, all the city was moved, saying: who is this?

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- (g) And when he was come into Jerusalem, all the city was moved, saying, Who is this?
(k) And when he was come into Jerusalem, all the city was moved, saying, Who is this?
- 21:11 (w) Forsooth the people said, This is Jesus, the prophet, of Nazareth of Galilee.
(p) But the people said, This is Jesus, the prophet, of Nazareth of Galilee.
(t) And the people said: this is Jesus the prophet of Nazareth a city of Galilee.
(g) And the people said, This is Jesus that Prophet of Nazareth in Galilee.
(k) And the multitude said, This is Jesus the prophet of Nazareth of Galilee.
- 21:12 (w) And Jesus entered into the temple of God, and cast out of the temple all men selling and buying; and he turned upside-down the boards of changers, and the chairs of men that sold culvers.
(p) And Jesus entered into the temple of God, and cast out of the temple all that bought and sold; and he turned upside-down the boards of changers, and the chairs of men that sold culvers.
(t) And Jesus went into the temple of God, and cast out all them that sold and bought [bought and sold] in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves.
(g) ¶ And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves,
(k) ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,
- 21:13 (w) And he said to them, It is written, My house shall be called an house of prayer; but ye have made it a den of thieves.
(p) And he said to them, It is written, Mine house shall be called an house of prayer; but ye have made it a den of thieves.
(t) And said to them: it is written, mine house shall be called the house of prayer, but ye have made it a den of thieves.
(g) And said to them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.
(k) And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.
- 21:14 (w) And blind and crooked came to him in the temple, and he healed them.
(p) And blind and crooked came to him in the temple, and he healed them.
(t) And the blind and the halt came to him in the temple, and he healed them.
(g) Then the blind, and the halt came to him, in the Temple, and he healed them.
(k) And the blind and the lame came to him in the temple; and he healed them.
- 21:15 (w) Forsooth the princes of priests and scribes, seeing the wonderful things that he did, and children crying in the temple, and saying, Hosanna to the son of David, they had disdain,
(p) But the princes of priests and the scribes, seeing the marvelous things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they had indignation,
(t) ¶ When the chief priests and scribes saw the marvels that he did, and the children crying in the temple and saying, Hosanna to the son of David, they disdained,
(g) But when the chief Priests and Scribes saw the marvels that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, they disdained,
(k) And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,
- 21:16 (w) and said to him, Hearest thou what these say? Soothly Jesus saith to them, Yea; whether ye have never read, That of the mouth of young children, and of suckling children, thou hast made perfect praising?
(p) and said to him, Hearest thou what these say? And Jesus said to them, Yea; whether ye have never read, That of the mouth of young children, and of suckling children, thou hast made perfect praising?

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- (t) and said unto him: hearest thou what these say? Jesus said unto them ye: have ye never read, of the mouth of babes and sucklings thou hast ordained praise?
- (g) And said unto him, Hearest thou what these say? And Jesus said unto them, Yea; read ye never, By the mouth of babes and sucklings thou hast made perfect the praise?
- (k) And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
- 21:17 (w) And when he had left them, he went forth out of the city, into Bethany; and there he dwelt, and taught them of the kingdom of God.
- (p) And when he had left them, he went forth out of the city, into Bethany; and there he dwelt, and taught them of the kingdom of God.
- (t) And he left them, and went out of the city unto Bethany, and had his abiding [passed the time] there.
- (g) ¶ So he left them, and went out of the city unto Bethany, and lodged there.
- (k) ¶ And he left them, and went out of the city into Bethany; and he lodged there.
- 21:18 (w) But on the morrow, he, turning again into the city, hungered.
- (p) But on the morrow, he, turning again into the city, hungered.
- (t) ¶ In the morning as he returned into the city again, he hungered,
- (g) And in the morning, as he returned into the city, he was hungry,
- (k) Now in the morning as he returned into the city, he hungered.
- 21:19 (w) And he saw a fig tree beside the way, and came to it, and found nothing thereon but leaves only. And he said to it, Never be fruit born of thee, into without end. And anon the fig tree was dried up.
- (p) And he saw a fig tree beside the way, and came to it, and found nothing therein but leaves only. And he said to it, Never fruit come forth of thee, into without end. And at once the fig tree was dried up.
- (t) and spied a fig tree in the way, and came to it, and found nothing thereon, but leaves only, and said to it, never fruit grow on thee hence forwards. And anon the fig tree withered away.
- (g) And seeing a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, Never fruit grow on thee henceforward. And anon the fig tree withered.
- (k) And when he saw a fig tree {Gr. one fig tree} in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.
- 21:20 (w) And the disciples seeing, wondered, saying, How anon it dried/How it dried up anon.
- (p) And the disciples saw, and wondered, saying, How at once it dried.
- (t) And when his disciples saw that, they marveled saying: How soon is the fig tree withered away?
- (g) And when his disciples saw it, they marveled, saying, How soon is the fig tree withered?
- (k) And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!
- 21:21 (w) And Jesus answered, and said to them, Truly I say to you, if ye have faith, and doubt not, not only ye shall do of the fig tree, but also if ye say to this hill, Take away thee, and cast thee into the sea, it shall be done.
- (p) And Jesus answered, and said to them, Truly I say to you, if ye have faith, and doubt not, not only ye shall do of the fig tree, but also if ye say to this hill, Take, and cast thee into the sea, it shall be done so.
- (t) Jesus answered, and said unto them: Verily I say unto you, if ye shall have faith, and shall not doubt, ye shall not only do that which I have done to the fig tree: but also if ye shall say unto this mountain, take thyself away, and cast thyself into the sea, it shall be done.
- (g) And Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do that, *which I have done* to the fig tree, but also if ye say unto this mountain, Take thyself away, and cast thyself into the sea, it shall be done.

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

21:22 (w) And all things whatever ye shall ask in prayer believing, ye shall take.

(p) And all things whatever ye believing shall ask in prayer, ye shall take.

(t) And whatsoever [thing] ye shall ask in your prayers (if ye believe), ye shall receive it.

(g) And whatsoever ye shall ask in prayer, if ye believe, ye shall receive it.

(k) And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

21:23 (w) And when he came into the temple, the princes of priests and the elder men of the people came nigh to him teaching, and said, In what power doest thou these things? and who gave thee this power?

(p) And when he came into the temple, the princes of priests and elder men of the people came to him that taught, and said, In what power doest thou these things? and who gave thee this power?

(t) ¶ And when he was come into the temple, the chief priests and the elders [seniors] of the people came unto him as he was teaching, and said: by what authority doest thou these things? and who gave thee this power?

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

(k) ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

21:24 (w) Jesus answered, and said to them, And I shall ask you one word, which if ye shall say to me, I shall say to you, in what power I do these things.

(p) Jesus answered, and said to them, And I shall ask you one word, the which if ye tell me, I shall say to you, in what power I do these things.

(t) Jesus answered, and said unto them: I also will ask of you a certain question, which if ye assail me, I in like wise will tell you by what authority I do these things.

(g) Then Jesus answered, and said unto them, I also will ask of you a certain thing, which if ye tell me, I likewise will tell you by what authority I do these things.

(k) And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

21:25 (w) Of whence was the baptism of John; of heaven, or of men? And they thought within themselves, saying, If we shall say of heaven, he shall say to us, Why then believe ye not to him?

(p) Of whence was the baptism of John; of heaven, or of men? And they thought within themselves, saying, If we say of heaven, he shall say to us, Why then believe ye not to him?

(t) The baptism of John: whence was it [Whence was the baptism of John]? From heaven, or of men? Then they reasoned among [And they thought in] themselves, saying: if we shall say, from heaven, he will say unto us: why did ye not then believe him?

(g) The baptism of John, whence was it? From heaven, or of men? Then they reasoned among themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

(k) The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

21:26 (w) Soothly if we shall say of men, we dread the people, for all had John as a prophet.

(p) If we say of men, we dread the people, for all had John as a prophet.

(t) But and if we shall say of men, then fear we the people. For all men held John as a prophet.

(g) And if we say, Of men, we fear the multitude, for all hold John as a Prophet.

(k) But if we shall say, Of men; we fear the people; for all hold John as a prophet.

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- 21:27 (w) And they answered to Jesus, and said, We know not. And he said to them, Neither I say to you, in what power I do these things.
(p) And they answered to Jesus, and said, We know not. And he said to them, Neither I say to you, in what power I do these things.
(t) And they answered Jesus, and said: we can not tell. And He likewise said unto them: neither tell I you by what authority I do these things.
(g) Then they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.
(k) And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.
- 21:28 (w) But what seemeth to you? Some man had two sons; and he came to the first, and said, Son, go work today in my vineyard.
(p) But what seemeth to you? A man had two sons; and he came to the first, and said, Son, go work this day in my vineyard.
(t) ¶ What say ye to this? A certain man had two sons, and came to the elder and said [saying]: Son Go and work today in my vineyard.
(g) ¶ But what think ye? A *certain* man had two sons, and came to the elder, and said, Son, go and work today in my vineyard.
(k) ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.
- 21:29 (w) And he answered, and said, I will not; but afterward he stirred by penance, *or repenting*, went.
(p) And he answered, and said, I will not; but afterward he repented, and went forth.
(t) He answered and said, I will not: but afterward repented and went.
(g) But he answered, and said, I will not; yet afterward he repented himself, and went.
(k) He answered and said, I will not: but afterward he repented, and went.
- 21:30 (w) But he came to the other, and said in like manner. And he answered, and said, Lord, I go; and he went not.
(p) But he came to the other, and said in like manner. And he answered, and said, Lord, I go; and he went not.
(t) Then came he to the second, and said likewise, and he answered and said: I will sir: yet went [he] not.
(g) Then came he to the second, and said likewise. And he answered, and said, I will, Sir; yet he went not.
(k) And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.
- 21:31 (w) Who of the twain did the father's will? They say to him, The first. Jesus saith to them, Truly I say to you, for publicans and whores shall go before you into the kingdom of God.
(p) Who of the twain did the father's will? They say to him, The first. Jesus saith to them, Truly I say to you, for publicans and whores shall go before you into the kingdom of God.
(t) Whither of them twain did the will of the father [Whither of these two fulfilled their father's will]? And they said unto him: the first. Jesus said unto them: verily I say unto you, that the publicans and the harlots shall come into the kingdom of God before you.
(g) Whether of them twain did the will of the father? They said unto him, The first. Jesus said unto them, Verily I say unto you, that the Publicans and the harlots go before you into the kingdom of God.
(k) Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.
- 21:32 (w) For John came to you in the way of rightwiseness, and ye believed not to him; but publicans and whores believed to him. But ye seeing, had not penance afterward, that ye should believe to him.

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- (p) For John came to you in the way of rightwiseness, and ye believed not to him; but publicans and whores believed to him. But ye saw, and had no repenting after, that ye believed to him.
- (t) For John came unto you, in the way of righteousness, and ye believed him not. But the publicans and the harlots [whores] believed him. And yet [But] ye (though ye saw it) [yet] were not moved with repentance, that ye might afterward have believed him.
- (g) For John came unto you in the way of righteousness, and ye believed him not; but the Publicans and the harlots believed him, and ye though ye saw it, were not moved with repentance afterward, that ye might believe him.
- (k) For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.
- 21:33 (w) Hear ye another parable. There was an husbandman, that planted a vineyard, and hedged it about, and delved a presser therein, and built a tower, and hired it to earth-tillers, and went far in pilgrimage.
- (p) Hear ye another parable. There was an husbandman, that planted a vineyard, and hedged it about, and delved a presser therein, and builded a tower, and hired it to earth-tillers, and went far in pilgrimage.
- (t) ¶ Hearken another similitude. There was a certain householder, which planted [set] a vineyard, and hedged it round about, and made a winepress in it, and built a tower, and let it out to husbandmen, and went into a strange country.
- (g) ¶ Hear another parable, There was a certain householder, which planted a vineyard, and hedged it round about, and made a winepress therein, and built a tower, and let it out to husbandmen, and went into a strange country.
- (k) ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:
- 21:34 (w) Forsooth when the time of fruits nighed, he sent his servants to the earth-tillers, that they should take the fruits of it.
- (p) And when the time of fruits approached, he sent his servants to the earth-tillers, to take fruits of it.
- (t) And when the time of the fruit drew near, he sent his servants to the husbandmen, to receive the fruits of it,
- (g) And when the time of the fruit drew near, he sent his servants to the husbandmen to receive the fruits thereof.
- (k) And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.
- 21:35 (w) And, his servants taken, the earth-tillers beat one, they killed another, forsooth they stoned another.
- (p) And the earth-tillers took his servants, and they beat one, they slew another, and stoned another.
- (t) and the husbandmen caught his servants, and beat one, killed another, and stoned another.
- (g) And the husbandmen took his servants and beat one, and killed another, and stoned another.
- (k) And the husbandmen took his servants, and beat one, and killed another, and stoned another.
- 21:36 (w) Again he sent other servants, more than the first, and they did to them in like manner.
- (p) Again he sent other servants, more than the first, and in like manner they did to them.
- (t) Again he sent other servants more than the first, and they served them likewise.
- (g) Again he sent other servants, more than the first; and they did the like unto them.
- (k) Again, he sent other servants more than the first: and they did unto them likewise.
- 21:37 (w) And at the last he sent his son to them, saying, They shall dread my son.
- (p) And at the last he sent his son to them, and said, They shall dread my son.
- (t) But last of all, he sent unto them his own son, saying: they will fear my son.
- (g) But last of all he sent unto them his own son, saying, They will reverence my son.
- (k) But last of all he sent unto them his son, saying, They will reverence my son.

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- 21:38 (w) But the earth-tillers, seeing the son, said within themselves, This is the heir; come ye, slay we him, and we shall have his heritage.
(p) But the earth-tillers, seeing the son, said within themselves, This is the heir; come ye, slay we him, and we shall have his heritage.
(t) When the husbandmen saw the [his] son, they said among themselves: This is the heir, come [on], let us kill him, and let us take his inheritance to ourselves.
(g) But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us take his inheritance.
(k) But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.
- 21:39 (w) And they took him, and cast him out of the vineyard, and slew *him*.
(p) And they took him, and casted him out of the vineyard, and slew *him*.
(t) And they caught him and thrust him out of the vineyard, and slew him.
(g) So they took him, and cast him out of the vineyard, and slew him.
(k) And they caught him, and cast him out of the vineyard, and slew him.
- 21:40 (w) Therefore when the lord of the vineyard shall come, what shall he do to those earth-tillers?
(p) Therefore when the lord of the vineyard shall come, what shall he do to those earth-tillers?
(t) When the lord of the vineyard cometh: what will he do with those husbandmen?
(g) When therefore the Lord of the vineyard shall come, what will he do to those husbandmen?
(k) When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?
- 21:41 (w) They said to him, He shall lose evil the evil men, and set to hire his vineyard to other earth-tillers, the which shall yield to him fruits in their times.
(p) They say to him, He shall destroy evil the evil men, and he shall set to hire his vineyard to other earth-tillers, which shall yield to him fruit in their times.
(t) They said unto him: he will cruelly [evil] destroy those evil persons, and will let out his vineyard unto other husbandmen, which shall deliver him the [his] fruit at times convenient.
(g) They said unto him, He will cruelly destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall deliver him the fruits in their seasons.
(k) They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.
- 21:42 (w) Jesus saith to them, Read ye never in scriptures, The stone which the builders reprov'd, this is made into the head of the corner? Of the Lord this thing is done, and it is marvelous in our eyes.
(p) Jesus saith to them, Read ye never in scriptures, The stone which the builders reprov'd, this is made into the head of the corner? Of the Lord this thing is done, and it is marvelous in our eyes.
(t) ¶ Jesus said unto them: Did ye never read in the scriptures? The [same] stone which the builders refused, the same is set in the principal part of the corner: this was the Lord's doing, and it is marvelous in our eyes.
(g) Jesus said unto them, Read ye never in the Scriptures, The stone which the builders refused, the same is made the head of the corner? This was the Lord's doing, and it is marvelous in our eyes.
(k) Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?
- 21:43 (w) Therefore I say to you, for the kingdom of God shall be taken from you, and it shall be given to a folk doing the fruits thereof.

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(p) Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a folk doing fruits of it.

(t) Therefore say I unto you, the kingdom of God shall be taken from you, and shall be given to the gentiles which shall bring forth the fruits of it.

(g) Therefore I say unto you, The kingdom of God shall be taken from you, and shall be given to a nation, which shall bring forth the fruits thereof.

(k) Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

21:44 (w) And he that shall fall on this stone, shall be broken; but on whom it shall fall, it shall pound him all to pieces.

(p) And he that shall fall on this stone, shall be broken; but on whom it shall fall, it shall bruise him all to pieces.

(t) And whosoever shall fall on this stone, he shall be [alto] broken. But on whosoever it shall fall upon, it will [And whomsoever this stone shall fall upon, he shall] grind him to powder.

(g) And whosoever shall fall on this stone, he shall be broken; but on whomsoever it shall fall, it will dash him in powder.

(k) And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

21:45 (w) And when the princes of priests and the Pharisees had heard his parables, they knew that he had said of them.

(p) And when the princes of priests and Pharisees had heard his parables, they knew that he said of them.

(t) And when the chief priests and Pharisees heard these [his] similitudes they perceived that he spake of them.

(g) And when the chief Priests and Pharisees had heard his parables, they perceived that he spake of them.

(k) And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

21:46 (w) And they, seeking to hold him, dreaded the companies, for they had him as a prophet.

(p) And they sought to hold him, but they dreaded the people, for they had him as a prophet.

(t) And they went about to lay hands on him, but they feared the people, because they took [counted] him as a prophet.

(g) And they seeking to lay hands on him, feared the people, because they took him as a Prophet.

(k) But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER 22

22:1 (w) And Jesus answered, and spake again in parables to them, and said,

(p) And Jesus answered, and spake again in parables to them, and said,

(t) ¶ And Jesus answered and spake unto them again, in similitudes, saying:

(g) Then Jesus answered, and spake unto them again in parables, saying,

(k) And Jesus answered and spake unto them again by parables, and said,

22:2 (w) The kingdom of heavens is like to a man king that made weddings to his son.

(p) The kingdom of heavens is made like to a king that made weddings to his son.

(t) The kingdom of heaven is like unto a certain king, which married his son,

(g) The kingdom of heaven is like unto a certain King which married his son,

(k) The kingdom of heaven is like unto a certain king, which made a marriage for his son,

22:3 (w) And he sent his servants to call men that were bidden to the weddings, and they would not come.

(p) And he sent his servants to call men that were bidden to the weddings, and they would not come.

(t) and sent forth his servants, to call them that were bid to the wedding, and they would not come.

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- (g) And sent forth his servants, to call them that were bidden to the wedding, but they would not come.
(k) And sent forth his servants to call them that were bidden to the wedding: and they would not come.
- 22:4 (w) Again he sent other servants, saying, Say to the men that be bidden to the feast, Lo! I have made ready my meat, my bulls and my volatiles, *or my fat beasts*, be slain, and all things be ready; come ye to the weddings.
(p) Again he sent other servants, and said, Say to the men that be bidden to the feast, Lo! I have made ready my meat, my bulls and my volatiles be slain, and all things be ready; come ye to the weddings.
(t) Again he sent forth other servants, saying: tell them which are bidden: Behold [Lo] I have prepared my dinner, mine oxen and my fatlings are killed, and all things are ready, come unto the marriage.
(g) Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.
(k) Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.
- 22:5 (w) Soothly they despised, *or reckoned not*, and they went away, one into his vineyard, forsooth another to his merchandise.
(p) But they despised, and went forth, one into his town, another to his merchandise.
(t) But they made light of it, and went their ways: one to his firm place, another about his merchandise,
(g) But they made light of it, and went their ways, one to his farm, and another about his merchandise.
(k) But they made light of it, and went their ways, one to his farm, another to his merchandise:
- 22:6 (w) But the others held his servants, and tormented them, and slew them.
(p) But others held his servants, and tormented them, and slew.
(t) the remnant took his servants, and treated them un-goodly, and slew them.
(g) And the remnant took his servants, and entreated them sharply, and slew them.
(k) And the remnant took his servants, and entreated them spitefully, and slew them.
- 22:7 (w) But the king, when he had heard, was wroth; and he sent his hosts, and destroyed those man-quellers, and burnt their city.
(p) But the king, when he had heard, was wroth; and he sent his hosts, and destroyed those man-quellers, and burnt their city.
(t) When the king heard that, he was wroth, and sent forth his warriors and destroyed those murderers, and burnt up their city.
(g) But when the King heard it, he was wroth, and sent forth his warriors, and destroyed those murderers, and burned up their city.
(k) But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
- 22:8 (w) Then he saith to his servants, The weddings be ready, but they that were called to the feast, were not worthy.
(p) Then he said to his servants, The weddings be ready, but they that were called to the feast, were not worthy.
(t) ¶ Then said he to his servants: The wedding was prepared: but they which were bidden [thereto], were not worthy.
(g) Then said he to his servants, Truly the wedding is prepared, but they which were bidden, were not worthy.
(k) Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
- 22:9 (w) Therefore go ye to the outgoings, *or ends*, of ways, and whomever ye shall find, call to the weddings.
(p) Therefore go ye into the ends of ways, and whomever ye find, call ye to the weddings.
(t) Go ye therefore out into the highways, and as many as ye find, bid them to the marriage.

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- (g) Go ye therefore out into the highways, and as many as ye find, bid them to the marriage.
(k) Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
- 22:10 (w) And his servants went out into the ways, and gathered together all that they found, good and evil; and the weddings was full-filled with men sitting at the meat.
(p) And his servants went out into the ways, and gathered together all that they found, good and evil; and the bridal was full-filled with men sitting at the meat.
(t) The servants went out into the highways [ways], and gathered together as many as they could find, both good and bad, and the wedding was furnished with guests.
(g) So those servants went out into the highways, and gathered together all that ever they found, both good and bad; so the wedding was furnished with guests.
(k) So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
- 22:11 (w) And the king entered, to see men sitting at the meat; and he saw there a man not clothed with bridal clothes.
(p) And the king entered, to see men sitting at the meat; and he saw there a man not clothed with bride clothes.
(t) Then the king came in, to visit the guests, and spied there a man which had not on a wedding garment,
(g) Then the King came in, to see the guests, and saw there a man which had not on a wedding garment.
(k) ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
- 22:12 (w) And he saith to him, Friend, how enteredest thou hither, not having bride clothes? And he was dumb.
(p) And he said to him, Friend, how enteredest thou hither without bride clothes? And he was dumb.
(t) and said unto him: friend, how fortun-ed it that thou camest [camest thou] in hither, and hast not on a wedding garment? And he was even speechless.
(g) And he said unto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was speechless.
(k) And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
- 22:13 (w) Then the king said to the ministers, His hands and feet bound, send ye him into utter-more darkneses; there shall be weeping and beating together of teeth.
(p) Then the king bade his ministers, Bind him both hands and feet, and send ye him into outer-more darkneses; there shall be weeping and grinding of teeth.
(t) Then said the king to his ministers: take and bind him hand and foot, and cast him into utter darkness, there shall be weeping and gnashing of teeth.
(g) Then said the King to the servants, Bind him hand and foot, take him away, and cast him into utter darkness; there shall be weeping and gnashing of teeth.
(k) Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
- 22:14 (w) For many be called, but few *be* chosen.
(p) For many be called, but few *be* chosen.
(t) For many are called and few *be* chosen.
(g) For many are called, but few chosen.
(k) For many are called, but few are chosen.
- 22:15 (w) Then Pharisees, going away, took a counsel, that they should take him in word.
(p) Then Pharisees went away, and took a counsel to take Jesus in word.

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- (t) ¶ Then went the Pharisees and took counsel, how they might tangle him in his words.
(g) ¶ Then went the Pharisees and took counsel how they might tangle him in talk.
(k) ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.
- 22:16 (w) And they send to him their disciples, with Herodians, saying, Master, we know, that thou art soothfast, and thou teachest in truth the way of God, and there is no care, *or charge*, to thee of any man, for thou beholdest not the person of men.
(p) And they send to him their disciples, with Herodians, and said, Master, we know, that thou art soothfast, and thou teachest in truth the way of God, and thou carest not of any man, for thou beholdest not the person of men.
(t) And they sent unto him their disciples with Herod's servants, saying: Master, we know that thou art true, and [that thou] teachest the way of God truly, neither carest for any man, for thou considerest not men's estate.
(g) And they sent unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest for any man; for thou considerest not the person of men.
(k) And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.
- 22:17 (w) Therefore say to us, what seemeth to thee. Is it leaveful that tribute be given to Caesar, rent, or nay?
(p) Therefore say to us, what seemeth to thee. Is it leaveful that tribute be given to the emperor, either nay?
(t) Tell us therefore: how thinkest thou? is it lawful to give tribute unto Cesar, or not?
(g) Tell us therefore, how thinkest thou? Is it lawful to give tribute unto Caesar, or not?
(k) Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?
- 22:18 (w) And when Jesus had known the wickedness of them, he said, Hypocrites, what tempt ye me?
(p) And when Jesus had known the wickedness of them, he said, Hypocrites, what tempt ye me?
(t) Jesus perceived their wickedness [wiliness], and said: Why tempt ye me ye hypocrites?
(g) But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?
(k) But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?
- 22:19 (w) Show ye to me the print of the money. And they brought to him a penny.
(p) Show ye to me the print of the money. And they brought to him a penny.
(t) let me see the tribute money. And they took him a penny.
(g) Shew me the tribute money. And they brought him a penny.
(k) Shew me the tribute money. And they brought unto him a penny {in value seven pence half penny}.
- 22:20 (w) And Jesus saith to them, Whose is this image, and the writing above?
(p) And Jesus said to them, Whose is this image, and the writing above?
(t) And he said unto them: whose is this image and superscription?
(g) And he said unto them, Whose is this image and superscription?
(k) And he saith unto them, Whose is this image and superscription {or, inscription}?
- 22:21 (w) They say to him, Of Caesar. Then he saith to them, Therefore yield ye to Caesar those things that be Caesar's/those things that be of Caesar, and to God those things that be of God.
(p) They say to him, The emperor's. Then he said to them, Therefore yield ye to the emperor those things that be the emperor's, and to God those things that be of God.
(t) They said unto him: Cesar's. Then said he unto them: Give therefore to Cesar, that which is Cesar's: and give unto God, that which is God's.

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(g) They said unto him, Caesars. Then said he unto them, Give therefore to Caesar, the things which are Caesars, and give unto God, those things which are Gods.

(k) They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

22:22 (w) And they hearing wondered; and, him left, they went away.

(p) And they heard, and wondered; and they left him, and went away.

(t) When they heard that they marveled, and left him and went their way.

(g) And when they heard it, they marveled, and left him, and went their way.

(k) When they had heard *these words*, they marvelled, and left him, and went their way.

22:23 (w) In that day Sadducees, that say there is no rising again, came to him, and asked him,

(p) In that day Sadducees, that say there is no rising again *to life*, came to him, and asked him,

(t) ¶ The same day the Sadducees came to him (which say that there is no resurrection) and [they] asked him saying:

(g) ¶ The same day the Sadducees came to him, (which say that there is no resurrection) and asked him,

(k) ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

22:24 (w) saying, Master, Moses said, if any man be dead, not having a son, that his brother wed his wife, and raise seed to his brother.

(p) and said, Master, Moses said, if any man is dead, not having a son, that his brother wed his wife, and raise seed to his brother.

(t) Master, Moses bade, if a man die having no children, that the brother marry his wife, and raise up seed unto his brother.

(g) Saying, Master, Moses said, If a man die, having no children, let his brother marry his wife, and raise up seed unto his brother.

(k) Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

22:25 (w) Forsooth seven brethren were with us; and the first, a wife wedded, is dead. And he not having seed, left his wife to his brother;

(p) And there were seven brethren to us; and the first wedded a wife, and is dead. And he had no seed, and left his wife to his brother;

(t) There were with us seven brethren, and the first married and deceased [died] without issue, and left his wife unto his brother.

(g) Now there were with us seven brethren, and the first married a wife, and deceased, and having no issue, left his wife unto his brother.

(k) Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

22:26 (w) also the second, and the third, till to the seventh.

(p) also the second, and the third, till to the seventh.

(t) Likewise the second and the third, unto the seventh:

(g) Likewise also the second, and the third, unto the seventh.

(k) Likewise the second also, and the third, unto the seventh {Gr. seven}.

22:27 (w) But the last of all, also the woman is dead.

(p) But the last of all, the woman is dead.

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- (t) Last of all the woman died also.
(g) And last of all the woman died also.
(k) And last of all the woman died also.
- 22:28 (w) Therefore in the rising again, whose wife of the seven shall she be? for all had her.
(p) Also in the rising again *to life*, whose wife of the seven shall she be? for all had her.
(t) Now in the resurrection whose wife shall she be of the seven? for all had her.
(g) Therefore in the resurrection, whose wife shall she be of the seven? For all had her.
(k) Therefore in the resurrection whose wife shall she be of the seven? for they all had her.
- 22:29 (w) Jesus answered, and said to them, Ye err, not knowing the scriptures, nor the virtue of God.
(p) Jesus answered, and said to them, Ye err, not knowing the scriptures, nor the virtue of God.
(t) Jesus answered and said unto them: ye are deceived, and understand not the scriptures [know not what the scripture meaneth], nor yet the power [virtue] of God.
(g) Then Jesus answered, and said unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.
(k) Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- 22:30 (w) For in the rising again, neither they wed, neither be wedded; but they be as the angels of God in heaven.
(p) For in the rising again *to life*, neither they shall wed, neither shall be wedded; but they be as the angels of God in heaven.
(t) For in the resurrection they neither marry nor are married: but are as the angels of God in heaven.
(g) For in the resurrection they neither marry wives, nor wives are bestowed in marriage, but are as the Angels of God in heaven.
(k) For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
- 22:31 (w) And of the rising again of dead men, have ye not read, that it is said of the Lord, saying to you,
(p) And of the rising again of dead men, have ye not read, that is said of the Lord, that saith to you,
(t) ¶ As touching the resurrection of the dead: have ye not read what is said unto you of God, which sayeth:
(g) And concerning the resurrection of the dead, have ye not read what is spoken unto you of God, saying,
(k) But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
- 22:32 (w) I am God of Abraham, and God of Isaac, and God of Jacob? he is not God of dead men, but of living men.
(p) I am God of Abraham, and God of Isaac, and God of Jacob? he is not God of dead men, but of living men.
(t) I am Abraham's God, and Isaac's God, and the God of Jacob? God is not the God of the dead: but of the living.
(g) I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
(k) I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
- 22:33 (w) And the companies hearing, wondered on his teaching.
(p) And the people hearing, wondered on his teaching.
(t) And when the people heard that, they were astonished at his doctrine.
(g) And when the multitude heard it, they were astonished at his doctrine.
(k) And when the multitude heard this, they were astonished at his doctrine.
- 22:34 (w) And the Pharisees heard that he had put silence to Sadducees, and came together.

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- (p) And the Pharisees heard that he had put silence to Sadducees, and came together.
(t) ¶ When the Pharisees had heard, how that he had put the Sadducees to silence, they drew together,
(g) ¶ But when the Pharisees had heard, that he had put the Sadducees to silence, they assembled together.
(k) ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
- 22:35 (w) And one of them, a teacher of the law, asked Jesus, tempting him,
(p) And one of them, a teacher of the law, asked Jesus, and tempted him,
(t) and one of them which was a doctor of law asked [him] a question tempting him and saying:
(g) And one of them, *which was* an expounder of the Law, asked him a question, tempting him, and saying,
(k) Then one of them, which was a lawyer, asked *him* a question, tempting him, and saying,
- 22:36 (w) Master, which is a great commandment in the law?
(p) Master, which is a great commandment in the law?
(t) Master which is the chief [great] commandment in the law?
(g) Master, which is the great commandment in the Law?
(k) Master, which is the great commandment in the law?
- 22:37 (w) Jesus said to him, Thou shalt love the Lord thy God, of all thine heart, and of all thy soul, and in all thy mind.
(p) Jesus said to him, Thou shalt love thy Lord God, of all thine heart, and in all thy soul, and in all thy mind.
(t) Jesus said unto him: [thou shalt] love the Lord thy God [thy Lord God] with all thine heart, with all thy soul, and with all thy mind.
(g) Jesus said to him, Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy mind.
(k) Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
- 22:38 (w) This is the first and the most commandment.
(p) This is the first and the most commandment.
(t) This is the first and the chief [that great] commandment.
(g) This is the first and the great commandment.
(k) This is the first and great commandment.
- 22:39 (w) And the second is like to this; Thou shalt love thy neighbour as thyself.
(p) And the second is like to this; Thou shalt love thy neighbour as thyself.
(t) And there is another like unto this. [Thou shalt] love thine neighbor as thy self.
(g) And the second is like unto this, Thou shalt love thy neighbor as thyself.
(k) And the second is like unto it, Thou shalt love thy neighbour as thyself.
- 22:40 (w) In these two commandments hangeth all the law and the prophets.
(p) In these two commandments hangeth all the law and the prophets.
(t) In these two commandments, hang all the law and the prophets.
(g) On these two commandments hangeth the whole Law and the Prophets.
(k) On these two commandments hang all the law and the prophets.
- 22:41 (w) And when the Pharisees were gathered together, Jesus asked them,
(p) And when the Pharisees were gathered together, Jesus asked them,
(t) ¶ While the Pharisees were gathered together Jesus asked them

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(g) ¶ While the Pharisees were gathered together, Jesus asked them,

(k) ¶ While the Pharisees were gathered together, Jesus asked them,

- 22:42 (w) saying, What seemeth to you of Christ, whose son is he? They say to him, Of David.
(p) and said, What seemeth to you of Christ, whose son is he? They say to him, Of David.
(t) saying: what think ye of Christ? whose son is he? they said unto him: the son of David.
(g) Saying, What think ye of Christ? Whose son is he? They said unto him, David's.
(k) Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

- 22:43 (w) He saith to them, How then David in spirit calleth him Lord, saying,
(p) He saith to them, How then David in spirit calleth him Lord, and saith,
(t) He said unto them: how then doth David in spirit call him Lord, saying?
(g) He said unto them, How then doeth David in spirit, call him Lord, saying,
(k) He saith unto them, How then doth David in spirit call him Lord, saying,

- 22:44 (w) The Lord said to my Lord, Sit thou on my right half, till I put thine enemies a stool of thy feet?
(p) The Lord said to my Lord, Sit on my right half, till I put thine enemies a stool of thy feet?
(t) The Lord said to my Lord, sit on my right hand: till I make thine enemies thy footstool.
(g) The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool?
(k) The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

- 22:45 (w) Then if David calleth him Lord, how is he his son?
(p) Then if David calleth him Lord, how is he his son?
(t) If David call him Lord: how is he then his son?
(g) If then David call him Lord, how is he his son?
(k) If David then call him Lord, how is he his son?

- 22:46 (w) And no man might answer a word to him, neither any man was hardy from that day, to ask him more.
(p) And no man might answer a word to him, neither any man was hardy from that day, to ask him more.
(t) And none [of them] could answer him again one word. Neither durst any [man] from that day forth, ask him any more questions.
(g) And none could answer him a word, neither durst any from that day forth ask him anymore questions.
(k) And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

CHAPTER 23

- 23:1 (w) Then Jesus spake to the companies, and to his disciples,
(p) Then Jesus spake to the people, and to his disciples,
(t) ¶ Then spake Jesus to the people, and to his disciples,
(g) Then spake Jesus to the multitude, and to his disciples,
(k) Then spake Jesus to the multitude, and to his disciples,
- 23:2 (w) saying, Scribes and Pharisees sat on the chair of Moses.
(p) and said, On the chair of Moses, scribes and Pharisees have sat.
(t) saying: The scribes and the Pharisees sit in Moses' seat.

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(g) Saying, The Scribes and the Pharisees sit in Moses' seat.

(k) Saying, The scribes and the Pharisees sit in Moses' seat:

- 23:3 (w) Therefore keep ye, and do ye all things, whatever they shall say to you. But do not ye do after their works; for they say, and do not.
(p) Therefore keep ye, and do ye all things, whatever things they say to you. But do not ye do after their works; for they say, and do not.
(t) All therefore Whatsoever they bid you observe, that observe and do: but after their works do not: for they say, and do not.
(g) All therefore whatsoever they bid you observe, that observe and do, but after their works do not; for they say, and do not.
(k) All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
- 23:4 (w) Soothly they bind grievous charges, and unportable, *or that may not be borne*, and put on the shoulders of men; but with their finger they will not move them.
(p) And they bind grievous charges, and that be not able to be borne, and put on shoulders of men; but with their finger they will not move them.
(t) Yea and they bind heavy burdens and grievous to be borne, and lay them on men's shoulders: but they themselves will not heave at them with one of their fingers [move them with one finger].
(g) For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with *one* of their fingers.
(k) For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but *they themselves* will not move them with one of their fingers.
- 23:5 (w) Forsooth they do all their works to be seen of men; for they draw abroad their phylacteries, and magnify their hems.
(p) Therefore they do all their works to be seen of men; for they draw abroad their phylacteries, and magnify hems.
(t) All their works they do, for to be seen of men. They set abroad their phylacteries, and make large borders on their garments,
(g) All their works they do for to be seen of men; for they make their phylacteries broad, and make long the fringes of their garments,
(k) But all their works they do for to be seen of men: they make broad their phylacteries {pieces of parchment containing sentences of the law}, and enlarge the borders of their garments,
- 23:6 (w) Soothly they love the first sitting places at suppers, and the first chairs in synagogues;
(p) And they love the first sitting places in suppers, and the first chairs in synagogues;
(t) and love to sit uppermost at feasts, and to have the chief seats in the synagogues,
(g) And love the chief place at feasts, and to have the chief seats in the assemblies,
(k) And love the uppermost rooms at feasts, and the chief seats in the synagogues,
- 23:7 (w) and salutations in the market, and to be called of men, masters.
(p) and salutations in market, and to be called of men, master.
(t) and greetings in the markets and to be called of men Rabbi.
(g) And greetings in the markets, and to be called of men, Rabbi, Rabbi.
(k) And greetings in the markets, and to be called of men, Rabbi, Rabbi.
- 23:8 (w) But do not ye be called master; for one is your master, and all ye be brethren.

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- (p) But do not ye be called master; for one is your master, and all ye be brethren.
(t) ¶ But ye shall not suffer yourselves to be called Rabbi, for one is your master, that is to wit Christ, and all ye are brethren.
(g) But be not ye called, Rabbi, for one is your doctor, *to wit*, Christ, and all ye are brethren.
(k) But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.
- 23:9 (w) And do not ye call to you a father upon earth, for one is your Father, that is in heavens.
(p) And do not ye call to you a father on earth, for one is your Father, that is in heavens.
(t) And call [ye] no man your father upon [on] the earth, for there is but one [for one is] your father, and he is in heaven.
(g) And call no man your father upon the earth; for there is but one, your Father which is in heaven.
(k) And call no man your father upon the earth: for one is your Father, which is in heaven.
- 23:10 (w) Neither be ye called masters, for one is your master, Christ.
(p) Neither be ye called masters, for one is your master, Christ.
(t) Be [ye] not called masters, for there is but one [one is] your master, and he is Christ.
(g) Be not called doctors; for one is your doctor *even* Christ.
(k) Neither be ye called masters: for one is your Master, *even* Christ.
- 23:11 (w) He that is greatest among you, shall be your minister.
(p) He that is greatest among you, shall be your minister.
(t) He that is greatest among you, shall be your servant.
(g) But he that is greatest among you, let him be your servant.
(k) But he that is greatest among you shall be your servant.
- 23:12 (w) Forsooth he that shall high himself, shall be meeked; and he that shall meek himself, shall be enhanced.
(p) For he that higheth himself, shall be meeked; and he that meeketh himself, shall be enhanced.
(t) But whosoever exalteth himself, shall be brought low. And he that humbleth [submitteth] himself, shall be exalted.
(g) For whosoever will exalt himself, shall be brought low; and whosoever will humble himself, shall be exalted.
(k) And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
- 23:13 (w) But woe to you, scribes and Pharisees, hypocrites, for ye close the realm of heaven before men; for ye enter not, neither ye suffer men entering to enter.
(p) But woe to you, scribes and Pharisees, hypocrites, that close the kingdom of heavens before men; and ye enter not, neither suffer other men entering to enter.
(t) ¶ Woe be unto you scribes and Pharisees hypocrites [dissemblers], for ye shut up the kingdom of heaven before men: ye yourselves go not in, neither suffer ye them that come to enter in.
(g) ¶ Woe therefore *be* unto you, Scribes and Pharisees, hypocrites! Because ye shut up the kingdom of heaven before men; for ye yourselves go not in, neither suffer ye them that would enter, to come in.
(k) ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
- 23:14 (w) Woe to you, scribes and Pharisees, hypocrites, that eat the houses of widows, and pray by long prayer; for this thing ye shall take the more doom.
(p) Woe to you, scribes and Pharisees, hypocrites, that eat the houses of widows, and pray by long prayer; for this thing ye shall take the more doom.

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- (t) ¶ Woe be unto you scribes and Pharisees hypocrites: [for] ye devour widows' houses, and that under a color of praying long prayers, wherefore ye shall receive greater damnation.
- (g) Woe *be* unto you, Scribes and Pharisees, hypocrites! For ye devour widows' houses, even under a color of long prayers; wherefore ye shall receive the greater damnation.
- (k) Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
- 23:15 (w) Woe to you, scribes and Pharisees, hypocrites, that compass the sea and the land, to make one proselyte, *that is, converted to your order*; and when he is made, ye make him a son of hell, double more than you.
- (p) Woe to you, scribes and Pharisees, hypocrites, that go about the sea and the land, to make one proselyte; and when he is made, ye make him a son of hell, double more than ye *be*.
- (t) ¶ Woe be unto you scribes and Pharisees hypocrites, which [for ye] compass sea and land, to bring one into your belief: and when he is brought [ye have brought him] ye make him two fold more the child of hell, than ye yourselves are.
- (g) Woe *be* unto you Scribes and Pharisees, hypocrites! For ye compass sea and land to make one of your profession; and when he is made, ye make him twofold more the child of hell, than you yourselves.
- (k) Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
- 23:16 (w) Woe to you, blind leaders, that say, Whoever shall swear by the temple of God, it is nought; soothly he that shall swear in the gold of the temple, *oweth, or is debtor*.
- (p) Woe to you, blind leaders, that say, Whoever sweareth by the temple of God, it is nothing; but he that sweareth in the gold of the temple, is debtor.
- (t) ¶ Woe be unto you blind guides, which [for ye] say: whosoever swear by the temple, it is nothing: but whosoever swear by the gold of the temple, he offendeth [is debtor].
- (g) Woe *be* unto you blind guides, which say, Whosoever sweareth by the Temple, it is nothing; but whosoever sweareth by the gold of the Temple, he offendeth.
- (k) Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
- 23:17 (w) Ye fools and blind, for what is greater, the gold, or the temple that halloweth the gold?
- (p) Ye fools and blind, for what is greater, the gold, or the temple that halloweth the gold?
- (t) Ye fools and blind? whether is greater, the gold, or the temple that sanctifieth the gold.
- (g) Ye fools and blind, Whether is greater, the gold, or the Temple that sanctifieth the gold?
- (k) Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
- 23:18 (w) And whoever shall swear in the altar, it is nothing; but he that sweareth in the gift that is on the altar, is debtor.
- (p) And whoever sweareth in the altar, it is nothing; but he that sweareth in the gift that is on the altar, *oweth*.
- (t) And whosoever sweareth by the altar it is nothing: but whosoever sweareth by the offering that lieth on the altar offendeth [is debtor].
- (g) And whosoever sweareth by the altar, it is nothing, but whosoever sweareth by the offering *that is* upon it, offendeth.
- (k) And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty {or, a debtor, or bound}.
- 23:19 (w) Blind men, for what is more, the gift, or the altar that halloweth the gift?
- (p) Blind men, for what is more, the gift, or the altar that halloweth the gift?
- (t) Ye fools and blind: whether is greater the offering, or the altar which sanctifieth the offering?
- (g) Ye fools and blind, whether is greater, the offering, or the altar which sanctifieth the offering?

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- (k) Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
- 23:20 (w) Therefore he that sweareth in the altar, sweareth in it, and in all things that be thereon.
(p) Therefore he that sweareth in the altar, sweareth in it, and in all things that be thereon.
(t) whosoever therefore sweareth by the altar, sweareth by it, and by all that thereon is.
(g) Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.
(k) Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
- 23:21 (w) And he that sweareth in the temple, sweareth in it, and in him that dwelleth in the temple.
(p) And he that sweareth in the temple, sweareth in it, and in him that dwelleth in the temple.
(t) And whosoever sweareth by the temple sweareth by it, and by him that dwelleth therein.
(g) And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.
(k) And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.
- 23:22 (w) And he that sweareth in heaven, sweareth in the throne of God, and in him that sitteth thereon.
(p) And he that sweareth in heaven, sweareth in the throne of God, and in him that sitteth thereon.
(t) And he that sweareth by heaven, sweareth by the seat of God, and by him that sitteth thereon.
(g) And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.
(k) And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
- 23:23 (w) Woe to you, scribes and Pharisees, hypocrites, that tithe mint, anise, and cummin, and have left those things that be of more charge of the law, doom, and mercy, and faith. And these things it behooved, *or needed*, to do, and not to leave those.
(p) Woe to you, scribes and Pharisees, hypocrites, that tithe mint, anise, and cummin, and have left those things that be of more charge of the law, doom, and mercy, and faith. And it behooved to do these things, and not to leave those.
(t) ¶ Woe be to you scribes and Pharisees hypocrites, which [dissemblers, for ye] tithe mint, anise, and cummin, and leave the weightier matters of the law un-done: judgment, mercy, and faith: these ought ye to have done, and not to have left the other un-done.
(g) ¶ Woe *be* to you, Scribes and Pharisees, hypocrites! For ye tithe mint, and anise, and cummin, and leave the weightier matters of the Law, *as* judgment, and mercy and fidelity. These ought ye to have done, and not to have left the other.
(k) Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise {Gr. dill} and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
- 23:24 (w) Blind leaders, cleansing a gnat, but swallowing a camel.
(p) Blind leaders, cleansing a gnat, but swallowing a camel.
(t) Ye blind guides, which strain out a gnat, and swallow a camel.
(g) Ye blind guides, which strain out a gnat, and swallow a camel.
(k) Ye blind guides, which strain at a gnat, and swallow a camel.
- 23:25 (w) Woe to you, scribes and Pharisees, hypocrites, that make clean that thing of the cup and of the platter, that is withoutforth; but within ye be full of raven and uncleanness.
(p) Woe to you, scribes and Pharisees, hypocrites, that cleanse the cup and the platter withoutforth; but within ye be full of raven and uncleanness.
(t) ¶ Woe be to you scribes and Pharisees hypocrites, which [for ye] make clean the outer side of the cup, and of the platter: but within they are full of bribery and excess.

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- (g) ¶ Woe *be* to you, Scribes and Pharisees, hypocrites! For ye make clean the utter side of the cup, and of the platter, but within they are full of bribery and excess.
- (k) Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
- 23:26 (w) Thou blind Pharisee, cleanse first that thing of the cup and platter which is within, that also that thing that is withoutforth be made clean.
- (p) Thou blind Pharisee, cleanse first the cup and the platter withinforth, that that that is withoutforth be made clean.
- (t) Thou blind Pharisee, cleanse first the inside of [that which is within] the cup and [the] platter, that the outside of them may be clean also [also be clean].
- (g) Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also.
- (k) Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
- 23:27 (w) Woe to you, scribes and Pharisees, hypocrites, that be like to sepulchres made white, which withoutforth seem fair to men; but within they be full of bones of dead men, and of all filth.
- (p) Woe to you, scribes and Pharisees, hypocrites, that be like to sepulchres whited, which withoutforth seem fair to men; but within they be full of bones of dead men, and of all filth.
- (t) ¶ Woe *be* to you scribes, and Pharisees hypocrites, for ye are like unto painted tombs which appear beautiful outwards: but are within full of dead [men's] bones and of all filthiness.
- (g) Woe *be* to you, Scribes and Pharisees, hypocrites! For ye are like unto whited tombs, which appear beautiful outward, but are within full of dead men's bones, and all filthiness.
- (k) Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.
- 23:28 (w) So and ye forsooth withoutforth appear rightful to men; but within ye be full of hypocrisy and wickedness.
- (p) So ye withoutforth seem just to men; but within ye be full of hypocrisy and wickedness.
- (t) So are ye, for outward ye appear righteous unto men, when within ye are full of hypocrisy [dissimulation] and iniquity.
- (g) So are ye also, for outward ye appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- (k) Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- 23:29 (w) Woe to you, scribes and Pharisees, hypocrites, that build the sepulchres of prophets, and make fair the burials of just men,
- (p) Woe to you, scribes and Pharisees, hypocrites, that build sepulchres of prophets, and make fair the burials of just men,
- (t) ¶ Woe *be* unto you scribes and Pharisees hypocrites, [for] ye build the tombs of the prophets, and garnish the sepulchers of the righteous [just men],
- (g) ¶ Woe *be* unto you, Scribes and Pharisees, hypocrites! For ye build the tombs of the Prophets, and garnish the sepulchers of the righteous,
- (k) Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
- 23:30 (w) and say, If we had been in the days of our fathers, we should not have been their fellows in the blood of prophets.
- (p) and say, If we had been in the days of our fathers, we should not have been their fellows in the blood of prophets.
- (t) and say: If we had been in the days of our fathers [our fathers' time], we would not have been partners with them in the blood of the prophets.
- (g) And say, If we had been in the days of our fathers, we would not have been partners with them in the blood of the Prophets.

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- (k) And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- 23:31 (w) And so ye be into witnessing to yourselves, that ye be the sons of them that slew the prophets.
(p) And so ye be in witnessing to yourselves, that ye be the sons of them that slew the prophets.
(t) So then ye be [are ye] witnesses unto yourselves, that ye are the children of them, which killed the prophets.
(g) So then ye be witnesses unto yourselves, that ye are the children of them that murdered the Prophets.
(k) Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
- 23:32 (w) And fill ye the measure of your fathers.
(p) And full-fill ye the measure of your fathers.
(t) Fulfill ye likewise the measure of your fathers:
(g) Fulfill ye also the measure of your fathers.
(k) Fill ye up then the measure of your fathers.
- 23:33 (w) Ye serpents, fruits of adders, how shall ye flee from the doom of hell?
(p) Ye adders, and adders' brood, how shall ye flee from the doom of hell?
(t) yea serpents and generation of vipers, how should [shall] ye escape the damnation of hell?
(g) O serpents, the generation of vipers, how should ye escape the damnation of hell?
(k) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
- 23:34 (w) Therefore lo! I send to you prophets, and wise men, and scribes, *or writers*; and of them ye shall slay and crucify, and of them ye shall scourge in your synagogues, and shall pursue from city into city;
(p) Therefore lo! I send to you prophets, and wise men, and scribes; and of them ye shall slay and crucify, and of them ye shall scourge in your synagogues, and shall pursue from city into city;
(t) ¶ Wherefore behold I send unto you, prophets wise men and scribes, and of them ye shall [some shall ye] kill and crucify, and of them ye shall scourge [and some shall ye scourge] in your synagogues, and persecute from city to city,
(g) Wherefore behold, I send unto you Prophets, and wise men, and Scribes, and of them ye shall kill and crucify, and of them shall ye scourge in your Synagogues, and persecute from city to city,
(k) ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:
- 23:35 (w) that all the just blood come upon you, that was shed on the earth, from the blood of just Abel till to the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar.
(p) that all the just blood come on you, that was shed on the earth, from the blood of just Abel to the blood of Zacharias, the son of Barachias, whom ye slew betwixt the temple and the altar.
(t) that upon you may come all the righteous blood that was shed upon the earth [that all righteous blood may fall on you, which was shed upon the earth], from the blood of righteous Abel, unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar:
(g) That upon you may come all the righteous blood that was shed upon the earth, from the blood of Abel the righteous, unto the blood of Zacharias the son of Barachias, whom ye slew between the Temple and the altar.
(k) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
- 23:36 (w) Truly I say to you, all these things shall come upon this generation.
(p) Truly I say to you, all these things shall come on this generation.
(t) Verily I say unto you, all these things shall light upon this generation.
(g) Verily I say unto you, all these things shall come upon this generation.

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(k) Verily I say unto you, All these things shall come upon this generation.

- 23:37 (w) Jerusalem, Jerusalem, that slayest prophets, and stonest them that be sent to thee, how oft would I gather together thy children, as an hen gathereth together her chickens under her wings, and thou wouldest not.
(p) Jerusalem, Jerusalem, that slayest prophets, and stonest them that be sent to thee, how oft would I gather together thy children, as an hen gathereth together her chickens under her wings, and thou wouldest not.
(t) Jerusalem, Jerusalem which killest prophets, and stonest them which are sent to thee: how often would I have gathered thy children together, as the hen gathereth her chickens under her wings? but ye would not?
(g) Jerusalem, Jerusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I have gathered thy children together, as the hen gathered her chickens under her wings, and ye would not!
(k) O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
- 23:38 (w) Lo! your house shall be left to you desert.
(p) Lo! your house shall be left to you desert.
(t) behold your habitation shall be left unto you desolate.
(g) Behold, your habitation shall be left unto you desolate.
(k) Behold, your house is left unto you desolate.
- 23:39 (w) And I say to you, ye shall not see me from henceforth, till ye say, Blessed *is he*, that cometh in the name of the Lord.
(p) And I say to you, ye shall not see me from henceforth, till ye say, Blessed *is he*, that cometh in the name of the Lord.
(t) For I say unto you, ye shall not see me henceforth, till that ye say: blessed is he that cometh in the name of the Lord.
(g) For I say unto you, ye shall not see me henceforth till that ye say, Blessed *is* he that cometh in the Name of the Lord.
(k) For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER 24

- 24:1 (w) And Jesus gone out of the temple, went; and his disciples came to him, to show him the buildings of the temple.
(p) And Jesus went out of the temple; and his disciples came to him, to show him the buildings of the temple.
(t) ¶ And Jesus went out and departed from the temple: and his disciples came to him, for to show him the building of the temple.
(g) And Jesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.
(k) And Jesus went out, and departed from the temple: and his disciples came *to him* for to shew him the buildings of the temple.
- 24:2 (w) But he answered, and said to them, See ye all these things? Truly I say to you, a stone shall not be left here on a stone, which shall not destroyed.
(p) But he answered, and said to them, See ye all these things? Truly I say to you, a stone shall not be left here on one stone, that not it shall be destroyed.
(t) Jesus said unto them: see ye not all these things? Verily I say unto you: There shall not be here left one stone upon another, that shall not be cast down [destroyed].
(g) And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be here left a stone upon a stone, that shall not be cast down.
(k) And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

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- 24:3 (w) And when he sat on the mount of Olives, his disciples came to him privily, saying, Say to us, when these things shall be, and what token of thy coming, and of the ending of the world.
(p) And when he sat on the mount of Olives, his disciples came to him privily, and said, Say to us, when these things shall be, and what token of thy coming, and of the ending of the world.
(t) ¶ And as he sat upon the Mount Olivet, his disciples came unto him secretly saying: Tell us, when these things [this] shall be? and what sign shall be of thy coming, and of the end of the world?
(g) And as he sat upon the mount of Olives, his disciples came unto him apart, saying, Tell us when these things shall be, and what sign *shall be* of thy coming, and of the end of the world.
(k) ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?
- 24:4 (w) And Jesus answered, and said to them, See ye, that no man deceive you.
(p) And Jesus answered, and said to them, Look ye, that no man deceive you.
(t) and Jesus answered, and said unto them: take heed that no man deceive you,
(g) And Jesus answered, and said unto them, Take heed that no man deceive you.
(k) And Jesus answered and said unto them, Take heed that no man deceive you.
- 24:5 (w) For many shall come in my name, saying, I am Christ; and they shall deceive many.
(p) For many shall come in my name, and shall say, I am Christ; and they shall deceive many.
(t) for many shall come in my name saying: I am Christ: and shall deceive many.
(g) For many shall come in my Name, saying, I am Christ, and shall deceive many.
(k) For many shall come in my name, saying, I am Christ; and shall deceive many.
- 24:6 (w) For ye shall hear battles, and opinions of battles; see ye, that ye be not distroubled; for it behooveth these things to be done, but not yet is the end.
(p) For ye shall hear battles, and opinions of battles; see ye that ye be not disturbed; for it behooveth these things to be done, but not yet is the end.
(t) ¶ Ye shall hear of wars, and of the fame [noise] of wars, but see that ye be not troubled, for all these things must come to pass, but the end is not yet.
(g) And ye shall hear of wars, and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet.
(k) And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.
- 24:7 (w) For folk shall rise together against folk, and realm against realm, and pestilences, and hungers, and earth-movings shall be by places;
(p) For folk shall rise together against folk, and realm against realm, and pestilences, and hungers, and earth-movings shall be by places;
(t) For nation shall rise against nation, and realm against realm: and there shall be pestilence, [and] hunger, and earthquakes in all quarters.
(g) For nation shall rise against nation, and realm against realm, and there shall be famine, and pestilence, and earthquakes in divers places.
(k) For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
- 24:8 (w) and all these be beginnings of sorrows.
(p) and all these be beginnings of sorrows.
(t) All these are the beginning of sorrows.

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- (g) All these are but the beginning of sorrows.
(k) All these are the beginning of sorrows.
- 24:9 (w) Then they shall betake you into tribulation, and they shall slay you, and ye shall be in hatred to all folks for my name.
(p) Then men shall betake you into tribulation, and shall slay you, and ye shall be in hate to all folks for my name.
(t) ¶ Then shall they put you to trouble, and shall kill you, and ye shall be hated of all nations for my name's sake:
(g) Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my Name's sake.
(k) Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
- 24:10 (w) And then many shall be offended, and they shall betray each other, and they shall hate each other.
(p) And then many shall be caused to stumble, and betray each other, and they shall hate each other.
(t) and then shall many be offended [fall], and shall betray one another, and shall hate one the other,
(g) And then shall many be offended, and shall betray one another, and shall hate one another.
(k) And then shall many be offended, and shall betray one another, and shall hate one another.
- 24:11 (w) And many false prophets shall rise, and they shall deceive many.
(p) And many false prophets shall rise, and deceive many.
(t) and many false prophets shall arise, and shall deceive many:
(g) And many false prophets shall arise, and shall deceive many.
(k) And many false prophets shall rise, and shall deceive many.
- 24:12 (w) And for wickedness shall be plenteous, the charity of many shall wax cold;
(p) And for wickedness shall be plenteous, the charity of many shall wax cold;
(t) and because iniquity shall have the upper hand, the love of many shall abate.
(g) And because iniquity shall be increased, the love of many shall be cold.
(k) And because iniquity shall abound, the love of many shall wax cold.
- 24:13 (w) forsooth he that shall dwell stable/steadfast unto the end, this shall be safe.
(p) but he that shall dwell still into the end, shall be safe.
(t) But he that endureth to the end shall be safe.
(g) But he that endureth to the end, he shall be saved.
(k) But he that shall endure unto the end, the same shall be saved.
- 24:14 (w) And this gospel of the kingdom shall be preached in all the world, into witnessing to all folks; and then the end shall come.
(p) And this gospel of the kingdom shall be preached in all the world, in witnessing to all folks; and then the end shall come.
(t) And this glad tidings [gospel] of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.
(g) And this Gospel of the kingdom shall be preached through the whole world for a witness unto all nations, and then shall the end come.
(k) And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

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- 24:15 (w) Therefore when ye shall see the abomination of discording, that is said of Daniel, the prophet, standing in the holy place; he that readeth, understand;
(p) Therefore when ye see the abomination of discomfort, that is said of Daniel, the prophet, standing in the holy place; he that readeth, understand he;
(t) ¶ When ye therefore [then] shall see the abomination that betokeneth [and] desolation, spoken of by Daniel the prophet, stand in the holy place: let him that readeth it understand it [whosoever readeth it, let him understand it].
(g) ¶ When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophet, standing in the holy place (let him that readeth consider it.)
(k) When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
- 24:16 (w) then they that be in Judaea, flee to the mountains;
(p) then they that be in Judaea, flee to the mountains;
(t) Then let them which be in Jewry fly into the mountains.
(g) Then let them which be in Judea, flee into the mountains.
(k) Then let them which be in Judaea flee into the mountains:
- 24:17 (w) and he that *is* in the house roof, come not down to take any thing of his house;
(p) and he that *is* in the house roof, come not down to take any thing of his house;
(t) And let him which is on the housetop, not come down to fetch [take] anything out of his house.
(g) Let him which is on the house top, not come down to fetch anything out of his house.
(k) Let him which is on the housetop not come down to take any thing out of his house:
- 24:18 (w) and he that *is* in the field, turn not again to take his coat.
(p) and he that *is* in the field, turn not again to take his coat.
(t) Neither let him which is in the field, return back to fetch his clothes.
(g) And he that is in the field, let not him return back to fetch his clothes.
(k) Neither let him which is in the field return back to take his clothes.
- 24:19 (w) But woe to them that be with child, and nursing in those days.
(p) But woe to them that be with child, and nourishing in those days.
(t) Woe be in those days to them that are with child, and to them that give suck.
(g) And woe *shall be* to them that are with child, and to them that give suck in those days.
(k) And woe unto them that are with child, and to them that give suck in those days!
- 24:20 (w) Soothly pray ye, that your flying be not made in winter, or in the sabbath.
(p) Pray ye, that your flying be not made in winter, or in the sabbath.
(t) But pray that your flight be not in the winter, neither on the Sabbath day.
(g) But pray that your flight be not in the winter, neither on the Sabbath *day*.
(k) But pray ye that your flight be not in the winter, neither on the sabbath day:
- 24:21 (w) For then shall be great tribulation, what manner was not from the beginning of the world till now, neither shall be made.
(p) For then shall be great tribulation, what manner was not from the beginning of the world to now, neither shall be made.
(t) For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

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- (g) For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.
(k) For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
- 24:22 (w) And but those days had been abridged, all flesh, *that is mankind*, should not be made safe/had not be saved; but those days shall be made short, for the chosen men.
(p) And but those days had been abridged, each flesh should not be made safe; but those days shall be made short, for the chosen men.
(t) Yea and except those days should be shortened, there should no flesh be saved: But for the chosen's sake those days shall be shortened.
(g) And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.
(k) And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
- 24:23 (w) Then if any man shall say to you, Lo! here is Christ, or there, do not ye believe.
(p) Then if any man say to you, Lo! here is Christ, or there, do not ye believe.
(t) ¶ Then if any man shall say unto you: lo, here is Christ, or there is Christ: believe it not:
(g) Then if any man shall say unto you, Lo, here is Christ, or there, believe it not.
(k) Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
- 24:24 (w) For false Christs and false prophets shall rise, and they shall give great signs and wonders; so that also the chosen be led into error, if it may be done.
(p) For false Christs and false prophets shall rise, and they shall give great tokens and wonders; so that also the chosen be led into error, if it may be done.
(t) for there shall arise false Christs, and false prophets and shall do great miracles [give great signs] and wonders. In so much that [So greatly that] if it were possible, the very elect should be deceived [even the chosen should be brought into error].
(g) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, so that if it were possible, they should deceive the very elect.
(k) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
- 24:25 (w) Lo! I have before-said to you.
(p) Lo! I have before-said to you.
(t) Take heed I have told you before.
(g) Behold, I have told you before.
(k) Behold, I have told you before.
- 24:26 (w) Therefore if they shall say to you, Lo! he is in desert, do not ye go out; lo! lo! in privy chambers, *or places*, do not ye believe.
(p) Therefore if they say to you, Lo! he is in desert, do not ye go out; lo! *he is* in privy places, do not ye believe.
(t) Wherefore If they shall say unto you: behold [lo], he is in the desert, go not forth: Behold [if they say lo], he is in the secret places, believe not.
(g) Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; Behold, he is in the secret places, believe it not.
(k) Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.
- 24:27 (w) For as lightning goeth out from the east, and appeareth till into the west, so shall be also the coming of man's Son.

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- (p) For as lightning goeth out from the east, and appeareth into the west, so shall be also the coming of man's Son.
(t) For as the lightning cometh out of the east, and shineth unto the west: so shall the coming of the son of man be.
(g) For as the lightning cometh out of the East, and shineth into the West, so shall also the coming of the Son of man be.
(k) For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
- 24:28 (w) Where ever the body shall be, also the eagles shall be gathered thither.
(p) Where ever the body shall be, also the eagles shall be gathered thither.
(t) For wheresoever a dead carcass [body] is, even thither will the eagles resort.
(g) For wheresoever a dead carcass is, thither will the eagles be gathered together.
(k) For wheresoever the carcase is, there will the eagles be gathered together.
- 24:29 (w) Forsooth anon after the tribulation of those days, the sun shall be made dark, and the moon shall not give her light, and the stars shall fall from heaven, and the virtues of heavens shall be stirred.
(p) And at once after the tribulation of those days, the sun shall be made dark, and the moon shall not give her light, and the stars shall fall from heaven, and the virtues of heavens shall be moved.
(t) ¶ Immediately after the tribulations of those days, shall the sun be darkeneth: and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall move.
(g) And immediately after the tribulations of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.
(k) ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
- 24:30 (w) And then the token of man's Son shall appear in heaven, and then all the kindreds, *or lineages*, of the earth shall wail; and they shall see man's Son coming in the clouds of heaven, with much virtue and majesty.
(p) And then the token of man's Son shall appear in heaven, and then all the kindreds of the earth shall wail; and they shall see man's Son coming in the clouds of heaven, with much virtue and majesty.
(t) And then shall appear the sign of the son of man in heaven. And then shall all the kindreds of the earth mourn, and they shall see the son of man come in the clouds of heaven with power and great glory [majesty]:
(g) And, then, shall appear the sign of the Son of man in heaven; and then shall all the kindred's of the earth mourn, and they shall see the Son of man come in the clouds of heaven with power and great glory.
(k) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
- 24:31 (w) And he shall send his angels with a trump, and great voice; and they shall gather his chosen from four winds, from the highest things of heavens till to the terms, *or ends*, of them.
(p) And he shall send his angels with a trumpet, and a great voice; and they shall gather his chosen from four winds, from the highest things of heaven to the ends of them.
(t) And he shall send his angels with the great voice of a trumpet, and they shall gather together his chosen from the four winds, and from the one end of the world to the other.
(g) And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, *and* from the one end of the heaven unto the other.
(k) And he shall send his angels with a great sound of a trumpet {or, with a trumpet, and a great voice}, and they shall gather together his elect from the four winds, from one end of heaven to the other.
- 24:32 (w) And learn ye the parable of the fig tree. When his branch is now tender, and the leaves be sprung, ye know that summer is nigh;
(p) And learn ye the parable of the fig tree. When his branch is now tender, and the leaves be sprung, ye know that summer is nigh;

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- (t) ¶ Learn a similitude of the fig tree: when his branches are yet tender, and his leaves sprung, ye know that summer is nigh.
- (g) Now learn the parable of the fig tree: when her bough is yet tender, and it putteth forth leaves, ye know that summer is near.
- (k) Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:
- 24:33 (w) so also when ye shall see all these things, know ye that it is nigh, in the gates.
(p) so and ye when ye shall see all these things, know ye that it is nigh, in the gates.
(t) So likewise ye, when ye see all these things, be ye sure that it is near even at the doors.
(g) So likewise ye, when ye see all these things, know that *the kingdom of God* is near, *even* at the doors.
(k) So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.
- 24:34 (w) Truly I say to you, for this generation shall not pass, till all things be done;
(p) Truly I say to you, for this generation shall not pass, till all things be done;
(t) Verily I say unto you, that this generation shall not pass, till all these be fulfilled.
(g) Verily I say unto you, this generation shall not pass, till all these things be done.
(k) Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
- 24:35 (w) heaven and earth shall pass, but my words shall not pass.
(p) heaven and earth shall pass, but my words shall not pass.
(t) Heaven and earth shall perish: but my words shall abide.
(g) Heaven and earth shall pass away, but my words shall not pass away.
(k) Heaven and earth shall pass away, but my words shall not pass away.
- 24:36 (w) But of that day and hour no man knoweth, neither the angels of heavens, but the Father alone.
(p) But of that day and hour no man knoweth, neither angels of heaven, but the Father alone.
(t) But of that day and hour knoweth no man, no not the angels of heaven, but my father only.
(g) But of that day and hour knoweth no man, no not the Angels of heaven, but my father only.
(k) ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
- 24:37 (w) But as it was in the days of Noe, so shall be also the coming of man's Son.
(p) But as it was in the days of Noe, so shall be the coming of man's Son.
(t) ¶ As the time of Noe was, so likewise shall the coming of the son of man be.
(g) But as the days of Noah *were*, so likewise shall the coming of the Son of man be.
(k) But as the days of Noe were, so shall also the coming of the Son of man be.
- 24:38 (w) For as in the days before the great flood, they were eating and drinking, wedding and taking to wedding, till into the day, that Noe entered into the ship;
(p) For as in the days before the great flood, they were eating and drinking, wedding and taking to wedding, till that day, that Noe entered into the ship;
(t) For as in the days before the flood: they did eat and drink, marry, and were married, even unto the day that Noe entered into the ship,
(g) For as in the days *before* the flood, they did eat and drink, marry, and give in marriage, unto the day that Noah entered into the Ark,

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(k) For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

24:39 (w) and they knew not, till the great flood came, and took all men, so shall be the coming of man's Son.

(p) and they knew not, till the great flood came, and took all men, so shall be the coming of man's Son.

(t) and knew of nothing till the flood came and took them all away. So shall also the coming of the son of man be.

(g) And knew nothing till the flood came, and took them all away, so shall also the coming of the Son of man be.

(k) And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

24:40 (w) Then two shall be in a field, one shall be taken, and the other left;

(p) Then twain shall be in a field, one shall be taken, and the other left;

(t) Then two shall be in the fields, the one shall be received, and the other shall be refused,

(g) Then two shall be in the fields, the one shall be received, and the other shall be refused.

(k) Then shall two be in the field; the one shall be taken, and the other left.

24:41 (w) two *women* shall be grinding in one mill, one shall be taken, and the other left; two in a bed, the one shall be taken, and the other left.

(p) two *women* shall be grinding in a quern, one shall be taken, and the other left; twain in a bed, the one shall be taken, and the other left.

(t) two shall be grinding at the mill: the one shall be received, and the other shall be refused.

(g) Two women shall be grinding at the mill; the one shall be received, and the other shall be refused.

(k) Two women shall be grinding at the mill; the one shall be taken, and the other left.

24:42 (w) Therefore wake ye, for ye know not in what hour your Lord is to come.

(p) Therefore wake ye, for ye know not in what hour the Lord shall come.

(t) ¶ Wake therefore, because ye know not what hour your master will come.

(g) Watch therefore, for ye know not what hour your master will come.

(k) ¶ Watch therefore: for ye know not what hour your Lord doth come.

24:43 (w) But know ye this, for if the husbandman knew in what hour the thief should come, certainly he would wake, and suffer not his house to be undermined.

(p) But know ye this, that if the husbandman knew in what hour the thief were to come, certainly he would wake, and suffer not his house to be undermined.

(t) Of this be sure, that if the good man of the house knew what hour the thief would come: he would surely watch, and not suffer his house to be broken up.

(g) Of this be sure, that if the good man of the house knew at what watch the thief would come, he would surely watch, and not suffer his house to be dug through.

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

24:44 (w) Therefore and ye be ready, for in what hour ye guess not, man's Son shall come.

(p) And therefore be ye ready, for in what hour ye guess not, man's Son shall come.

(t) Therefore be ye also ready, for in the hour ye think he would not: will [for what hour ye think least on, in the same shall] the son of man come.

(g) Therefore be ye also ready; for in the hour that ye think not, will the Son of man come.

(k) Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

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- 24:45 (w) Who guessest thou is a faithful servant and prudent, whom his lord ordained on his household, to give them meat in time?
(p) Who guessest thou is a true servant and prudent, whom his lord ordained on his household, to give them meat in time?
(t) If there be any [Who is a] faithful servant and wise, whom his master hath made ruler over his household, [for] to give them meat in season convenient?
(g) Who then is a faithful servant and wise, whom his master hath made ruler over his household, to give them meat in season?
(k) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
- 24:46 (w) Blessed *is* that servant, whom his lord, when he come, shall find so doing.
(p) Blessed *is* that servant, whom his lord, when he shall come, shall find so doing.
(t) happy *is* that servant whom his master (when he cometh) shall find so doing.
(g) Blessed *is* that servant, whom his master when he cometh, shall find so doing.
(k) Blessed is that servant, whom his lord when he cometh shall find so doing.
- 24:47 (w) Truly I say to you, for upon all his goods he shall ordain him.
(p) Truly I say to you, for on all his goods he shall ordain him.
(t) Verily I say unto you, he shall make him ruler over all his goods.
(g) Verily I say unto you, he shall make him ruler over all his goods.
(k) Verily I say unto you, That he shall make him ruler over all his goods.
- 24:48 (w) But if that evil servant shall say in his heart, My lord tarrieth to come,
(p) But if that evil servant say in his heart, My lord tarrieth to come,
(t) But and if that [the] evil servant shall say in his heart, my master will defer his coming,
(g) But if that evil servant shall say in his heart, My master doth defer his coming,
(k) But and if that evil servant shall say in his heart, My lord delayeth his coming;
- 24:49 (w) and shall begin to smite his even-servants, and to eat, and drink with drunken men;
(p) and beginneth to smite his even-servants, and to eat, and drink with drunken men;
(t) and begin to smite his fellows: yea and to eat and to drink with the drunken:
(g) And begin to smite his fellows, and to eat, and to drink with the drunken,
(k) And shall begin to smite his fellowservants, and to eat and drink with the drunken;
- 24:50 (w) the lord of that servant shall come in the day in which he hopeth not, and in the hour that he knoweth not,
(p) the lord of that servant shall come in the day which he hopeth not, and in the hour that he knoweth not,
(t) that servants master will come in a day when he looketh not for him: and in an hour that he is not ware of,
(g) That servant's master will come in a day, when he looketh not for him, and in an hour that he is not aware of,
(k) The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,
- 24:51 (w) and shall part him (in pieces), and put his part with hypocrites; there shall be weeping, and beating together of teeth.
(p) and shall part him (in pieces), and put his part with hypocrites; there shall be weeping, and grinding of teeth.
(t) and will divide him, and give him his reward with hypocrites. There shall be weeping and gnashing of teeth.
(g) And will cut him off, and give him his portion with hypocrites; there shall be weeping and gnashing of teeth.

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(k) And shall cut him asunder {or, cut him off}, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER 25

- 25:1 (w) Then the kingdom of heavens shall be like to ten virgins, which taking their lamps, went out meeting the spouse, *or husband*, and the spousess, *or wife*;
(p) Then the kingdom of heavens shall be like to ten virgins, which took their lamps, and went out to meet the husband and the wife;
(t) ¶ Then the kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went to meet the bridegroom:
(g) Then the kingdom of heaven shall be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.
(k) Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
- 25:2 (w) and five of them were fools, and five prudent.
(p) and five of them were fools, and five prudent.
(t) five of them were foolish, and five were wise.
(g) And five of them were wise, and five foolish.
(k) And five of them were wise, and five were foolish.
- 25:3 (w) But the five fools took their lamps, and took not oil with them;
(p) But the five fools took their lamps, and took not oil with them;
(t) The foolish [fools] took their lamps, but took none oil with them.
(g) The foolish took their lamps, but took no oil with them.
(k) They that were foolish took their lamps, and took no oil with them:
- 25:4 (w) but the prudent took oil in their vessels with the lamps.
(p) but the prudent took oil in their vessels with the lamps.
(t) But the wise took oil with them in their vessels with their lamps also.
(g) But the wise took oil in their vessels with their lamps.
(k) But the wise took oil in their vessels with their lamps.
- 25:5 (w) And whiles the spouse, *or husband*, tarried, all they napped and slept.
(p) And whiles the husband tarried, all they napped and slept.
(t) While the bridegroom tarried, all slumbered and slept.
(g) Now while the bridegroom tarried long, all slumbered and slept.
(k) While the bridegroom tarried, they all slumbered and slept.
- 25:6 (w) But at midnight a cry was made, Lo! the spouse cometh, go ye out to meet him.
(p) But at midnight a cry was made, Lo! the spouse cometh, go ye out to meet with him.
(t) And even at midnight, there was a cry made: behold, the bridegroom cometh, go out against [and meet] him.
(g) And at midnight there was a cry made, Behold, the bridegroom cometh; go out to meet him.
(k) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

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- 25:7 (w) Then all those virgins rose up, and adorned their lamps.
(p) Then all those virgins rose up, and arrayed their lamps.
(t) Then all those virgins arose, and prepared their lamps.
(g) Then all those virgins arose and trimmed their lamps.
(k) Then all those virgins arose, and trimmed their lamps.
- 25:8 (w) And the fools said to the wise, Give ye to us of your oil, for our lamps be quenched.
(p) And the fools said to the wise, Give ye to us of your oil, for our lamps be quenched.
(t) And the foolish said to the wise: give us of your oil, for our lamps go out?
(g) And the foolish said to the wise, Give us of your oil, for our lamps are out.
(k) And the foolish said unto the wise, Give us of your oil; for our lamps are gone out {or, going out}.
- 25:9 (w) The prudent answered, saying, Lest peradventure it suffice not to us and to you, go ye rather to men that sell, and buy to you.
(p) The prudent answered, and said, Lest peradventure it suffice not to us and to you, go ye rather to men that sell, and buy to you.
(t) But the wise answered, saying: not so, lest there be not enough for us and you, but go rather to them that sell, and buy for yourselves.
(g) But the wise answered, saying, *Not so*, lest there will not be enough for us and you; but go ye rather to them that sell, and buy for yourselves.
(k) But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
- 25:10 (w) And while they went to buy, the spouse came; and those that were ready, entered in with him to the weddings; and the gate was shut.
(p) And while they went to buy, the spouse came; and those that were ready, entered with him to the weddings; and the gate was shut.
(t) And [In conclusion] while they went to buy, the bridegroom came: and they that were ready, went in with him to the wedding, and the gate was shut up.
(g) And while they went to buy, the bridegroom came; and they that were ready, went in with him to the wedding, and the gate was shut.
(k) And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
- 25:11 (w) Soothly at the last also the other virgins came, saying, Lord, Lord, open to us.
(p) And at the last the other virgins came, and said, Lord, Lord, open to us.
(t) Afterwards came also the other virgins, saying: master, master open to us.
(g) Afterwards came also the other virgins, saying, Lord, Lord, open to us.
(k) Afterward came also the other virgins, saying, Lord, Lord, open to us.
- 25:12 (w) And he answered, and said, Truly I say to you, I know you not.
(p) And he answered, and said, Truly I say to you, I know you not.
(t) But he answered, and said: verily I say unto you: I know you not:
(g) But he answered, and said, Verily I say unto you, I know you not.
(k) But he answered and said, Verily I say unto you, I know you not.
- 25:13 (w) Therefore wake ye, for ye know not the day nor the hour.

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- (p) Therefore wake ye, for ye know not the day nor the hour.
(t) [look that ye] watch therefore, for ye know neither the day nor yet the hour, when the son of man shall come.
(g) Watch therefore, for ye know neither the day, nor the hour, when the Son of man will come.
(k) Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
- 25:14 (w) Soothly as a man going far in pilgrimage, called his servants, and betook to them his goods;
(p) For as a man that goeth in pilgrimage, called his servants, and betook to them his goods;
(t) ¶ Likewise as a certain man ready to take his journey to a strange country, called his servants [to him], and delivered to them his goods.
(g) For *the kingdom of heaven* is as a man that going into a strange country, called his servants, and delivered to them his goods.
(k) ¶ For *the kingdom of heaven* is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.
- 25:15 (w) and to one he gave five talents, *or bezants*, forsooth to another two, and to another one, to each after his own virtue; and he went forth anon.
(p) and to one he gave five talents, to another twain, and to another one, to each after his own virtue; and he went forth at once.
(t) And unto one he gave five talents, to another two and to another one: to every man after his ability, and straight way departed.
(g) And unto one he gave five talents, and to another two, and to another one, to every man after his own ability, and straightway went from home.
(k) And unto one he gave five talents {a talent is one hundred eighty seven pounds ten shillings}, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
- 25:16 (w) Forsooth and he that had taken five talents, went forth, and wrought in them, and won other five.
(p) And he that had five bezants, went forth, and wrought in them, and won other five.
(t) Then he that had received the five talents, went and bestowed them, and won other five talents.
(g) Then he that had received the five talents, went and occupied with them, and gained other five talents.
(k) Then he that had received the five talents went and traded with the same, and made *them* other five talents.
- 25:17 (w) Also and he that had taken two, won other two.
(p) Also and he that had taken twain, won other twain.
(t) Likewise he that received two gained other two.
(g) Likewise also he that *received* two, he also gained other two.
(k) And likewise he that had received two, he also gained other two.
- 25:18 (w) But he that had taken one, went forth, and delved in the earth, and hid the money of his lord.
(p) But he that had taken one, went forth, and delved in the earth, and hid the money of his lord.
(t) But He that received the one, went and digged a pit in the earth and hid his master's money.
(g) But he that received that one, went and dug in the earth, and hid his master's money.
(k) But he that had received one went and digged in the earth, and hid his lord's money.
- 25:19 (w) But after long time, the lord of those servants came, and reckoned with them.
(p) But after long time, the lord of those servants came, and reckoned with them.
(t) After a long season the lord of those servants came, and reckoned with them.

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(g) But after a long season, the master of those servants came, and reckoned with them.

(k) After a long time the lord of those servants cometh, and reckoneth with them.

25:20 (w) And he that had taken five talents, coming to, offered other five, saying, Lord, thou betookest to me five talents, *or bezants*, lo! I have gotten over other five.

(p) And he that had taken five bezants, came, and brought other five, and said, Lord, thou betookest to me five bezants, lo! I have gotten above five others.

(t) Then came he that had received five talents, and brought other five talents saying: master, thou deliveredst unto me five talents, behold [lo] I have gained with them five talents more.

(g) Then came he that had received five talents, and brought other five talents, saying, Master, thou deliveredst unto me five talents; behold, I have gained with them other five talents.

(k) And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

25:21 (w) His lord said to him, Well be thou, good servant and faithful; for upon few things thou hast been faithful, I shall ordain thee on many things; enter thou into the joy of thy lord.

(p) His lord said to him, Well be thou, good servant and faithful; for on few things thou hast been true, I shall ordain thee on many things; enter thou into the joy of thy lord.

(t) Then his master said unto him: well good servant and faithful, Thou hast been faithful in little, I will make thee ruler over much: enter in into thy master's joy.

(g) Then his master said unto him, It is well done good servant and faithful, Thou hast been faithful in little, I will make thee ruler over much; enter into thy master's joy.

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

25:22 (w) Forsooth and he that had taken two talents, came to, and said, Lord, thou betookest to me two talents; lo! I have gotten over other two.

(p) And he that had taken two talents, came, and said, Lord, thou betookest to me two bezants; lo! I have won over other twain.

(t) Also he that received two talents came, and said: master, thou deliveredst unto me two talents: behold [lo] I have won two other talents with them.

(g) Also he that had received two talents, came, and said, Master, thou deliveredst unto me two talents; behold, I have gained two other talents more.

(k) He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

25:23 (w) His lord said to him, Well be thou, good servant and faithful; for upon few things thou hast been faithful, I shall ordain thee on many things; enter thou into the joy of thy lord.

(p) His lord said to him, Well be thou, good servant and true; for on few things thou hast been true, I shall ordain thee on many things; enter thou into the joy of thy lord.

(t) And his master said unto him, well good servant and faithful thou hast been faithful in little, I will make thee ruler over much, go in into thy master's joy.

(g) His Master said unto him, It is well done good servant, and faithful, Thou hast been faithful in little, I will make thee ruler over much; enter into thy master's joy.

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

25:24 (w) Forsooth and he that had taken one talent, came, and said, Lord, I know that thou art an hard man; thou reapest where thou hast not sown, and thou gatherest together where thou hast not spreaded abroad;

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- (p) But he that had taken one bezant, came, and said, Lord, I know that thou art an hard man; thou reapest where thou hast not sown, and thou gatherest together where thou hast not spreaded abroad;
- (t) ¶ He which had received the one talent came [also], and said: master, I considered that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not,
- (g) Then he which had received the one talent, came, and said, Master, I knew that thou wast a hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not;
- (k) Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
- 25:25 (w) and I dreading went, and hid thy talent in the earth; lo! thou hast that that is thine.
(p) and I dreading went, and hid thy bezant in the earth; lo! thou hast that that is thine.
(t) and was therefore afraid, and went and hid thy talent in the earth: behold [lo], thou hast thine own.
(g) I was therefore afraid, and went, and hid thy talent in the earth; behold, thou hast thine own.
(k) And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.
- 25:26 (w) His lord answered, and said to him, Evil servant and slow, knewest thou that I reap where I sowed not, and gather together where I spreaded not abroad?
(p) His lord answered, and said to him, Evil servant and slow, knewest thou that I reap where I sowed not, and gather together where I spreaded not abroad?
(t) His master answered, and said unto him: thou evil servant and slothful, thou knewest that I reap where I sowed not, and gather where I strawed not:
(g) And his master answered, and said unto him, Thou evil servant, and slothful, thou knewest that I reap where I sowed not, and gather where I strawed not.
(k) His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
- 25:27 (w) Therefore it behooved thee to have sent my money to changers, that when I came, I should have received that that is mine with usuries.
(p) Therefore it behooved thee to betake my money to (ex)changers, that when I came, I should have received that that is mine with usuries.
(t) thou oughtest therefore to have had my money to the changers, and then at my coming should I have received mine own [my money] with vantage.
(g) Thou oughtest therefore to have put my money to the exchangers, and then at my coming should I have received mine own with vantage.
(k) Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.
- 25:28 (w) And so take ye away from him the talent, and give ye it to him that hath ten talents.
(p) Therefore take away from him the bezant, and give to him that hath ten bezants.
(t) Take therefore the talent from him, and give it unto him which hath ten talents.
(g) Take therefore the talent from him, and give it unto him which hath ten talents.
(k) Take therefore the talent from him, and give it unto him which hath ten talents.
- 25:29 (w) For to every man having it shall be given, and he shall have plenty, *or increase*; but from him that hath not, also that that he seemeth to have, shall be taken away from him.
(p) For to every man that hath me shall give, and he shall increase; but from him that hath not, also that that he seemeth to have, shall be taken away from him.

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- (t) For unto every man that hath shall be given, and he shall have abundance. And from him that hath not, shall be taken away, even that he hath.
- (g) For unto every man that hath, it shall be given, and he shall have abundance, and from him that hath not, even that he hath shall be taken away.
- (k) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
- 25:30 (w) And cast ye out the unprofitable servant into utter-more darkneses; there shall be weeping, and beating together of teeth.
- (p) And cast ye out the unprofitable servant into outer-more darkneses; there shall be weeping, and grinding of teeth.
- (t) And cast that unprofitable servant into utter darkness, there shall be weeping and gnashing of teeth.
- (g) Cast therefore that unprofitable servant into utter darkness; there shall be weeping and gnashing of teeth.
- (k) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
- 25:31 (w) When man's Son shall come in his majesty, and all his angels with him, then he shall sit on the siege of his majesty;
- (p) When man's Son shall come in his majesty, and all his angels with him, then he shall sit on the seat of his majesty;
- (t) ¶ When the son of man cometh in his glory [shall come in his majesty], and all the [his] holy angels with him, then shall he sit upon the seat of his glory [majesty],
- (g) ¶ And when the Son of man cometh in his glory and all the holy Angels with him, then shall he sit upon the throne of his glory,
- (k) ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
- 25:32 (w) and all folks shall be gathered before him, and he shall part them atwain, as a shepherd parteth sheep from kids;
- (p) and all folks shall be gathered before him, and he shall separate them atwain, as a shepherd separateth sheep from kids;
- (t) and before him shall be gathered all nations. And he shall separate [sever] them one from another, as a shepherd divideth [putteth asunder] the sheep from the goats.
- (g) And before him shall be gathered all nations, and he shall separate them one from another as a shepherd separateth the sheep from the goats.
- (k) And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:
- 25:33 (w) and he shall set the sheep on his right half, and the kids forsooth on his left half.
- (p) and he shall set the sheep on his right half, and the kids on the left half.
- (t) And he shall set the sheep on his right hand, and the goats on the left [his left hand].
- (g) And he shall set the sheep on his right hand, and the goats on the left.
- (k) And he shall set the sheep on his right hand, but the goats on the left.
- 25:34 (w) Then the king shall say to them, that shall be on his right half, Come ye, the blessed of my Father, wield ye, *or take ye in possession*, the kingdom made ready to you from the beginning, *or making*, of the world.
- (p) Then the king shall say to them, that shall be on his right half, Come ye, the blessed of my Father, take ye in possession the kingdom made ready to you from the making of the world.
- (t) Then shall the King say to them on his right hand: Come ye blessed children of my father, inherit ye the kingdom prepared for you from the beginning of the world.
- (g) Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit ye the kingdom prepared for you from the foundation of the world.

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- (k) Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- 25:35 (w) Forsooth I was hungry/For I was hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was harbourless, and ye gathered, *or harboured*, me;
(p) For I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was harbourless, and ye harboured me;
(t) For I was an hungered, and ye gave me meat. I thirsted, and ye gave me drink. I was harborless, and ye lodged me.
(g) For I was ahungered, and ye gave me meat; I thirsted, and ye gave me drink; I was a stranger, and ye took me in unto you;
(k) For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
- 25:36 (w) naked, and ye covered me; sick, and ye visited me; I was in prison, and ye came to me.
(p) naked, and ye covered me; sick, and ye visited me; I was in prison, and ye came to me.
(t) I was naked and ye clothed me: I was sick and ye visited me. I was in prison and ye came unto me.
(g) I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.
(k) Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
- 25:37 (w) Then just men shall answer to him, saying, Lord, when saw we thee hungry, and we fed thee; thirsty, and we gave thee drink?
(p) Then just men shall answer to him, and say, Lord, when saw we thee hungry, and we fed thee; thirsty, and we gave to thee drink?
(t) Then shall the righteous [just] answer him saying: master, when, saw we thee an hungered, and fed thee? or a thirst, and gave thee drink?
(g) Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed thee? Or athirst, and gave thee drink?
(k) Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
- 25:38 (w) when forsooth saw we thee harbourless, and we gathered thee to harbour; or naked, and we covered thee?
(p) and when saw we thee harbourless, and we harboured thee; or naked, and we covered thee?
(t) when saw we thee harborless, and lodged thee? or naked and clothed thee?
(g) And when saw we thee a stranger, and took thee in unto us? Or naked, and clothed thee?
(k) When saw we thee a stranger, and took thee in? or naked, and clothed thee?
- 25:39 (w) or when saw we thee sick, or in prison, and we came to thee?
(p) or when saw we thee sick, or in prison, and we came to thee?
(t) or when saw we thee sick, or in prison and came unto thee?
(g) Or when saw we thee sick, or in prison, and came unto thee?
(k) Or when saw we thee sick, or in prison, and came unto thee?
- 25:40 (w) And the king answering shall say to them, Truly I say to you, as long as ye did to one of these my least brethren, ye did to me.
(p) And the king answering shall say to them, Truly I say to you, as long as ye did to one of these my least brethren, ye did to me.
(t) And the king shall answer and say unto them: verily I say unto you: in as much as ye have done it unto one of the least of these my brethren: ye have done it to me.
(g) And the King shall answer, and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it to me.

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- (k) And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
- 25:41 (w) Then the king shall say also to them, that shall be on his left half, Depart from me, ye cursed, into everlasting fire, which is made ready to the devil and his angels.
(p) Then the king shall say also to them, that shall be on his left half, Depart from me, ye cursed, into everlasting fire, that is made ready to the devil and his angels.
(t) ¶ Then shall the king say unto them that shall be on the left hand: depart from me ye cursed, into everlasting fire, which is prepared for the devil and his angels.
(g) Then shall he say unto them on ye left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the devil and his angels.
(k) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
- 25:42 (w) For I hungered, and ye gave not to me for to eat; I thirsted, and ye gave not to me for to drink;
(p) For I hungered, and ye gave not me to eat; I thirsted, and ye gave not me to drink;
(t) For I was an hungered, and ye gave me no meat. I thirsted, and ye gave me no drink.
(g) For I was ahungered, and ye gave me no meat; I thirsted, and ye gave me no drink;
(k) For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
- 25:43 (w) I was harbourless, and ye gathered not me to harbour; naked, and ye covered not me; sick, and in prison, and ye visited not me.
(p) I was harbourless, and ye harboured not me; naked, and ye covered not me; sick, and in prison, and ye visited not me.
(t) I was harborless, and ye lodged me not. I was naked, and ye clothed me not. I was sick and in prison, and ye visited me not.
(g) I was a stranger, and ye took me not in unto you; *I was* naked, and ye clothed me not; sick, and in prison, and ye visited me not.
(k) I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
- 25:44 (w) Then also they shall answer to him, saying, Lord, when saw we thee hungering, or thirsting, or harbourless, or naked, or sick, or in prison, and we served not to thee?
(p) Then and they shall answer to him, and shall say, Lord, when saw we thee hungering, or thirsting, or harbourless, or naked, or sick, or in prison, and we served not to thee?
(t) ¶ Then shall they also answer him saying: master, when saw we thee an hungered, or a thirst, or harborless, or naked, or sick, or in prison, and did not minister [have not ministered] unto thee?
(g) Then shall they also answer him, saying, Lord, when saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
(k) Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
- 25:45 (w) Then he shall answer to them, saying, Truly I say to you, as long as ye did not to one of these least, ye did not to me.
(p) Then he shall answer to them, and say, Truly I say to you, as long as ye did not to one of these least, neither ye did to me.
(t) then shall he answer them, and say: Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.
(g) Then shall he answer them, and say, Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.
(k) Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

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- 25:46 (w) And these shall go into everlasting torment; but the just men shall go into everlasting life.
(p) And these shall go into everlasting torment; but the just men shall go into everlasting life.
(t) And these shall go into everlasting pain: And the righteous into life eternal.
(g) And these shall go into everlasting pain, and the righteous into life eternal.
(k) And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER 26

- 26:1 (w) And it was done, when Jesus had ended all these words, he said to his disciples,
(p) And it was done, when Jesus had ended all these words, he said to his disciples,
(t) ¶ And it came to pass [followed]: when Jesus had finished all these sayings, he said unto his disciples:
(g) And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
(k) And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
- 26:2 (w) Ye know, that after two days pask shall be made, and man's Son shall be betaken to be crucified.
(p) Ye know, that after two days pask shall be made, and man's Son shall be betaken to be crucified.
(t) ye know that after two days shall be Easter, and the son of man shall be delivered to be crucified.
(g) Ye know that after two days is the Passover, and the Son of man shall be delivered to be crucified.
(k) Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.
- 26:3 (w) Then the princes of priests and the elder men of the people were gathered into the hall of the prince of priests, that was said Caiaphas,
(p) Then the princes of priests and the elder men of the people were gathered into the hall of the prince of priests, that was said Caiaphas,
(t) ¶ Then assembled together the chief priests and the scribes and the elders [seniors] of the people to [into] the palace of the high priest, [which was] called Caiaphas:
(g) Then assembled together the chief Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas;
(k) Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
- 26:4 (w) and made a counsel, that they should hold Jesus with guile, and slay *him*;
(p) and made a counsel to hold Jesus with guile, and slay him;
(t) and held a counsel, how they might take Jesus by subtlety, and kill him.
(g) And consulted how they might take Jesus by subtilty, and kill him.
(k) And consulted that they might take Jesus by subtilty, and kill him.
- 26:5 (w) soothly they said, Not in the feast day, lest peradventure noise were made in the people.
(p) but they said, Not in the holiday, lest peradventure noise were made in the people.
(t) but they said, not on the holy day, lest any uproar [trouble] arise among the people.
(g) But they said, Not on the feast *day*, lest any uproar be among the people.
(k) But they said, Not on the feast *day*, lest there be an uproar among the people.
- 26:6 (w) And when Jesus was in Bethany, in the house of Simon the leprous,
(p) And when Jesus was in Bethany, in the house of Simon the leprous,

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- (t) ¶ When Jesus was in Bethany, in the house of Simon the leper,
(g) ¶ And when Jesus was in Bethany, in the house of Simon the leper,
(k) ¶ Now when Jesus was in Bethany, in the house of Simon the leper,
- 26:7 (w) a woman having a box of alabaster of precious ointment, came nigh to him, and shedded *it* out on the head of him resting.
(p) a woman that had a box of alabaster of precious ointment, came to him, and shedded *it* out on the head of him resting.
(t) there came unto him a woman, which had an alabaster box of precious ointment, and poured it on his head, as he sat at the board.
(g) There came unto him a woman, which had a box of very costly ointment, and poured it on his head, as he sat at the table.
(k) There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at *meat*.
- 26:8 (w) And the disciples seeing had disdain, saying, Whereto *is* this loss?
(p) And the disciples seeing had disdain, and said, Whereto *is* this loss?
(t) When his disciples saw that, they had indignation saying: what needed this waste?
(g) And when his disciples saw it, they had indignation, saying, What needed this waste?
(k) But when his disciples saw it, they had indignation, saying, To what purpose is this waste?
- 26:9 (w) for this might have been sold for much, and be given to poor men.
(p) for it might be sold for much, and be given to poor men.
(t) This ointment might have been well sold, and given to the poor.
(g) For this ointment might have been sold for much, and been given to the poor.
(k) For this ointment might have been sold for much, and given to the poor.
- 26:10 (w) But Jesus knew, and said to them, What be ye heavy to this woman? she hath wrought a good work in me.
(p) But Jesus knew, and said to them, What be ye heavy to this woman? for she hath wrought in me a good work.
(t) When Jesus understood that, he said unto them: why trouble ye the woman? she hath wrought a good work upon me.
(g) And Jesus knowing it, said unto them, Why trouble ye the woman? For she hath wrought a good work upon me.
(k) When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
- 26:11 (w) For why ye shall evermore have poor men with you, but ye shall not all-gates have me.
(p) For ye shall ever have poor men with you, but ye shall not always have me.
(t) For ye shall have poor folk always with you: but me shall ye not have always.
(g) For ye have the poor always with you, but me shall ye not have always.
(k) For ye have the poor always with you; but me ye have not always.
- 26:12 (w) For this woman sending this ointment into my body, did for to bury me.
(p) For this woman sending this ointment into my body, did to bury me.
(t) And in that she casted this ointment on my body, she did it to bury me withal.
(g) For in that she poured this ointment on my body, she did it to bury me.
(k) For in that she hath poured this ointment on my body, she did it for my burial.

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- 26:13 (w) Truly I say to you, where ever this gospel shall be preached in all the world, it shall be said and that this woman did, into mind of him.
(p) Truly I say to you, where ever this gospel shall be preached in all the world, it shall be said, that she did this, in mind of him.
(t) Verily I say unto you, wheresoever this gospel shall be preached throughout all the world, there shall also this that she hath done, be told for a memorial of her.
(g) Verily I say unto you, wheresoever this Gospel shall be preached throughout all the world, there shall also this that she hath done, be spoken of for a memorial of her.
(k) Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.
- 26:14 (w) Then one of the twelve, that was called Judas Iscariot, went to the princes of priests,
(p) Then one of the twelve, that was called Judas Iscariot, went forth to the princes of priests,
(t) ¶ Then one of the twelve called Judas Iscariot went unto the chief priests,
(g) ¶ Then one of the twelve, called Judas Iscariot, went unto the chief Priests,
(k) ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,
- 26:15 (w) and said to them, What will ye give to me, and I shall betake him to you? And they ordained to him thirty pieces of silver.
(p) and said to them, What will ye give to me, and I shall betake him to you? And they ordained to him thirty pieces of silver.
(t) and said: what will ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of silver.
(g) And said, What will ye give me, and I will deliver him unto you, and they appointed unto him thirty *pieces* of silver.
(k) And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.
- 26:16 (w) And from that time he sought covenability, to betray him.
(p) And from that time he sought opportunity, to betray him.
(t) And from that time he sought opportunity to betray him.
(g) And from that time, he sought opportunity to betray him.
(k) And from that time he sought opportunity to betray him.
- 26:17 (w) Forsooth in the first day of therf loaves, *that is, the feast of pask*, the disciples came to Jesus, saying, Where wilt thou that we make ready to thee, for to eat pask?
(p) And in the first day of therf loaves, the disciples came to Jesus, and said, Where wilt thou we make ready to thee, to eat pask?
(t) ¶ The first day of sweet [unleavened] bread the disciples came to Jesus saying unto him: where wilt thou that we prepare for thee to eat the paschal [Easter] lamb?
(g) ¶ Now on the first *day* of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?
(k) ¶ Now the first day of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
- 26:18 (w) And Jesus said, Go ye into the city to a man, and say to him, The master saith, My time is nigh; at thee I make pask with my disciples.
(p) Jesus said, Go ye into the city to a man, and say to him, The master saith, My time is nigh; at thee I make pask with my disciples.

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- (t) And he said: Go into the city, unto such a man, and say to him: the master saith, my time is at hand [almost come], I will keep mine Easter at thy house with my disciples.
- (g) And he said, Go ye into the city to such a man, and say to him, The master saith, My time is at hand; I will keep the Passover at thine house with my disciples.
- (k) And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.
- 26:19 (w) And the disciples did, as Jesus commanded to them; and they made ready pask.
(p) And the disciples did, as Jesus commanded to them; and they made the pask ready.
(t) And the disciples did as Jesus had appointed them, and made ready the Easter lamb.
(g) And the disciples did as Jesus had given them charge, and made ready the Passover.
(k) And the disciples did as Jesus had appointed them; and they made ready the passover.
- 26:20 (w) Forsooth evening made, he sat at the meat with his twelve disciples.
(p) And when the eventide was come, he sat to meat with his twelve disciples.
(t) ¶ When the even was come, he sat down with the twelve.
(g) So when the even was come, he sat down with the twelve.
(k) Now when the even was come, he sat down with the twelve.
- 26:21 (w) And he said to them, as they ate, Truly I say to you, that one of you shall betray me.
(p) And he said to them, as they ate, Truly I say to you, that one of you shall betray me.
(t) And as they did eat, he said: Verily I say unto you, that one of you shall betray me.
(g) And as they did eat, he said, Verily, I say unto you, that one of you shall betray me.
(k) And as they did eat, he said, Verily I say unto you, that one of you shall betray me.
- 26:22 (w) And they made sorrowful greatly, began each to say, Lord, whether I it am?
(p) And they full sorry began each by himself to say, Lord, whether I am *he*?
(t) And they were exceeding sorrowful, and began every one of them [man] to say unto him: is it I master?
(g) And they were exceeding sorrowful, and began every one of them to say unto him, Is it I, Master?
(k) And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?
- 26:23 (w) And he answered, and said, He that putteth with me his hand in the platter, this shall betray me.
(p) And he answered, and said, He that putteth with me his hand in the platter, shall betray me.
(t) He answered and said: he that dipeth his hand with me in the dish, the same shall betray me.
(g) And he answered and said, He that dippeth his hand with me in the dish, he shall betray me.
(k) And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.
- 26:24 (w) Forsooth man's Son goeth, as it is written of him; but woe to that man, by whom man's Son shall be betrayed; it were good to him, if that man had not been born.
(p) Forsooth man's Son goeth, as it is written of him; but woe to that man, by whom man's Son shall be betrayed; it were good to him, if that man had not been born.
(t) The son of man goeth as it is written of him: but woe be to that man, by whom the son of man shall be betrayed. It had been good for that man, if he had never been born.
(g) Surely the Son of man goeth his way, as it is written of him; but woe *be* to that man, by whom the Son of man is betrayed! It had been good for that man, if he had never been born.

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- (k) The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.
- 26:25 (w) Forsooth Judas that betrayed him, answered, saying, Master, whether it am I? He said to him, Thou hast said.
(p) But Judas that betrayed him, answered, saying, Master, whether I am *he*? Jesus said to him, Thou hast said.
(t) ¶ Then Judas which betrayed him, answered and said: is it I master? He said unto him: thou hast said.
(g) Then Judas which betrayed him, answered and said, Is it I, Master? He said unto him, Thou hast said it.
(k) Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.
- 26:26 (w) Forsooth them supping, Jesus took bread, and blessed it, and brake, and gave to his disciples, and said, Take ye, and eat; this is my body.
(p) And while they supped, Jesus took bread, and blessed, and brake, and gave to his disciples, and said, Take ye, and eat; this is my body.
(t) As they did eat [ate], Jesus took bread and gave thanks, brake it, and gave it to the [his]disciples, and said: Take, eat, this is my body.
(g) ¶ And as they did eat, Jesus took the bread, and when he had blessed, he brake it, and gave it to the disciples, and said, Take, eat; this is my body.
(k) ¶ And as they were eating, Jesus took bread, and blessed it {many Greek copies have, gave thanks}, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.
- 26:27 (w) And he took the cup, and did thankings, and gave to them, saying, Drink ye all thereof;
(p) And he took the cup, and did thankings, and gave to them, and said, Drink ye all thereof;
(t) And he took the cup, and thanked [gave thanks], and gave it them, saying: drink of it every one.
(g) Also he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of it;
(k) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;
- 26:28 (w) this is my blood of the new testament, which shall be shed for many, into remission of sins.
(p) this is my blood of the new testament, which shall be shed for many, into remission of sins.
(t) For This is my blood of the new testament, which shall be shed for many, for the remission [forgiveness] of sins.
(g) For this is my blood of the New Testament that is shed for many, for the remission of sins.
(k) For this is my blood of the new testament, which is shed for many for the remission of sins.
- 26:29 (w) And I say to you, I shall not drink from this time, of this fruit of the vine, till into that day when I shall drink it new with you, in the kingdom of my Father.
(p) And I say to you, I shall not drink from this time, of this fruit of the vine, into that day when I shall drink it new with you, in the kingdom of my Father.
(t) I say unto you: I will not drink henceforth of this fruit of the vine tree, until that day, when I shall drink it new with you in my father's kingdom.
(g) I say unto you that I will not drink henceforth of this fruit of the vine until that day, when I shall drink it new with you in my Father's kingdom.
(k) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
- 26:30 (w) And when the hymn was said, they went out into the mount of Olives.
(p) And when the hymn was said, they went out into the mount of Olives.
(t) ¶ And when they had said grace, they went out into Mount Olivet.
(g) And when they had sung a Psalm, they went out into the mount of Olives.

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- (k) And when they had sung an hymn {or, psalm}, they went out into the mount of Olives.
- 26:31 (w) Then Jesus saith to them, All ye shall suffer offence in me, this night; for it is written, I shall smite the shepherd, and the sheep of the flock shall be scattered.
(p) Then Jesus said to them, All ye shall suffer cause of stumbling in me, in this night; for it is written, I shall smite the shepherd, and the sheep of the flock shall be scattered.
(t) Then said Jesus unto them: all ye shall be offended by me this night [fall this night because of me]. For it is written: I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
(g) ¶ Then said Jesus unto them, All ye shall be offended by me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered.
(k) Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
- 26:32 (w) But after that I shall rise again, I shall go before you into Galilee.
(p) But after that I shall rise again, I shall go before you into Galilee.
(t) But after I am risen again, I will go before you into Galilee.
(g) But after I am risen again, I will go before you into Galilee.
(k) But after I am risen again, I will go before you into Galilee.
- 26:33 (w) Soothly Peter answering, said to him, Though all men shall be offended in thee, I shall never be offended.
(p) Peter answered, and said to him, Though all shall be caused to stumble in thee, I shall never be caused to stumble.
(t) Peter answered, and said unto him: though all men should be offended [hurt] by thee, yet would I never be offended [will not I be hurt].
(g) But Peter answered, and said unto him, Though that all men should be offended by thee, yet will I never be offended.
(k) Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended {or, though the faith of other men should be shaken and fail, yet mine will be firm and constant}.
- 26:34 (w) Jesus said to him, Truly I say to thee, for in this night before the cock crow, thrice thou shalt deny me.
(p) Jesus said to him, Truly I say to thee, for in this night before the cock crow, thrice thou shalt deny me.
(t) Jesus said unto him: verily I say unto thee, that this same night before the cock crow, thou shalt deny me thrice.
(g) Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.
(k) Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.
- 26:35 (w) Peter said to him, Yea, though it shall behoove that I die with thee, I shall not deny thee. Also and all the disciples said.
(p) Peter said to him, Yea, though it behoove that I die with thee, I shall not deny thee. Also all the disciples said.
(t) Peter said unto him: If I should die with thee, yet will I not deny thee. Likewise also said all the disciples.
(g) Peter said unto him, Though I should die with thee, I will in no case deny thee. Likewise also said all the disciples.
(k) Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.
- 26:36 (w) Then Jesus came with them into a town, that is said Gethsemane. And he said to his disciples, Sit ye here, while I go thither, and pray.
(p) Then Jesus came with them into a town, that is said Gethsemane. And he said to his disciples, Sit ye here, while I go thither, and pray.
(t) ¶ Then went Jesus with them into a place, which is called Gethsemane, and said unto his disciples: sit ye here while I go and pray yonder.

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- (g) ¶ Then went Jesus with them into a place which is called Gethsemane, and said unto his disciples, Sit ye here, while I go, and pray yonder.
- (k) ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.
- 26:37 (w) And when he had taken Peter, and two sons of Zebedee, he began to be sorrowful and heavy in heart.
(p) And when he had taken Peter, and two sons of Zebedee, he began to be heavy and sorry.
(t) And he took with him Peter and the two sons of Zebedee, and began to wax sorrowful and to be in agony.
(g) And he took unto him Peter, and the two sons of Zebedee, and began to wax sorrowful, and grievously troubled.
(k) And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.
- 26:38 (w) Then he saith to them, My soul is sorrowful till to the death; sustain ye, *or abide ye*, here, and wake ye with me.
(p) Then he said to them, My soul is sorrowful to the death; abide ye here, and wake ye with me.
(t) Then said Jesus unto them: my soul is heavy even unto the death. Tarry ye here: and watch with me.
(g) Then said Jesus unto them, My soul is very heavy, *even* unto the death; tarry ye here, and watch with me.
(k) Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
- 26:39 (w) And he went forth a little, and fell down on his face, praying, and saying, My Father, if it is possible, this cup pass from me; nevertheless not as I will, but as thou wilt.
(p) And he went forth a little, and felled down on his face, praying, and saying, My Father, if it is possible, pass this cup from me; nevertheless not as I will, but as thou wilt.
(t) And he went [away] a little apart, and fell flat on his face, and prayed saying: O my father, if it possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.
(g) So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.
(k) And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.
- 26:40 (w) And he came to his disciples, and found them sleeping. And he saith to Peter, So, might ye not one hour wake with me?
(p) And he came to his disciples, and found them sleeping. And he said to Peter, So, whether ye might not one hour wake with me?
(t) And he came unto the disciples, and found them asleep, and said to Peter: what, could ye not watch with me one hour?
(g) After, he came unto the disciples, and found them asleep, and said to Peter, What? Could ye not watch with me one hour?
(k) And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
- 26:41 (w) Wake ye, and pray, that ye enter not into temptation; forsooth the spirit is ready, but the flesh is sick, *or unstable/either unsteadfast*.
(p) Wake ye, and pray ye, that ye enter not into temptation; for the spirit is ready, but the flesh *is* frail.
(t) watch and pray, that ye fall not into temptation. The spirit is willing, but the flesh is weak.
(g) Watch, and pray, that ye enter not into temptation; the spirit indeed is ready, but the flesh is weak.
(k) Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh *is* weak.
- 26:42 (w) Again the second time he went, and prayed, saying, My Father, if this cup may not pass, but I drink it, thy will be done.

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(p) Again the second time he went, and prayed, saying, My Father, if this cup may not pass, but I drink it, thy will be done.

(t) ¶ He went away [again] once more, and prayed, saying: O my father, if this cup can not pass away from me, but that I drink of it, thy will be fulfilled.

(g) Again he went away the second time, and prayed, saying, O my Father, if this cup cannot pass away from me, but that I must drink it, thy will be done.

(k) He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

26:43 (w) And again he came, and found them sleeping; for their eyes were heavied.

(p) And again he came, and found them sleeping; for their eyes were heavied.

(t) And he came, and found them asleep again. For their eyes were heavy.

(g) And he came and found them asleep again, for their eyes were heavy.

(k) And he came and found them asleep again: for their eyes were heavy.

26:44 (w) And them left, he went again, and prayed the third time, the same word saying.

(p) And he left them, and went again, and prayed the third time, and said the same word.

(t) And he left and went again, and prayed the third time saying the same words.

(g) So he left them, and went away again, and prayed the third time, saying the same words.

(k) And he left them, and went away again, and prayed the third time, saying the same words.

26:45 (w) Then he came to his disciples, and saith to them, Sleep ye now, and rest ye; lo! the hour hath nighed, and man's Son shall be betrayed into the hands of sinners;

(p) Then he came to his disciples, and said to them, Sleep ye now, and rest ye; lo! the hour hath approached, and man's Son shall be betaken into the hands of sinners;

(t) Then came he to his disciples and said unto them: Sleep henceforth, and take your rest. Take heed the hour is at hand, and the son of man shall be betrayed into the hands of sinners.

(g) Then came he to his disciples, and said unto them, Sleep henceforth, and take your rest; behold, the hour is at hand, and the Son of man is given into the hands of sinners.

(k) Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

26:46 (w) rise ye, go we; lo! he that shall betray me, hath nighed.

(p) rise ye, go we; lo! he that shall take me, is nigh.

(t) Rise, let us be going, behold he is at hand that shall betray me.

(g) Rise, let us go; behold, he is at hand that betrayeth me.

(k) Rise, let us be going: behold, he is at hand that doth betray me.

26:47 (w) And yet while he spake, lo! Judas, one of the twelve, came, and with him a great company, with swords and staves, sent from the princes of priests, and from the elder men of the people.

(p) Yet while he spake, lo! Judas, one of the twelve, came, and with him a great company, with swords and bats, sent from the princes of priests, and from the elder men of the people.

(t) While he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves, [which were] sent from the chief priests and elders [seniors] of the people.

(g) And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves, from the high Priests and Elders of the people.

(k) ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

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- 26:48 (w) And he that betrayed him, gave to them a token, saying, Whomever I shall kiss, he it is; hold ye him.
(p) And he that betrayed him, gave to them a token, and said, Whomever I shall kiss, he it is; hold ye him.
(t) He that betrayed him, had given [gave] them a token, saying: whosoever I kiss, that same is he, lay hands on him.
(g) Now he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that is he, lay hold on him.
(k) Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.
- 26:49 (w) And anon he came to Jesus, and said, Hail, master; and he kissed him.
(p) And at once he came to Jesus, and said, Hail, master; and he kissed him.
(t) And forthwithal he came to Jesus, and said: hail master. And kissed him.
(g) And forthwith he came to Jesus, and said, God save thee, Master, and kissed him.
(k) And forthwith he came to Jesus, and said, Hail, master; and kissed him.
- 26:50 (w) And Jesus said to him, Friend, whereto art thou come? Then they came nigh, and laid hands on Jesus, and held him.
(p) And Jesus said to him, Friend, whereto art thou come? Then they came nigh, and laid hands on Jesus, and held him.
(t) And Jesus said unto him: friend, wherefore art thou come? Then came they and laid hands on Jesus and took him.
(g) Then Jesus said unto him, Friend wherefore art thou come? Then came they, and laid hands on Jesus, and took him.
(k) And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.
- 26:51 (w) And lo! one of them that were with Jesus, stretched out his hand, and drew out his sword; and he, smiting a servant of the prince of priests, cut off his ear.
(p) And lo! one of them that were with Jesus, stretched out his hand, and drew out his sword; and he smote the servant of the prince of priests, and cut off his ear.
(t) ¶ And behold, one of them which were with Jesus, stretched out his hand and drew his sword, and struck a servant of the high priest, and smote off his ear.
(g) And behold, one of them which were with Jesus, stretched out *his* hand, and drew his sword, and struck a servant of the high Priest, and smote off his ear.
(k) And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.
- 26:52 (w) Then Jesus said to him, Turn thy sword into his place; for all that take sword, shall perish by sword.
(p) Then Jesus said to him, Turn thy sword into his place; for all that take sword, shall perish by sword.
(t) Then said Jesus unto him: put up thy sword into his sheath. For all [they] that lay hands on the sword, shall perish with the sword.
(g) Then said Jesus unto him, Put up thy sword into his place; for all that take the sword, shall perish with the sword.
(k) Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.
- 26:53 (w) Whether guessest thou, that I may not pray my Father, and he shall give to me now more than twelve legions of angels?
(p) Whether guessest thou, that I may not pray my Father, and he shall give to me now more than twelve legions of angels?
(t) Either thinkest thou that I cannot now pray to my father, and he shall give me more than twelve legions of angels?
(g) Either thinkest thou, that I cannot now pray to my Father, and he will give me more than twelve legions of Angels?
(k) Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

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- 26:54 (w) How then shall the scriptures be fulfilled? for so it behooveth to be done.
(p) How then shall the scriptures be fulfilled? for so it behooveth to be done.
(t) But How then should [shall] the scriptures be fulfilled, for so must it be.
(g) How then should the Scriptures be fulfilled, *which say*, that it must be so?
(k) But how then shall the scriptures be fulfilled, that thus it must be?
- 26:55 (w) In that hour Jesus said to the companies, As to a thief ye have gone out, with swords and staves, for to take me; each day I sat at you, teaching in the temple, and ye held not me.
(p) In that hour Jesus said to the people, As to a thief ye have gone out, with swords and bats, to take me; day by day I sat among you, and taught in the temple, and ye held me not.
(t) ¶ The same time said Jesus to the multitude: ye be come out as it were unto a thief, with swords and staves for to take me: I sat daily teaching in the temple among you [Daily I sat among you teaching in the temple], and ye took me not.
(g) The same hour said Jesus to the multitude, Ye be come out as *it were* against a thief, with swords and staves to take me? I sat daily teaching in the Temple among you, and ye took me not.
(k) In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.
- 26:56 (w) But all this thing was done, that the scriptures of prophets should be fulfilled. Then all the disciples fled, him forsaken.
(p) But all this thing was done, that the scriptures of prophets should be fulfilled. Then all the disciples fled, and left him.
(t) All this was done that the scriptures of the prophets might be fulfilled. Then all the [his] disciples forsook him and fled.
(g) But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsook him, and fled.
(k) But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.
- 26:57 (w) And they holding Jesus, led him to Caiaphas, prince of priests, where the scribes and the elder men of the people had come together.
(p) And they held Jesus, and led him to Caiaphas, the prince of priests, where the scribes and the Pharisees, and the elder men of the people were come together.
(t) And they took Jesus and led him to Caiaphas the high priest, where the scribes and the elders [seniors] were assembled.
(g) ¶ And they took Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled.
(k) ¶ And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.
- 26:58 (w) But Peter followed him afar, till into the hall of the prince of priests; and he went in, and sat with the servants, to see the end.
(p) But Peter followed him afar, into the hall of the prince of priests; and he went in, and sat with the servants, to see the end.
(t) And Peter followed him afar off, unto the high priest's place: and went in, and sat with the servants to see the end.
(g) And Peter followed him afar off unto the high Priest's hall, and went in and sat with the servants to see the end.
(k) But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.
- 26:59 (w) Forsooth the princes of priests, and all the council sought false witnessing against Jesus, that they should betake him to death;
(p) And the prince of priests, and all the council sought false witnessing against Jesus, that they should take him to death;

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- (t) ¶ The chief priests, and the elders [seniors], and all the council, sought false witness against Jesus, for to put him to death,
- (g) Now the chief Priests and the Elders, and all the whole Council sought false witness against Jesus, to put him to death.
- (k) Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;
- 26:60 (w) and they found not, when many false witnesses were come. But at the last, two false witnesses came,
- (p) and they found not, when many false witnesses were come. But at the last, two false witnesses came,
- (t) yet found they [and they found] none: in so much that when many false witnesses came, yet found they none. At the last came two false witnesses,
- (g) But they found none, and though many false witnesses came, yet found they none; but at the last came two false witnesses,
- (k) But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,
- 26:61 (w) and said, This said, I may destroy the temple of God, and after three days built it again.
- (p) and said, This said, I may destroy the temple of God, and after the third day build it again.
- (t) and said: This fellow said: I can destroy the temple of God, and build it again [the same] in three days.
- (g) And said, This man said, I can destroy the Temple of God, and build it in three days.
- (k) And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.
- 26:62 (w) And the prince of priests rose, and said to him, Answerest thou nothing to those things, which these witness against thee?
- (p) And the prince of priests rose, and said to him, Answerest thou nothing to those things, that these witness against thee?
- (t) ¶ And the chief priest arose, and said to him: answerest thou nothing? How is it that these bear witness against thee?
- (g) Then the chief Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?
- (k) And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?
- 26:63 (w) But Jesus was still. And the prince of priests said to him, I conjure thee by the living God, that thou say to us, if thou be Christ, the Son of God.
- (p) But Jesus was still. And the prince of priests said to him, I conjure thee by the living God, that thou say to us, if thou art Christ, the Son of God.
- (t) But Jesus held his peace. And the chief priest answered, and said to him: I charge thee in the name of the living God, that thou tell us whether thou be Christ the son of God.
- (g) But Jesus held his peace. Then the chief Priest answered, and said to him, I charge thee by the living God, that thou tell us, if thou be that Christ the Son of God.
- (k) But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.
- 26:64 (w) Jesus said to him, Thou hast said; nevertheless, I say to you, from henceforth, ye shall see man's Son sitting at the right half of God's virtue, and coming in the clouds of heaven.
- (p) Jesus said to him, Thou hast said; nevertheless I say to you, hereafter ye shall see man's Son sitting at the right half of the virtue of God, and coming in the clouds of heaven.
- (t) Jesus said to him: thou hast said. Nevertheless I say unto you, hereafter shall ye see the son of man sitting on the right hand of power, and come in the clouds of the sky.
- (g) Jesus said to him, Thou hast said it; nevertheless I say unto you, Hereafter shall ye see the Son of man, sitting at the right hand of the power *of God*, and come in the clouds of the heaven.

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(k) Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

26:65 (w) Then the prince of priests rent his clothes, saying, He hath blasphemed; what yet need have we to witnesses? lo! now ye have heard blasphemy;

(p) Then the prince of priests rent his clothes, and said, He hath blasphemed; what yet have we need to witnesses? lo! now ye have heard blasphemy;

(t) ¶ Then the high priest rent his clothes saying? He hath blasphemed: what need we of any more witnesses? Behold, now ye have [Lo now have ye] heard his blasphemy:

(g) Then the high Priest rent his clothes, saying, He hath blasphemed, what have we anymore need of witnesses? Behold, now ye have heard his blasphemy.

(k) Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

26:66 (w) what seemeth to you? And they answered, and said, He is guilty of death.

(p) what seemeth to you? And they answered, and said, He is guilty of death.

(t) what think ye? They answered and said: he is worthy to die.

(g) What think ye? They answered, and said, He is worthy to die.

(k) What think ye? They answered and said, He is guilty of death.

26:67 (w) Then they spat in his face, and smote him with buffets; and others gave strokes with the palm of their hands into his face,

(p) Then they spat in his face, and smote him with buffets; and others gave strokes with the palm of their hands in his face,

(t) Then spat they in his face, and buffeted [beat] him with [their] fists. And other smote him with the palm of their hands on the face,

(g) Then spat they in his face, and buffeted him, and others smote him with rods,

(k) Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands {or, rods},

26:68 (w) saying, Thou Christ, prophesy to us, who is he that smote thee?

(p) and said, Thou Christ, declare to us, who is he that smote thee?

(t) saying: Tell us thou [Aread to us] Christ, who is he that smote thee?

(g) Saying, Prophesy to us, O Christ, Who is he that smote thee?

(k) Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

26:69 (w) And Peter sat without in the hall; and an handmaiden/handmaid came nigh to him saying, And thou were with Jesus of Galilee.

(p) And Peter sat without in the hall; and a damsel came to him, and said, Thou were with Jesus of Galilee.

(t) ¶ Peter sat without in the palace, and a damsel came to him, saying: Thou also wast with Jesus of Galilee:

(g) ¶ Peter sat without in the hall, and a maid came to him, saying, Thou also wast with Jesus of Galilee.

(k) Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

26:70 (w) And he denied before all men, saying, I know not what thou sayest.

(p) And he denied before all, and said, I know not what thou sayest.

(t) but he denied before them all saying: I know not what thou sayest.

(g) But he denied before them all, saying, I wot not what thou sayest.

(k) But he denied before them all, saying, I know not what thou sayest.

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- 26:71 (w) And when he went out at the gate, another handmaiden/handmaid saw him, and said to them that were there, And this was with Jesus of Nazareth.
(p) And when he went out at the gate, another damsel saw him, and said to them that were there, And this was with Jesus of Nazareth.
(t) When he was gone out into the porch, another wench saw him, and said unto them that were there: This fellow was also with Jesus of Nazareth:
(g) And when he went out into the porch, another *maid* saw him, and said unto them that were there, This man was also with Jesus of Nazareth.
(k) And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.
- 26:72 (w) And again he denied with an oath, For I knew not the man.
(p) And again he denied with an oath, For I knew not the man.
(t) And again he denied with an oath that he knew the man [, and said: I know not the man].
(g) And again he denied with an oath, saying, I know not the man.
(k) And again he denied with an oath, I do not know the man.
- 26:73 (w) And after a little, they that stood came, and said to Peter, Truly and thou art one of them; for thy speech maketh thee known.
(p) And a little after, they that stood came, and said to Peter, Truly and thou art of them; for thy speech maketh thee known.
(t) And after a while came unto him they that stood by, and said unto Peter: surely thou art even one of them, for thy speech betrayeth thee.
(g) So after a while, came unto him they that stood by, and said unto Peter, Surely thou art also one of them; for even thy speech bewrayeth thee.
(k) And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.
- 26:74 (w) Then he began to curse and to swear, that he knew not the man. And anon the cock crew.
(p) Then he began to curse and to swear, that he knew not the man. And at once the cock crew.
(t) Then began he to curse and to swear, that he knew not the man. And immediately the cock crew.
(g) Then began he to curse *himself*, and to swear, saying, I know not the man. And immediately the cock crew.
(k) Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.
- 26:75 (w) And Peter bethought on the word of Jesus, that he had said, Before the cock crow, thrice thou shalt deny me. And he went out, and wept bitterly.
(p) And Peter bethought on the word of Jesus, that he had said, Before the cock crow, thrice thou shalt deny me. And he went out, and wept bitterly.
(t) And Peter remembered the words of Jesus, which [he] said unto him: before the cock crow, thou shalt deny me thrice: and went out at the doors and wept bitterly.
(g) Then Peter remembered the words of Jesus, which had said unto him, Before the cock crow thou shalt deny me thrice. So he went out, and wept bitterly.
(k) And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER 27

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- 27:1 (w) But when the morrowtide was come, all the princes of priests, and the elder men of the people took counsel against Jesus, that they should betake him to death.
(p) But when the morrowtide was come, all the princes of priests, and the elder men of the people took counsel against Jesus, that they should take him to the death.
(t) ¶ When the morning was come, all the chief priests and elders [seniors] of the people held a counsel against Jesus, to put him to death,
(g) When the morning was come, all the chief Priests, and the Elders of the people took counsel against Jesus, to put him to death;
(k) When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:
- 27:2 (w) And they led him bound, and betook him to Pilate of Pontii, the president/mayor, *or chief justice*.
(p) And they led him bound, and betook him to Pilate of Pontii, justice.
(t) and brought him bound and delivered him unto Pontius Pilate the deputy.
(g) And led him away bound, and delivered him unto Pontius Pilate the governor.
(k) And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.
- 27:3 (w) Then Judas that betrayed him, saw that he was condemned, he repented, and brought again the thirty pieces of silver to the princes of priests, and to the elder men of the people,
(p) Then Judas that betrayed him, saw that he was condemned, he repented, and brought again the thirty pieces to the princes of priests, and to the elder men of the people,
(t) ¶ Then when Judas which betrayed him, saw that he was condemned, he repented himself, and brought again the thirty plates of silver to the chief priests and elders [seniors] saying:
(g) ¶ Then when Judas which betrayed him, saw that he was condemned, he repented himself, and brought again the thirty *pieces* of silver to the chief Priests, and Elders,
(k) ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,
- 27:4 (w) saying, I have sinned, betraying just blood. And they said, What to us? see thou.
(p) and said, I have sinned, betraying rightful blood. And they said, What to us? busy thee.
(t) I have sinned betraying the innocent blood. And they said: what is that to us? see thou to that.
(g) Saying, I have sinned, betraying the innocent blood. But they said, What is that to us? See thou to it.
(k) Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.
- 27:5 (w) And when he had cast forth the pieces of silver in the temple, he passed forth, and went, and hanged himself with a snare.
(p) And when he had cast forth the silver in the temple, he passed forth, and went, and hanged himself with a snare.
(t) And he cast down the silver plates in the temple, and departed, and went and hung himself.
(g) And when he had cast down the silver *pieces* in the Temple, he departed, and went, and hanged himself.
(k) And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.
- 27:6 (w) And the princes of priests took the pieces of silver, and said, It is not leaveful to send them into the treasury, for it is the price of blood.
(p) And the princes of priests took the silver, and said, It is not leaveful to put it into the treasury, for it is the price of blood.
(t) ¶ And the chief priests took the silver plates and said: it is not lawful for to put them into the treasury, because it is the price of blood.

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- (g) And the chief Priests took the silver *pieces*, and said, It is not lawful for us to put them into the treasure, because it is the price of blood.
- (k) And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.
- 27:7 (w) And when they had taken counsel, they bought with them the field of a potter, into the burying of pilgrims.
(p) And when they had taken counsel, they bought with it a field of a potter, into burying of pilgrims.
(t) And they took counsel, and bought with them a potter's field to bury strangers in.
(g) And they took counsel, and bought with them a potter's field, for the burial of strangers.
(k) And they took counsel, and bought with them the potter's field, to bury strangers in.
- 27:8 (w) Therefore that field is called Aceldama, that is, a field of blood, into this day.
(p) Therefore that field is called Aceldama, that is, a field of blood, into this day.
(t) Wherefore that field is called, the field of blood, until this day.
(g) Wherefore that field is called, The field of blood, until this day.
(k) Wherefore that field was called, The field of blood, unto this day.
- 27:9 (w) Then that was fulfilled, that thing that was said by the prophet Jeremy, saying, And they have taken thirty pieces of silver, the price of a man praised, whom they praised of the children of Israel;
(p) Then that was fulfilled, that was said by the prophet Jeremy, saying, And they have taken thirty pieces, the price of a man praised, whom they praised of the children of Israel;
(t) Then was fulfilled, that which was spoken by Jeremy the prophet, saying: and they took thirty silver plates, the price [value] of him that was valued [priced], whom they bought of the children of Israel,
(g) (Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, And they took thirty silver *pieces*, the price of him that was valued, whom *they* of the children of Israel valued.
(k) Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value {or, whom they bought of the children of Israel};
- 27:10 (w) and they gave them into a field of a potter, as the Lord ordained to me.
(p) and they gave them into a field of a potter, as the Lord hath ordained to me.
(t) and they gave them for the potter's field, as the Lord appointed me.
(g) And they gave them for the potter's field, as the Lord appointed me.)
(k) And gave them for the potter's field, as the Lord appointed me.
- 27:11 (w) And Jesus stood before the doomsman; and the president asked him, saying, Art thou king of Jews? Jesus saith to him, Thou sayest.
(p) And Jesus stood before the doomsman; and the justice asked him, and said, Art thou king of Jews? Jesus saith to him, Thou sayest.
(t) ¶ Jesus stood before the deputy: and the deputy asked him, saying: Art thou the king of the Jews? Jesus said unto him: Thou sayest.
(g) ¶ And Jesus stood before the governor, and the governor asked him, saying, Art thou that King of the Jews? Jesus said unto him, Thou sayest it.
(k) And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
- 27:12 (w) And when he was accused of the princes of priests, and elder men of the people, he answered nothing.

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- (p) And when he was accused of the princes of priests, and of the elder men of the people, he answered nothing.
(t) And when he was accused of the chief priests and elders [seniors], he answered nothing.
(g) And when he was accused of the chief Priests, and Elders, he answered nothing.
(k) And when he was accused of the chief priests and elders, he answered nothing.
- 27:13 (w) Then Pilate saith to him, Hearest thou not, how many witnessings they say against thee?
(p) Then Pilate saith to him, Hearest thou not, how many things they say against thee?
(t) Then said Pilate unto him: hearest thou not how many things they lay against thee?
(g) Then said Pilate unto him, Hearest thou not how many things they lay against thee?
(k) Then said Pilate unto him, Hearest thou not how many things they witness against thee?
- 27:14 (w) And he answered not to him any word, so that the president wondered greatly.
(p) And he answered not to him any word, so that the justice wondered greatly.
(t) and he answered him to never a word: in so much that the deputy marveled greatly [very sore].
(g) But he answered him not to one word, in so much that the governor marveled greatly.
(k) And he answered him to never a word; insomuch that the governor marvelled greatly.
- 27:15 (w) Forsooth by a solemn day the president was wont to deliver to the people one bound, whom they would.
(p) But for a solemn day the justice was wont to deliver to the people one bound, whom they would.
(t) ¶ At that feast, the deputy was wont to deliver unto the people a prisoner whom they would desire [choose].
(g) Now at the feast the governor was wont to deliver unto the people a prisoner whom they would.
(k) Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.
- 27:16 (w) Soothly they had then one famous man bound, that was said Barabbas.
(p) And he had then a famous man bound, that was said Barabbas.
(t) He had then a notable prisoner called Barabbas.
(g) And they had then a notable prisoner called Barabbas.
(k) And they had then a notable prisoner, called Barabbas.
- 27:17 (w) Therefore Pilate said to them, when they were gathered together, Whom will ye, I let go, *or deliver*, to you? whether Barabbas, or Jesus, that is said Christ?
(p) Therefore Pilate said to them, when they were together, Whom will ye, that I deliver to you? whether Barabbas, or Jesus, that is said Christ?
(t) And when they were gathered together, Pilate said unto them: whither will ye that I give loose unto you, Barabbas, or Jesus which is called Christ?
(g) When they were then gathered together, Pilate said unto them, Whether will ye that I let loose unto you Barabbas, or Jesus which is called Christ?
(k) Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
- 27:18 (w) Soothly he knew, that by envy they betook him.
(p) For he knew, that by envy they betrayed him.
(t) For he knew well, that for envy they had delivered him.
(g) (For he knew well, that for envy they had delivered him.)
(k) For he knew that for envy they had delivered him.

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- 27:19 (w) Forsooth him sitting for judge, his wife sent to him, saying, Nothing to thee and to that just man; for I have suffered this day many things for him, by a vision, *or sweven*.
(p) And while he sat for doomsman, his wife sent to him, and said, Nothing to thee and to that just man; for I have suffered this day many things for him, by a vision.
(t) ¶ When he was set down to give judgment, his wife sent to him, saying: have thou nothing to do with that just man, for I have suffered many things this day in a dream [my sleep] about him.
(g) Also when he was set down upon the judgment seat, his wife sent to him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream by reason of him.)
(k) ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.
- 27:20 (w) Forsooth the princes of priests and elder men counseled the peoples, that they should ask Barabbas, but Jesus they should lose.
(p) Forsooth the princes of priests, and the elder men counseled the people, that they should ask Barabbas, but they should destroy Jesus.
(t) ¶ But the chief priests and the elders [seniors] had persuaded the people, that they should ask Barabbas, and should destroy Jesus.
(g) But the chief Priests and the Elders had persuaded the people that they should ask Barabbas, and should destroy Jesus.
(k) But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.
- 27:21 (w) Forsooth the president answering saith to them, Whom of the two will ye to be let go, *or delivered*, to you? And they said, Barabbas.
(p) But the justice answered, and said to them, Whom of the twain will ye, that be delivered to you? And they said, Barabbas.
(t) Then The deputy answered and said unto them: whither of the twain will ye that I let loose unto you? And they said, Barabbas.
(g) Then the governor answered, and said unto them, Whether of the twain will ye that I let loose unto you? And they said, Barabbas.
(k) The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.
- 27:22 (w) Pilate saith to them, What then shall I do of Jesus, which is said Christ? All they say, Be he crucified.
(p) Pilate saith to them, What then shall I do of Jesus, that is said Christ? All they say, Be he crucified.
(t) Pilate said unto them: what shall I do then with Jesus, which is called Christ? They all said to him: let him be crucified.
(g) Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said to him, Let him be crucified.
(k) Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.
- 27:23 (w) The president said to them, Soothly what of evil hath he done/Soothly what evil hath he done? And they cried more, saying, Be he crucified.
(p) The justice saith to them, What evil hath he done? And they cried more, and said, Be he crucified.
(t) Then said the deputy: what evil hath he done? And they cried the more saying: let him be crucified.
(g) Then said the governor, But what evil hath he done? Then they cried the more, saying, Let him be crucified.
(k) And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

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- 27:24 (w) And Pilate seeing that he profited nothing, but that more a noise was made, he took water, and washed his hands before the people, and said, saying, I am innocent, *or guiltless*, of the blood of this just man; see ye.
(p) And Pilate seeing that he profited nothing, but that more noise was made, he took water, and washed his hands before the people, and said, I am guiltless of the blood of this rightful man; busy you.
(t) ¶ When Pilate saw that he prevailed nothing, but that more business was made, he took water and washed his hands before the people saying: I am innocent of the blood of this just person, and that ye shall see.
(g) When Pilate saw that he availed nothing, but that more tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just man; look you to it.
(k) ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.
- 27:25 (w) And all the people answered, and said, His blood *be* on us, and on our children.
(p) And all the people answered, and said, His blood *be* on us, and on our children.
(t) Then answered all the people, and said: his blood be [fall] on us, and on our children.
(g) Then answered all the people, and said, His blood *be* on us, and on our children.
(k) Then answered all the people, and said, His blood *be* on us, and on our children.
- 27:26 (w) Then he let go to them Barabbas, but he betook to them Jesus scourged, to be crucified.
(p) Then he delivered to them Barabbas, but he took to them Jesus scourged, to be crucified.
(t) Then let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified.
(g) Thus let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified.
(k) ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.
- 27:27 (w) Then knights of the president took Jesus in the moot hall, and gathered to him all the company of knights.
(p) Then knights of the justice took Jesus in the moot hall, and gathered to him all the company of knights.
(t) ¶ Then the soldiers of the deputy took Jesus unto the common hall, and gathered unto him all the company.
(g) ¶ Then the soldiers of the governor took Jesus into the common hall, and gathered about him the whole band.
(k) Then the soldiers of the governor took Jesus into the common hall {or, governor's house}, and gathered unto him the whole band *of soldiers*.
- 27:28 (w) And they unclothed him, and did about him a red mantle;
(p) And they unclothed him, and did about him a red mantle;
(t) And they stripped him, and put on him a purple robe,
(g) And they stripped him, and put about him a scarlet robe.
(k) And they stripped him, and put on him a scarlet robe.
- 27:29 (w) and they folded a crown of thorns, and put on his head, and a reed in his right hand; and the knee bowed before him, they scorned him, saying, Hail, king of Jews.
(p) and they folded a crown of thorns, and put on his head, and a reed in his right hand; and they kneeled before him, and scorned him, and said, Hail, king of Jews.
(t) and plaited a crown of thorns and put upon his head, and a reed in his right hand. And bowed their knees before him, and mocked him, saying: hail king of the Jews,
(g) And platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God save thee King of the Jews;
(k) ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

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- 27:30 (w) And they spat on him, and took a reed, and smote his head.
(p) And they spat on him, and took a reed, and smote his head.
(t) and spitted upon him, and took the reed and smote him on the head.
(g) And spitted upon him, and took a reed, and smote him on the head.
(k) And they spit upon him, and took the reed, and smote him on the head.
- 27:31 (w) And after that they had scorned him, they unclothed him of the mantle, and they clothed him with his clothes, and led him for to be crucified.
(p) And after that they had scorned him, they unclothed him of the mantle, and they clothed him with his clothes, and led him to crucify him.
(t) ¶ And when they had mocked him, they took the robe off him again, and put his own raiment on him, and led him away to crucify him.
(g) Thus when they had mocked him, they took the robe from him, and put his own raiment on him, and led him away to crucify him.
(k) And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.
- 27:32 (w) And as they went out, they found a man of Cyrene coming from the town, Simon by name; they constrained him to take his cross.
(p) And as they went out, they found a man of Cyrene coming from the town, Simon by name; they constrained him to take his cross.
(t) And as they came out, they found a man of Cyrene, named Simon: him they compelled to bear his cross.
(g) And as they came out, they found a man of Cyrene, named Simon; him they compelled to bear his cross.
(k) And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.
- 27:33 (w) And they came to a place that is called Golgotha, that is, the place of Calvary.
(p) And they came into a place that is called Golgotha, that is, the place of Calvary.
(t) And when they came unto the place, which is called Golgotha (that is to say a place of dead men's skulls)
(g) And when they came unto the place called Golgotha, (that is to say, the place of *dead mens'* skulls.)
(k) And when they were come unto a place called Golgotha, that is to say, a place of a skull,
- 27:34 (w) And they gave him to drink wine mingled with gall; and when he had tasted, he would not drink.
(p) And they gave him to drink wine mingled with gall; and when he had tasted, he would not drink.
(t) [and] they gave him vinegar to drink mingled [mixed] with gall. And when he had tasted thereof, he would not drink.
(g) They gave him vinegar to drink, mingled with gall; and when he had tasted thereof, he would not drink.
(k) ¶ They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.
- 27:35 (w) Soothly after that they had crucified him, they parted his clothes, sending lot, that it should be fulfilled, that is said by the prophet, saying, They parted to them my clothes, and upon my cloth they sent lot.
(p) And after that they had crucified him, they parted his clothes, and cast lots, to fulfill that is said by the prophet, saying, They parted to them my clothes, and on my cloak they cast lots.
(t) ¶ When they had crucified him, they parted his garments, and did cast lots. To fulfill that was spoken by the prophet: They divided [have parted] my garments among them: and upon my vesture did [have] cast lots.
(g) ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, They divided my garments among them, and upon my vesture did cast lots.

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(k) And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

27:36 (w) And they sitting kept him;

(p) And they sat, and kept him;

(t) And they sat and watched him there.

(g) And they sat and watched him there.

(k) And sitting down they watched him there;

27:37 (w) and set above his head his cause written, This is Jesus, the king of Jews.

(p) and set above his head his cause written, This is Jesus of Nazareth, king of Jews.

(t) And they set up over his head the cause of his death written: This is Jesus the king of the Jews.

(g) ¶ They set up also over his head his cause written, THIS IS JESUS THE KING OF THE JEWS.

(k) And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

27:38 (w) Then two thieves were crucified with him, one on the right half, and another on the left half.

(p) Then two thieves were crucified with him, one on the right half, and one on the left half.

(t) And there were two thieves crucified with him, one on the right hand, and another on the left [hand].

(g) ¶ And there were two thieves crucified with him, one on the right hand, and another on the left.

(k) Then were there two thieves crucified with him, one on the right hand, and another on the left.

27:39 (w) And men that passed forth blasphemed him, moving their heads,

(p) And men that passed forth blasphemed him, moving their heads,

(t) ¶ They that passed by, reviled him wagging their heads

(g) And they that passed by, reviled him, wagging their heads,

(k) ¶ And they that passed by reviled him, wagging their heads,

27:40 (w) and saying, Fie *to thee*, that destroyest the temple of God, and in the third day again buildest it; save thou thyself; if thou art the Son of God, come down of the cross.

(p) and saying, Vath *to thee*, that destroyest the temple of God, and in the third day buildest it again; save thou thyself; if thou art the Son of God, come down of the cross.

(t) and saying: Thou that destroyest the temple of God, and buildest it in three days save thyself. If thou be the son of God, come down from the cross.

(g) And saying, Thou that destroyest the Temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

(k) And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

27:41 (w) Also and the princes of priests scorning, with scribes and elder men, said,

(p) Also and princes of priests scorning, with scribes and elder men, said,

(t) Likewise also the high priests [prelates] mocking him with the scribes and elders [seniors] said:

(g) Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharisees, said,

(k) Likewise also the chief priests mocking him, with the scribes and elders, said,

27:42 (w) He made other men safe, he may not make himself safe; if he is the king of Israel, come he now down from the cross, and we believe to him;

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- (p) He made other men safe, he may not make himself safe; if he is king of Israel, come he now down from the cross, and we believe to him;
- (t) He saved other, himself he can not save. If he be the king of Israel: let him now come down from the cross, and we will believe him.
- (g) He saved others, *but* he cannot save himself. If he be the King of Israel, let him now come down from the cross, and we will believe in him.
- (k) He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.
- 27:43 (w) he trusted in God; deliver he him now, if he will; for he said, I am the Son of God.
- (p) he trusted in God; deliver he him now, if he will; for he said, That I am God's Son.
- (t) He trusted in God, let him [God] deliver him now if he will have him, for he said, I am the son of God.
- (g) He trusted in God, let him deliver him now, if he will have him, for he said, I am the Son of God.
- (k) He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
- 27:44 (w) Forsooth also the thieves, that were crucified with him, put to him with reproof the same thing.
- (p) And the thieves, that were crucified with him, upbraided him of the same thing.
- (t) That same also the thieves, which were crucified with him cast in his teeth.
- (g) The selfsame thing also the thieves which were crucified with him, cast in his teeth.
- (k) The thieves also, which were crucified with him, cast the same in his teeth.
- 27:45 (w) Soothly from the sixth hour darkneses were made on all the land, unto the ninth hour.
- (p) But from the sixth hour darkneses were made on all the earth, till the ninth hour.
- (t) ¶ From the sixth hour was there darkness over all the land unto the ninth hour.
- (g) Now from the sixth hour was there darkness over all the land, unto the ninth hour.
- (k) Now from the sixth hour there was darkness over all the land unto the ninth hour.
- 27:46 (w) And about the ninth hour Jesus cried with a great voice, saying, Eli, Eli, lama sabachthani, that is, My God, my God, why hast thou forsaken me?
- (p) And about the ninth hour Jesus cried with a great voice, and said, Eli, Eli, lama sabachthani, that is, My God, my God, why hast thou forsaken me?
- (t) And about the ninth hour Jesus cried with a loud voice, saying: Eli Eli lama sabathani. That is to say, my God, my God, why hast thou forsaken me?
- (g) And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is, My God, my God, why hast thou forsaken me?
- (k) And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me?
- 27:47 (w) Soothly some standing there, and hearing, said, This calleth Elias.
- (p) And some men that stood there, and hearing, said, This calleth Elias.
- (t) Some of them that stood there, when they heard that said: This man calleth for Elias.
- (g) And some of them that stood there, when they heard it, said, This man calleth Elijah.
- (k) Some of them that stood there, when they heard that, said, This man calleth for Elias.
- 27:48 (w) And anon one of them running, took and filled a sponge with vinegar, and put it on a reed, and gave to him to drink.
- (p) And at once one of them running, took and filled a sponge with vinegar, and put on a reed, and gave to him to drink.

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- (t) And straightway one of them ran and took a sponge and filled it full of vinegar, and put it on a reed, and gave him to drink.
- (g) And straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink.
- (k) And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.
- 27:49 (w) But others said, Suffer thou; see we whether Elias come to deliver him.
(p) But others said, Suffer thou; see we whether Elias come to deliver him.
(t) Other said let be, let us see whether Elias will come and deliver him.
(g) Others said, Let be, let us see if Elijah will come and save him.
(k) The rest said, Let be, let us see whether Elias will come to save him.
- 27:50 (w) Forsooth Jesus again crying with a great voice, sent out the spirit.
(p) Forsooth Jesus again cried with a great voice, and gave up the ghost.
(t) Jesus cried again with a loud voice and yielded up the ghost.
(g) Then Jesus cried again with a loud voice, and yielded up the ghost.
(k) ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.
- 27:51 (w) And lo! the veil of the temple was rent in two parts, from the highest to the lowest. And the earth was moved, and stones were cleft;
(p) And lo! the veil of the temple was rent in two parts, from the highest to the lowest. And the earth shook, and the stones were cloven;
(t) ¶ And behold the veil of the temple did rent in twain [was rent in two parts] from the top to the bottom, and the earth did quake, and the stones did rent,
(g) And behold, the veil of the Temple was rent in twain, from the top to the bottom, and the earth did quake, and the stones were cloven.
(k) And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;
- 27:52 (w) and burials were opened, and many bodies of saints that had slept, rose up.
(p) and burials were opened, and many bodies of saints that had slept, rose up.
(t) and graves did open, and the bodies of many saints which slept, arose:
(g) And the graves did open themselves, and many bodies of the Saints, which slept, arose,
(k) And the graves were opened; and many bodies of the saints which slept arose,
- 27:53 (w) And they going out of the burials, after his resurrection came into the holy city, and appeared to many.
(p) And they went out of their burials, and after his resurrection they came into the holy city, and appeared to many.
(t) and came out of the [their] graves after his resurrection, and came into the holy city, and appeared unto many.
(g) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
(k) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
- 27:54 (w) And the centurion and they that were with him keeping Jesus, when they saw the earth-shaking, and those things that were done, they dreaded greatly, saying, Verily this was God's Son.
(p) And the centurion and they that were with him keeping Jesus, when they saw the earth-shaking, and those things that were done, they dreaded greatly, and said, Verily this was God's Son.

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- (t) ¶ When the Centurion [petty captain], and they that were with him watching Jesus, saw the earthquake and those things which happened, they feared greatly saying, of a surety this was the son of God.
- (g) When the Centurion, and they that were with him, watching Jesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Son of God.
- (k) Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.
- 27:55 (w) Forsooth many women were there afar, that followed Jesus from Galilee, ministering to him.
(p) And there were there many women afar, that followed Jesus from Galilee, and ministered to him.
(t) ¶ And many women were there, beholding him afar off, which followed Jesus from Galilee, ministering unto him:
(g) ¶ And many women were there, beholding him afar off, which had followed Jesus from Galilee, ministering unto him.
(k) And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:
- 27:56 (w) Among which was Mary Magdalene, and Mary, the mother of James, and of Joseph, and the mother of Zebedee's sons.
(p) Among which was Mary Magdalene, and Mary, the mother of James, and of Joseph, and the mother of Zebedee's sons.
(t) among [the] which was Mary Magdalene, and Mary the mother of James and [the mother of] Joses, and the mother of Zebedee's children.
(g) Among whom was Mary Magdalene, and Mary the mother of James, and Joses, and the mother of Zebedee's sons.
(k) Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.
- 27:57 (w) But when the evening was come, there came a rich man from Arimathaea, Joseph by name, the which and he was disciple of Jesus.
(p) But when the evening was come, there came a rich man of Arimathaea, Joseph by name, and he was a disciple of Jesus.
(t) ¶ When the even was come, there came a rich man of Arimathaea named Joseph, which same also was Jesus' disciple.
(g) ¶ And when the even was come, there came a rich man of Arimathea, named Joseph, who had also himself been Jesus' disciple.
(k) When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:
- 27:58 (w) He went to Pilate, and asked the body of Jesus. Then Pilate commanded the body to be yielded.
(p) He went to Pilate, and asked the body of Jesus. Then Pilate commanded the body to be given.
(t) He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered.
(g) He went to Pilate, and asked the body of Jesus. Then Pilate commanded the body to be delivered.
(k) He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
- 27:59 (w) And the body taken, Joseph wrapped it in a clean sendal, or *linen cloth*,
(p) And when the body was taken, Joseph wrapped it in a clean sendal,
(t) And Joseph took the body, and wrapped it in a clean linen cloth,
(g) So Joseph took the body, and wrapped it in a clean linen cloth,
(k) And when Joseph had taken the body, he wrapped it in a clean linen cloth,
- 27:60 (w) and laid it in his new burial, that he had hewn in a stone; and he wallowed a great stone to the door of the burial, and went away.

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- (p) and laid it in his new burial, that he had hewn in a stone; and he wallowed a great stone to the door of the burial, and went away.
- (t) and put it in his new tomb, which he had hewn out even in the rock, and rolled a great stone to the door of the sepulcher and departed.
- (g) And put it in his new tomb, which he had hewn out in a rock, and rolled a great stone to the door of the sepulcher, and departed.
- (k) And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.
- 27:61 (w) Forsooth Mary Magdalene and another Mary were there, sitting against the sepulchre.
- (p) But Mary Magdalene and another Mary were there, sitting against the sepulchre.
- (t) And there was Mary Magdalene and the other Mary sitting over against the sepulcher.
- (g) And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher.
- (k) And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.
- 27:62 (w) And on the tother day, that is after pask evening, the princes of priests and the Pharisees came together to Pilate,
- (p) And on the tother day, that is after pask even, the princes of priests and Pharisees came together to Pilate,
- (t) ¶ The next day that followeth good friday, the high priests and Pharisees got themselves to Pilate,
- (g) ¶ Now the next day that followed the Preparation *of the Sabbath*, the high Priests and Pharisees assembled to Pilate,
- (k) ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,
- 27:63 (w) saying, Sire, we have mind, for that deceiver said yet living, After three days I shall rise again.
- (p) and said, Sir, we have mind, that that beguiler said yet living, After three days I shall rise again to life.
- (t) and said: Sir, we remember, that this deceiver said while he was yet alive. After three days I will arise again,
- (g) And said, Sir, we remember that that deceiver said, while he was yet alive, Within three days I will rise.
- (k) Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.
- 27:64 (w) Therefore command thou the sepulchre to be kept till unto the third day; lest peradventure his disciples come, and steal him, and say to the people, He is risen from dead; and the last error shall be worse than the former.
- (p) Therefore command thou, that the sepulchre be kept into the third day; lest his disciples come, and steal him, and say to the people, He hath risen from death; and the last error shall be worse than the former.
- (t) command therefore that the sepulcher be made sure until the third day, lest peradventure his disciples come, and steal him away, and say unto the people, he is risen from death, and [then] the last error [shall] be worse than the first [was].
- (g) Command therefore, that the sepulcher be made sure until the third day, lest his Disciples come by night, and steal him away, and say unto the people, He is risen from the dead, so shall the last error be worse than the first.
- (k) Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.
- 27:65 (w) Pilate said to them, Ye have the keeping; go ye, keep ye as ye can.
- (p) Pilate said to them, Ye have the keeping; go ye, keep ye as ye know how.
- (t) Pilate said unto them: Take watchmen: Go and make it as sure as ye can.
- (g) Then Pilate said unto them, Ye have a watch; go, and make it sure as ye know.
- (k) Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.
- 27:66 (w) Forsooth they going forth, kept, *or warded*, the sepulchre, marking, *or sealing*, the stone, with the keepers.
- (p) And they went forth, and kept the sepulchre, marking the stone, with keepers.

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- (t) And they went and made the sepulcher sure with watchmen, and sealed the stone.
- (g) And they went, and made the sepulcher sure with the watch, and sealed the stone.
- (k) So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER 28

- 28:1 (w) Forsooth in the evening of the sabbath, *or holiday*, that beginneth to shine in the first day of the week, Mary Magdalene came, and another Mary, to see the sepulchre.
(p) But in the eventide of the sabbath, that beginneth to shine in the first day of the week, Mary Magdalene came, and another Mary, to see the sepulchre.
(t) ¶ The sabbath day at even which dawneth the morrow after the sabbath, Mary Magdalene and the other Mary came to see the sepulcher.
(g) Now in the end of the Sabbath, when the first *day* of the week began to dawn, Mary Magdalene, and the other Mary came to see the sepulcher,
(k) In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.
- 28:2 (w) And lo! there was made a great earth-shaking; forsooth the angel of the Lord came down from heaven, and he nighing/coming to turned away the stone, and sat thereon.
(p) And lo! there was made a great earth-shaking; for the angel of the Lord came down from heaven, and approached, and turned away the stone, and sat thereon.
(t) ¶ And behold there was a great earthquake. For the angel of the Lord descended from heaven: and came and rolled back the stone from the door, and sat upon it.
(g) And behold, there was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
(k) And, behold, there was {or, had been} a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
- 28:3 (w) Soothly his looking was as lightning, and his clothes white as snow;
(p) And his looking was as lightning, and his clothes as snow;
(t) His countenance was like lightning, and his raiment white as snow.
(g) And his countenance was like lightning, and his raiment white as snow.
(k) His countenance was like lightning, and his raiment white as snow:
- 28:4 (w) and for dread of him the keepers were afeared, and they were made as dead men.
(p) and for dread of him the keepers were afeared, and they were made as dead men.
(t) And For fear of him the keepers were astonied, and became [were] as dead men.
(g) And for fear of him, the keepers were astonied, and became as dead men.
(k) And for fear of him the keepers did shake, and became as dead men.
- 28:5 (w) But the angel answered, and said to the women, Do not ye dread, for I know that ye seek Jesus, that was crucified;
(p) But the angel answered, and said to the women, Do not ye dread, for I know that ye seek Jesus, that was crucified;
(t) ¶ The angel answered, and said to the women: Fear ye not. I know that [well] ye seek Jesus which was crucified:
(g) But the Angel answered, and said to the women, Fear ye not; for I know that ye seek Jesus which was crucified;
(k) And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.
- 28:6 (w) he is not here, for he is risen, as he said; come ye, and see the place, where the Lord was laid.

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- (p) he is not here, for he is risen, as he said; come ye, and see ye the place, where the Lord was laid.
(t) he is not here: he is risen as he said. Come, and see the place where the Lord was put.
(g) He is not here, for he is risen, as he said. Come, see the place where the Lord was laid;
(k) He is not here: for he is risen, as he said. Come, see the place where the Lord lay.
- 28:7 (w) And ye going soon, say to his disciples, that he is risen. And lo! he shall go before you into Galilee; there ye shall see him. Lo! I have before-said to you.
(p) And go ye soon, and say ye to his disciples, that he is risen. And lo! he shall go before you into Galilee; there ye shall see him. Lo! I have before-said to you.
(t) And go quickly and tell his disciples that he is risen from death. And behold, he will go before you into Galilee, there ye shall see him. Lo I have told you.
(g) And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there ye shall see him; lo, I have told you.
(k) And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.
- 28:8 (w) And they went out soon from the sepulchre, with dread and great joy, running to tell to his disciples.
(p) And they went out soon from the burials, with dread and great joy, running to tell to his disciples.
(t) ¶ And they departed quickly from the sepulcher with fear and great joy. And did run to bring his disciples word.
(g) So they departed quickly from the sepulcher, with fear and great joy, and did run to bring his disciples word.
(k) And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.
- 28:9 (w) And lo! Jesus met them, saying, Hail ye. Forsooth they nighed/they came to, and held his feet, and worshipped him.
(p) And lo! Jesus met them, and said, Hail ye. And they approached, and held his feet, and worshipped him.
(t) And as they went to tell his disciples: behold, Jesus met them saying: All hail [God speed you]. And they came and held him by the feet and worshipped him.
(g) And as they went to tell his disciples, behold, Jesus also met them, saying, God save you. And they came, and took him by the feet, and worshipped him.
(k) ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
- 28:10 (w) Then Jesus said to them, Do not ye dread; go ye, tell ye to my brethren, that they go into Galilee; there they shall see me.
(p) Then Jesus said to them, Do not ye dread; go ye, tell ye to my brethren, that they go into Galilee; there they shall see me.
(t) Then said Jesus unto them: be not afraid. Go and tell my brethren, that they go into Galilee, and there shall they see me.
(g) Then said Jesus unto them, Be not afraid. Go, *and* tell my brethren, that they go into Galilee, and there shall they see me.
(k) Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.
- 28:11 (w) And when they had gone, lo! some of the keepers came into the city, and told to the princes of priests all things that were done.
(p) And when they were gone, lo! some of the keepers came into the city, and told to the princes of priests all things that were done.
(t) ¶ When they were gone: behold, some of the keepers came into the city, and showed unto the high priests [prelates], all the things that were [which had] happened.

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- (g) ¶ Now when they were gone, behold, some of the watch came into the city, and shewed unto the high Priests all the things that were done.
- (k) ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.
- 28:12 (w) And when they were gathered together with the elder men, and had taken their counsel, they gave to the knights much money,
- (p) And when they were gathered together with the elder men, and had taken their counsel, they gave to the knights much money,
- (t) And they gathered them together with the elders [seniors], and took counsel, and gave large money unto the soldiers,
- (g) And they gathered them together with the Elders, and took counsel, and gave large money unto the soldiers,
- (k) And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,
- 28:13 (w) saying, Say ye, for his disciples came by night, and have stolen him, us sleeping.
- (p) and said, Say ye, that his disciples came by night, and have stolen him, while ye slept.
- (t) saying: Say that his disciples came by night, and stole him away while ye slept.
- (g) Saying, Say, His disciples came by night, and stole him away while we slept.
- (k) Saying, Say ye, His disciples came by night, and stole him away while we slept.
- 28:14 (w) And if this be heard of the president, *or justice*, we shall counsel him, and make you secure.
- (p) And if this be heard of the justice, we shall counsel him, and make you secure.
- (t) And if this come to the ruler's ears, we will appease him, and save you harmless [make you safe].
- (g) And if the governor hear of this, we will persuade him, and save you harmless.
- (k) And if this come to the governor's ears, we will persuade him, and secure you.
- 28:15 (w) And when the money was taken, they did, as they were taught. And this word is published among the Jews, till into this day.
- (p) And when the money was taken, they did, as they were taught. And this word is published among the Jews, till into this day.
- (t) And they took the money and did as they were taught. And this saying is noised among the Jews unto this day.
- (g) So they took the money, and did as they were taught; and this saying is noised among the Jews unto this day.
- (k) So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.
- 28:16 (w) And the eleven disciples went into Galilee, into an hill, where Jesus had ordained them.
- (p) And the eleven disciples went into Galilee, into an hill, where Jesus had ordained to them.
- (t) ¶ Then the eleven disciples went away [their way] into Galilee, into a mountain where Jesus had appointed them.
- (g) ¶ Then the eleven disciples went into Galilee, into a mountain, where Jesus had appointed them.
- (k) ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- 28:17 (w) And they saw him, and worshipped; but some of them doubted.
- (p) And they saw him, and worshipped; but some of them doubted.
- (t) And when they saw him, they worshipped him. But some of them doubted.
- (g) And when they saw him, they worshipped him; but some doubted.
- (k) And when they saw him, they worshipped him: but some doubted.

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- 28:18 (w) And Jesus coming to, spake to them, saying, All power is given to me, in heaven and in earth.
(p) And Jesus came nigh, and spake to them, and said, All power in heaven and in earth is given to me.
(t) And Jesus came and spake unto them, saying: All power is given unto me in heaven, and in earth.
(g) And Jesus came, and spake unto them, saying, All power is given unto me, in heaven, and in earth.
(k) And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- 28:19 (w) Therefore go ye, and teach all folks, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;
(p) Therefore go ye, and teach all folks, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;
(t) Go therefore and teach all nations, baptizing them in the name of the father, and the son, and the holy ghost:
(g) Go therefore, and teach all nations, baptizing them in the Name of the Father, and the Son, and the holy Ghost,
(k) ¶ Go ye therefore, and teach all nations {or, make disciples, or, Christians of all nations}, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- 28:20 (w) teaching them to keep all things, whatever things I have commanded you; and lo! I am with you all days, till to the ending of the world.
(p) teaching them to keep all things, whatever things I have commanded to you; and lo! I am with you in all days, into the end of the world.
(t) Teaching them to observe all things, whatsoever I commanded you. And lo, I am with you always even until the end of the world.
(g) Teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, until the end of the world, Amen.
(k) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

CHAPTER END

The Holy Gospel of Christ Jesus, According to Mark

Generally accepted to be the earliest of the Gospels, with the possible exception of Matthew, attributed to John Mark, companion to the apostle Peter, around C.E. 50-70, written primarily for the Romans, who were interested in power, loyalty, service and obedience

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) The beginning of the gospel of Jesus Christ, the Son of God.
 (p) The beginning of the gospel of Jesus Christ, the Son of God.
 (t) ¶ The beginning of the Gospel of Jesus Christ the son of God,
 (g) The beginning of the Gospel of Jesus Christ, the Son of God.
 (k) The beginning of the gospel of Jesus Christ, the Son of God;

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- 1:2 (w) As it is written in Esaias, the prophet, Lo! I send mine angel before thy face, that shall make thy way ready before thee.
(p) As it is written in Esaias, the prophet, Lo! I send mine angel before thy face, that shall make thy way ready before thee.
(t) as it is written in the prophets, behold I send my messenger before thy face which shall prepare thy way before thee.
(g) As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
(k) As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- 1:3 (w) The voice of *one* crying in desert, Make ye ready the way of the Lord, make ye his paths rightful.
(p) The voice of a crier in desert, Make ye ready the way of the Lord, make ye his paths right.
(t) The voice of a crier [one that crieth] in the wilderness: prepare ye the way of the Lord, make his paths straight.
(g) The voice of him that crieth in the wilderness, *is*, Prepare the way of the Lord, make his paths straight.
(k) The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- 1:4 (w) John was in desert baptizing, and preaching the baptism of penance, into remission of sins.
(p) John was in desert baptizing, and preaching the baptism of penance, into remission of sins.
(t) ¶ John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.
(g) John did baptize in the wilderness, and preached the baptism of amendment of life, for remission of sins.
(k) John did baptize in the wilderness, and preach the baptism of repentance for {or, unto} the remission of sins.
- 1:5 (w) And all the country of Judaea went out to him, and all men of Jerusalem; and were baptized of him in the flood of Jordan, acknowledging their sins.
(p) And all the country of Judaea went out to him, and all men of Jerusalem; and they were baptized of him in the flume Jordan, acknowledging their sins.
(t) And all the land of Jewry, and they of Jerusalem went out unto him, and were all baptized of him in the river Jordan, confessing [knowledging,] their sins.
(g) And all the country of Judea, and they of Jerusalem went out unto him, and were all baptized of him in the river Jordan, confessing their sins.
(k) And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
- 1:6 (w) And John was clothed with hairs of camel, and a girdle of skin about his loins; and he ate locusts, and wild honey,
(p) And John was clothed with hairs of camels, and a girdle of skin *was* about his loins; and he ate honeysuckles, and wild honey,
(t) ¶ John was clothed with camel's hair, and with a girdle of a [beast's] skin about his loins. And he did eat [ate] locusts and wild honey,
(g) Now John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat locusts and wild honey,
(k) And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;
- 1:7 (w) and preached, and saying, A stronger than I shall come after me, and I am not worthy to kneel down, and unloose the thong of his shoes.
(p) and preached, and said, A stronger than I shall come after me, and I am not worthy to kneel down, and unloose his shoes.

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- (t) and preached saying: a stronger than I cometh after me, whose shoe latchet I am not worthy to stoop down and unloose.
- (g) And preached, saying, A stronger than I cometh after me, whose shoes latchet I am not worthy to stoop down, and unloose.
- (k) And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
- 1:8 (w) I have baptized you in water; but he shall baptize you in the Holy Ghost.
(p) I have baptized you in water; but he shall baptize you in the Holy Ghost.
(t) I have baptized you with water: but he shall baptize you with the holy ghost.
(g) Truth it is, I have baptized you with water, but he will baptize you with the holy Ghost.
(k) I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.
- 1:9 (w) And it was done in those days, Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
(p) And it was done in those days, Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
(t) ¶ And it came to pass in those days, that Jesus came from Nazareth, a city of Galilee: and was baptized of John in Jordan.
(g) ¶ And it came to pass in those days, that Jesus came from Nazareth, *a city* of Galilee, and was baptized of John in Jordan.
(k) And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
- 1:10 (w) And anon he ascending up of the water, saw heavens opened, and the Spirit coming down as a culver, and dwelling on him.
(p) And at once he went up of the water, and saw heavens opened, and the Holy Ghost coming down as a culver, and dwelling on him.
(t) And as soon as he was come [immediately he came] out of the water, John saw heaven open [and saw the heavens open], and the holy ghost descending upon him like a dove.
(g) And as soon as he was come out of the water, *John* saw the heavens cloven in twain, and the holy Ghost descending upon him like a dove.
(k) And straightway coming up out of the water, he saw the heavens opened {or, cloven, or, rent}, and the Spirit like a dove descending upon him:
- 1:11 (w) And a voice was made from heavens, Thou art my loved Son, in thee I am pleased.
(p) And a voice was made from heavens, Thou art my loved Son, in thee I am pleased.
(t) And there came a voice from heaven: Thou art my dear son, in whom I delight.
(g) Then there was a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.
(k) And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.
- 1:12 (w) And anon the Spirit putteth out him into desert.
(p) And at once the Spirit put him forth into desert.
(t) ¶ And immediately the spirit drove him into [a] wilderness:
(g) And immediately the Spirit driveth him into the wilderness.
(k) And immediately the Spirit driveth him into the wilderness.
- 1:13 (w) And he was in desert forty days and forty nights, and was tempted of Satan, and was with beasts, and angels ministered to him.

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- (p) And he was in desert forty days and forty nights, and was tempted of Satan, and he was with beasts, and angels ministered to him.
(t) and he was there in the wilderness forty days, and was tempted of Satan, and was with wild beasts. And the angels ministered unto him.
(g) And he was there in the wilderness forty days, and was tempted of Satan; he was also with the wild beasts, and the Angels ministered unto him.
(k) And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.
- 1:14 (w) But after that John was taken, Jesus came into Galilee, preaching the gospel of the kingdom of God,
(p) But after that John was taken, Jesus came into Galilee, and preached the gospel of the kingdom of God,
(t) ¶ After [that] John was taken, Jesus came into Galilee, preaching the gospel of the kingdom of God,
(g) ¶ Now after that John was committed to prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God,
(k) Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
- 1:15 (w) and saying, That the time is fulfilled, and the kingdom of God shall come nigh; repent ye, and believe ye to the gospel.
(p) and said, That the time is fulfilled, and the kingdom of God shall come nigh; do ye penance, and believe ye to the gospel.
(t) and saying: the time is [full] come, and the kingdom of God is [even] at hand, repent and believe the gospel.
(g) And saying, The time is fulfilled, and the kingdom of God is at hand; repent and believe the Gospel.
(k) And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
- 1:16 (w) And as he passed beside the sea of Galilee, he saw Simon, and Andrew, his brother, casting their nets into the sea; for they were fishers.
(p) And as he passed beside the sea of Galilee, he saw Simon, and Andrew, his brother, casting their nets into the sea; for they were fishers.
(t) ¶ As he walked by the sea of Galilee, he saw Simon and Andrew his brother casting nets into the sea, for they were fishers.
(g) ¶ And as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea (for they were fishers.)
(k) Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.
- 1:17 (w) And Jesus said to them, Come ye after me; and I shall make you to be made fishers of men.
(p) And Jesus said to them, Come ye after me; I shall make you to be made fishers of men.
(t) And Jesus said unto them: follow me, and I will make you [to be] fishers of men.
(g) Then Jesus said unto them, Follow me, and I will make you to be fishers of men.
(k) And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
- 1:18 (w) And anon the nets forsaken, they followed him.
(p) And at once they left the nets, and followed him.
(t) And straight way, they [they straight way] forsook their nets, and followed him.
(g) And straightway they forsook their nets, and followed him.
(k) And straightway they forsook their nets, and followed him.

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- 1:19 (w) And he gone forth thence a little, saw James of Zebedee, and John, his brother, and them in the boat making nets.
(p) And he went forth from thence a little, and saw James of Zebedee, and John, his brother, in a boat making their nets.
(t) ¶ And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, even as they were in the ship mending [dressing] their nets.
(g) And when he had gone a little further thence, he saw James *the son* of Zebedee, and John his brother, as they were in the ship, mending their nets.
(k) And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.
- 1:20 (w) And anon he called them; and they left Zebedee, their father, in the boat with hired servants, and they followed him.
(p) And at once he called them; and they left Zebedee, their father, in the boat with hired servants, and they followed him.
(t) And anon he called them. And they left their father Zebedee in the ship with his hired servants, and went their way after him.
(g) And anon he called them; and they left their father Zebedee in the ship with his hired servants, and went their way after him.
(k) And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.
- 1:21 (w) And they went forth into Capernaum, and anon in the sabbaths, he went into the synagogue, and taught them.
(p) And they entered into Capernaum, and at once in the sabbaths, he went into the synagogue, and taught them.
(t) ¶ And they entered into Capernaum, and straight way on the Sabbath days he entered into the synagogue and taught.
(g) ¶ So they entered into Capernaum; and straightway on the Sabbath day he entered into the Synagogue, and taught.
(k) And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.
- 1:22 (w) And they wondered on his teaching; for he taught them, as he that had power, and not as the scribes.
(p) And they wondered on his teaching; for he taught them, as he that had power, and not as scribes.
(t) And they marveled at his learning. For he taught them as one which had power with him, and not as the scribes [did].
(g) And they were astonished at his doctrine, for he taught them as one that had authority, and not as the Scribes.
(k) And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.
- 1:23 (w) And in the synagogue of them was a man in an unclean spirit, and he cried out,
(p) And in the synagogue of them was a man in an unclean spirit, and he cried out,
(t) ¶ And there was in their [the] Synagogue, a man vexed with an unclean spirit, that cried [and he cried]
(g) ¶ And there was in their Synagogue a man in whom was an unclean spirit, and he cried out,
(k) And there was in their synagogue a man with an unclean spirit; and he cried out,
- 1:24 (w) saying, What to us and to thee, thou Jesus of Nazareth? hast thou come to destroy us? I know that thou art the holy of God.
(p) and said, What to us and to thee, thou Jesus of Nazareth? hast thou come to destroy us? I know that thou art the holy of God.
(t) saying: let be [let me alone]: what have we to do with thee thou Jesus of Nazareth? Art thou come to destroy us? I know thee what thou art, even that holy of God [thou art that holy man promised of God].
(g) Saying, Ah, what have we to do with thee, O Jesus of Nazareth? Art thou come to destroy us? I know thee what thou art, *even* that holy one of God.
(k) Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

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- 1:25 (w) And Jesus threatened him, saying, Wax thou dumb, and go out of the man.
(p) And Jesus threatened him, and said, Wax dumb, and go out of the man.
(t) And Jesus rebuked him, saying: hold thy peace and come out of him [the man].
(g) And Jesus rebuked him, saying, Hold thy peace, and come out of him.
(k) And Jesus rebuked him, saying, Hold thy peace, and come out of him.
- 1:26 (w) And the unclean spirit wrenching him, and crying with a great voice, went out from him.
(p) And the unclean spirit wrenching him, and crying with a great voice, went out from him.
(t) And the unclean spirit tare him, and cried with [cried out with] a loud voice, and came out of him.
(g) And the unclean spirit tare him, and cried with a loud voice, and came out of him.
(k) And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.
- 1:27 (w) And all men wondered, so that they asked among themselves, saying, What thing is this? what new doctrine is this? for in power he commandeth to unclean spirits, and they obey to him.
(p) And all men wondered, so that they sought within themselves, and said, What thing is this? what new doctrine is this? for in power he commandeth to unclean spirits, and they obey to him.
(t) And they were all amazed, insomuch that they demanded one of another among themselves, saying: what thing is this? what new doctrine is this? for he commandeth the foul spirits with power, and they obey him.
(g) And they were all amazed, so that they demanded one of another, saying, What thing is this? What new doctrine is this? For he commandeth even the foul spirits with authority, and they obey him.
(k) And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.
- 1:28 (w) And the tale, *or tiding*, of him went forth anon into all the country of Galilee.
(p) And the fame of him went forth at once into all the country of Galilee.
(t) And immediately his fame [Anon his name] spread abroad throughout all the region bordering on Galilee.
(g) And immediately his fame spread abroad throughout all the region bordering on Galilee.
(k) And immediately his fame spread abroad throughout all the region round about Galilee.
- 1:29 (w) And anon they going out of the synagogue came into the house of Simon and Andrew, with James and John.
(p) And at once they went out of the synagogue, and came into the house of Simon and of Andrew, with James and John.
(t) ¶ And forthwith [immediately] as soon as they were come out of the Synagogue, they entered into the house of Simon and Andrew with James and John.
(g) ¶ And as soon as they were come out of the Synagogue, they entered into the house of Simon and Andrew, with James and John.
(k) And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
- 1:30 (w) And the mother of Simon's wife lay sick in fevers; and anon they say to him of her.
(p) And the mother of Simon's wife lay sick in the fevers; and anon they say to him of her.
(t) Simon's mother-in-law lay sick of a fever, and anon they told him of her.
(g) And Simon's wife's mother in law lay sick of a fever, and anon they told him of her.
(k) But Simon's wife's mother lay sick of a fever, and anon they tell him of her.
- 1:31 (w) And he coming to, reared her up, the hand of her taken, and anon the fever left her, and she ministered to them.

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- (p) And he came nigh, and areared her, and when he had taken her hand, at once the fever left her, and she served them.
(t) And he came and took her by the hand and lifted her up, and the fever forsook her by and by: And she ministered unto them.
(g) And he came and took her by the hand, and lifted her up, and the fever forsook her by and by, and she ministered unto them.
(k) And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.
- 1:32 (w) Forsooth the evening made, when the sun went down, they brought to him all having evil, and having devils.
(p) But when the eventide was come, and the sun was gone down, they brought to him all that were of mal-ease, and them that had fiends.
(t) ¶ And at even when the sun was down, they brought unto him all that were diseased, and them that were possessed with devils,
(g) And when even was come, and the sun was down, they brought to him all that were diseased, and them that were possessed with devils.
(k) And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.
- 1:33 (w) And all the city was gathered at the gate.
(p) And all the city was gathered at the gate.
(t) and all the city gathered together at the door,
(g) And the whole city was gathered together at the door.
(k) And all the city was gathered together at the door.
- 1:34 (w) And he healed many that were travailed with diverse sores, and he cast out many devils, and he suffered them not to speak, for they knew him.
(p) And he healed many, that had diverse sicknesses, and he cast out many fiends, and he suffered them not to speak, for they knew him.
(t) and he healed many that were sick of diverse diseases. And he cast out many: devils and suffered not the devils to speak, because they knew him.
(g) And he healed many that were sick of divers diseases, and he cast out many devils, and suffered not the devils to say that they knew him.
(k) And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him{ or, to say that they knew him}.
- 1:35 (w) And in the morrow full early he rising, and went into a desert place, and prayed there.
(p) And he rose full early, and went out, and went into a desert place, and prayed there.
(t) ¶ And in the morning very early, Jesus arose and went out into a solitary place, and there prayed.
(g) And in the morning very early before day, *Jesus* arose and went out into a solitary place, and there prayed.
(k) And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.
- 1:36 (w) And Simon followed him, and they that were with him.
(p) And Simon followed him, and they that were with him.
(t) And Simon and they that were with him followed after him.
(g) And Simon, and they that were with him, followed after him.
(k) And Simon and they that were with him followed after him.

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- 1:37 (w) And when they had found him, they said to him, That all men seek thee.
(p) And when they had found him, they said to him, That all men seek thee.
(t) And when they had found him, they said unto him: all men seek for thee.
(g) And when they had found him, they said unto him, All men seek for thee.
(k) And when they had found him, they said unto him, All men seek for thee.
- 1:38 (w) And he said to them, Go we into the next towns and cities, that I preach also there, for thereto I came.
(p) And he said to them, Go we into the next towns and cities, that I preach also there, for thereto I came.
(t) And he said unto them: let us go into the next towns, that I may preach there also: for truly I came out for that purpose.
(g) Then he said unto them, Let us go into the next towns, that I may preach there also; for I came out for that purpose.
(k) And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.
- 1:39 (w) And he preached in the synagogues of them, and in all Galilee, and casted out fiends.
(p) And he preached in the synagogues of them, and in all Galilee, and casted out fiends.
(t) And he preached in their synagogues, throughout all Galilee, and cast the devils out.
(g) And he preached in their Synagogues, throughout all Galilee, and cast the devils out.
(k) And he preached in their synagogues throughout all Galilee, and cast out devils.
- 1:40 (w) And a leprous man came to him, beseeching him, and kneeling, and said, If thou wilt, thou mayest cleanse me.
(p) And a leprous man came to him, and besought, kneeling, and said, If thou wilt, thou mayest cleanse me.
(t) ¶ And there came a leper to him beseeching him, and kneeled down unto him, and said unto him: if thou wilt, thou canst [art able to] make me clean.
(g) ¶ And there came a leper to him, beseeching him, and kneeled down unto him, and said to him, If thou wilt, thou canst make me clean.
(k) And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.
- 1:41 (w) Forsooth Jesus, having mercy on him, stretched out his hand, and, touching him, saith to him, I will, be thou made clean.
(p) And Jesus had mercy on him, and stretched out his hand, and touched him, and said to him, I will, be thou made clean.
(t) And Jesus had compassion on him, and put forth his hand, touched him, and said unto him: I will, be thou clean.
(g) And Jesus had compassion, and put forth his hand, and touched him, and said to him, I will; be thou clean.
(k) And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.
- 1:42 (w) And when he had said this, anon the leprosy parted away from him, and he was cleansed.
(p) And when he had said this, at once the leprosy parted away from him, and he was cleansed.
(t) And as soon as he had spoken, immediately the leprosy departed from him, and [he] was cleansed.
(g) And as soon as he had spoken, immediately the leprosy departed from him, and he was made clean.
(k) And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
- 1:43 (w) And he threatened him, and anon cast him out,
(p) And Jesus threatened him, and at once put him out,
(t) and he charged him and sent him away forthwith

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(g) And after he had given him a straight commandment, he sent him away forthwith,
(k) And he straitly charged him, and forthwith sent him away;

- 1:44 (w) and saith to him, See thou, say to no man; but go, show thee to the prince of priests, and offer for thy cleansing those things that Moses bade, into witnessing to them.
(p) and said to him, See thou, say to no man; but go, show thee to the prince of priests, and offer for thy cleansing into witnessing to them, those things that Moses bade.
(t) and said unto him: See thou say nothing to any man [See that thou tell no man], but get thee hence and show thyself to the priest, and offer for thy cleansing, those things which Moses commanded, for a testimonial unto them.
(g) And said unto him, See thou say nothing to any man, but get thee hence, and shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimonial unto them.
(k) And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
- 1:45 (w) And he went out, and began to preach, and to publish the word, so that now he might not openly enter into the city, but be withoutforth in desert places; and they came to him on all sides.
(p) And he went out, and began to preach, and to publish the word, so that now he might not go openly into the city, but be withoutforth in desert places; and they came to him on all sides.
(t) But he (as soon as he was departed) began to tell many things and to publish the deed, insomuch that Jesus could no more openly enter into the city, but was without in desert places, and they came to him from every quarter.
(g) But when he was departed, he began to tell many things, and to publish the matter, so that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.
(k) But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAPTER 2

- 2:1 (w) And again he entered into Capernaum, after eight days. And it was heard, that he was in an house,
(p) And again he entered into Capernaum, after eight days. And it was heard, that he was in an house,
(t) ¶ After a few days he entered into Capernaum again, and it was noised that he was in a house:
(g) After *a few* days, he entered into Capernaum again, and it was noised that he was in the house.
(k) And again he entered into Capernaum after some days; and it was noised that he was in the house.
- 2:2 (w) and many came together, so that it took them not, neither at the gate. And he spake to them the word.
(p) and many came together, so that they might not be in the house, nor at the gate. And he spake to them the word.
(t) And anon many gathered together, insomuch that now there was no room to receive them: no, not so much as about the door [not in places about the door]. And he preached the word unto them.
(g) And anon many gathered together, in so much, that the places about the door could not receive any more; and he preached the word unto them.
(k) And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.
- 2:3 (w) And there came to him men bringing a sick man in palsy, which was borne of four.
(p) And there came to him men that brought a man sick in the palsy, which was borne of four.
(t) And there came unto him that brought one sick of the palsy, borne of four men:
(g) And there came unto him, that brought one sick of the palsy, borne of four men.
(k) And they come unto him, bringing one sick of the palsy, which was borne of four.

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- 2:4 (w) And when they might not offer him to him for the company of people, they uncovered the roof where he was, and they opened it, and they let down the bed in which the sick man in palsy lay.
(p) And when they might not bring him to Jesus for the people, they uncovered the roof where he was, and opened it, and they let down the bed in which the sick man in palsy lay.
(t) and because they could not come nigh unto him for press: They uncovered [opened] the roof of the house where he was. And when they had broken it open, they let down the bed wherein the sick of the palsy lay.
(g) And because they could not come near unto him for the multitude, they uncovered the roof of the house where he was; and when they had broken it open, they let down the bed, wherein the sick of the palsy lay.
(k) And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.
- 2:5 (w) Soothly when Jesus saw the faith of them, he saith to the sick man in palsy, Son, thy sins be forgiven to thee.
(p) And when Jesus had seen the faith of them, he said to the sick man in palsy, Son, thy sins be forgiven to thee.
(t) When Jesus saw their faith, he said to the sick of the palsy, son thy sins are forgiven thee.
(g) Now when Jesus saw their faith, he said to the sick of the palsy, Son, thy sins are forgiven thee.
(k) When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.
- 2:6 (w) But there were some of the scribes sitting, and thinking in their hearts,
(p) But there were some of the scribes sitting, and thinking in their hearts,
(t) ¶ And There were certain of the scribes sitting there, and reasoning in their hearts:
(g) And there were certain of the Scribes sitting there, and reasoning in their hearts,
(k) But there were certain of the scribes sitting there, and reasoning in their hearts,
- 2:7 (w) What speaketh he thus? He blasphemeth; who may forgive sins, but God alone?
(p) What speaketh he thus? He blasphemeth; who may forgive sins, but God alone?
(t) how doth this fellow so blaspheme? Who can forgiven sins, but God only?
(g) Why doeth this man speak such blasphemies? Who can forgive sins, but God only?
(k) Why doth this man thus speak blasphemies? who can forgive sins but God only?
- 2:8 (w) And anon when Jesus had known this by the Holy Ghost, that they thought so within themselves, Jesus said to them, What think ye these things in your hearts?
(p) And when Jesus had known this by the Holy Ghost, that they thought so within themselves, he saith to them, What think ye these things in your hearts?
(t) And immediately when Jesus perceived in his spirit, that they so reasoned in themselves, he said unto them: why think ye such things in your hearts?
(g) And immediately, when Jesus perceived in his spirit, that thus they reasoned with themselves, he said unto them, Why reason ye these things in your hearts?
(k) And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?
- 2:9 (w) What is lighter to say to the sick man in palsy, Sins be forgiven to thee, or to say, Rise, take thy bed, and walk?
(p) What is lighter to say to the sick man in palsy, Sins be forgiven to thee, or to say, Rise, take thy bed, and walk?
(t) Whether is it easier to say to the sick of the palsy, thy sins are forgiven thee: or to say, arise, take up thy bed and walk?
(g) Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee? Or to say, Arise, and take up thy bed, and walk?

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- (k) Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?
- 2:10 (w) But that ye know that man's Son hath power in earth to forgive sins, he saith to the sick man in palsy,
(p) But that ye know that man's Son hath power in earth to forgive sins, he said to the sick man in palsy,
(t) That ye may know that the son of man hath power in earth to forgive sins, he spake unto the sick of the palsy:
(g) But that ye may know, that the Son of man hath authority in earth to forgive sins, he said unto the sick of the palsy,
(k) But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)
- 2:11 (w) I say to thee, rise up, and take thy bed, and go into thine house.
(p) I say to thee, rise up, take thy bed, and go into thine house.
(t) I say unto thee, arise and take up thy bed, and get thee hence into thine own house.
(g) I say unto thee, Arise, and take up thy bed, and get thee hence into thy own house.
(k) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
- 2:12 (w) And anon, he rose up, and, the bed taken up, he went before all men, so that all men wondered, and honoured God, saying, For we saw never so.
(p) And at once he rose up, and when he had taken the bed, he went before all men, so that all men wondered, and honoured God, and said, For we saw never so.
(t) And by and by he arose, took up the [his] bed, and went forth before them all: insomuch that they were all amazed, and glorified God saying: we never saw it on this fashion.
(g) And by and by he arose, and took up his bed, and went forth before them all, in so much that they were all amazed, and glorified God, saying, We never saw such a thing.
(k) And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.
- 2:13 (w) And he went out again to the sea, and all the company of people came to him; and he taught them.
(p) And he went out again to the sea, and all the people came to him; and he taught them.
(t) ¶ And he went [out] again unto the sea, and all the people resorted unto him, and he taught them.
(g) ¶ Then he went forth again toward the sea, and all the people resorted unto him, and he taught them.
(k) And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.
- 2:14 (w) And when he passed, he saw Levi of Alphaeus sitting at the tollbooth, and he said to him, Follow me. And he rose, and followed him.
(p) And when he passed, he saw Levi of Alphaeus sitting at the tollbooth, and he said to him, Follow me. And he rose, and followed him.
(t) And as Jesus passed by, he saw Levi the son of Alphaeus, sit at the receipt of custom and said unto him: follow me. And he arose and followed him.
(g) And as Jesus passed by, he saw Levi *the son* of Alphaeus sit at the receipt of custom, and said unto him, Follow me. And he arose and followed him.
(k) And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom {or, at the place where the custom was received} and said unto him, Follow me. And he arose and followed him.
- 2:15 (w) And it was done, when he sat at the meat in his house, many publicans and sinful men sat together at meat with Jesus and his disciples; for there were many that followed him.
(p) And it was done, when he sat at the meat in his house, many publicans and sinful men sat together at the meat with Jesus and his disciples; for there were many that followed him.

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- (t) And it came to pass, as Jesus sat at meat in his house, many publicans and sinners sat at meat also with Jesus and his disciples. For there were many that followed him.
- (g) ¶ And it came to pass, as Jesus sat at table in his house, many Publicans and sinners sat at table also with Jesus, and his disciples; for there were many that followed him.
- (k) And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.
- 2:16 (w) And scribes and Pharisees seeing, that he ate with publicans and sinful men, said to his disciples, Why your master eateth and drinketh with publicans and sinners?
- (p) And scribes and Pharisees seeing, that he ate with publicans and sinful men, said to his disciples, Why eateth and drinketh your master with publicans and sinners?
- (t) And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples: how is it, that he eateth and drinketh with publicans and sinners?
- (g) And when the Scribes and Pharisees saw him eat with the Publicans and sinners, they said unto his disciples, How is it, that he eateth and drinketh with Publicans and sinners?
- (k) And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?
- 2:17 (w) This thing heard, Jesus saith to them, Whole men have no need to a leech, but they that have evil; for I came not to call just men, but sinners.
- (p) When this was heard, Jesus said to them, Whole men have no need to a physician, but they that be evil-at-ease; for I came not to call just men, but sinners.
- (t) When Jesus [had] heard that, he said unto them. The whole have no need of the physician: but the sick. I came not to call the righteous, but the sinners to repentance [to call the sinners to repentance, and not the just].
- (g) Now when Jesus heard it, he said unto them, The whole have no need of the Physician, but the sick. I came not to call the righteous, but the sinners to repentance.
- (k) When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
- 2:18 (w) And the disciples of John and the Pharisees were fasting; and they came, and say to him, Why the disciples of John and of Pharisees fast, but thy disciples fast not?
- (p) And the disciples of John and the Pharisees were fasting; and they came, and said to him, Why *fast* the disciples of John, and the Pharisees fast, but thy disciples fast not?
- (t) ¶ And the disciples of John and [of] the Pharisees did fast, and therefore [they] came and said unto him: Why do the disciples of John and of the Pharisees fast, and thy disciples fast not.
- (g) And the disciples of John, and the Pharisees did fast, and came and said unto him, Why do the disciples of John, and of the Pharisees fast, and thy disciples fast not?
- (k) And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?
- 2:19 (w) And Jesus said to them, Whether the sons of the weddings may fast, as long as the spouse is with them? As long time as they have the spouse with them, they may not fast.
- (p) And Jesus said to them, Whether the sons of the spousals be able to fast, as long as the spouse is with them? As long time as they have the spouse with them, they be not able to fast.
- (t) And Jesus said unto them: can the children of a wedding fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.
- (g) And Jesus said unto them, Can the children of the marriage chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

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- (k) And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.
- 2:20 (w) But days shall come, when the spouse shall be taken away from them, and then they shall fast in those days.
(p) But days shall come, when the spouse shall be taken away from them, and then they shall fast in those days.
(t) But the days will come when the bridegroom shall be taken from them and then shall they fast in those days.
(g) But the days will come, when the bridegroom shall be taken from them, and then shall they fast in those days.
(k) But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
- 2:21 (w) No man seweth a patch of new cloth to an old cloth, else it taketh away the new patch from the old, and a more breaking is made.
(p) No man seweth a patch of new cloth to an old cloak, else he taketh away the new patch from the old, and a more breaking is made.
(t) ¶ Also no man seweth a piece of new cloth unto an old garment, for then taketh he away the new piece from the old, and so is the rent worse.
(g) Also no man soweth a piece of new cloth in an old garment; for else the new piece that filled it up, taketh away *somewhat* from the old, and the breach is worse.
(k) No man also seweth a piece of new {or, raw, or, unwrought} cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.
- 2:22 (w) And no man putteth new wine into old bottles, else the wine shall burst the bottles, and the wine shall be poured out, and the bottles shall perish. But new wine oweth to be put into new wine vessels.
(p) And no man putteth new wine into old bottles, else the wine shall burst the bottles, and the wine shall be shed out, and the bottles shall perish. But new wine shall be put into new bottles.
(t) ¶ In like wise, no man poureth new wine into old vessels, for if he do the new wine breaketh the vessels, and the wine runneth out, and the vessels are marred. But new wine must be poured into new vessels.
(g) Likewise, no man putteth new wine into old vessels; for else the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost; but new wine must be put into new vessels.
(k) And no man putteth new wine into old bottles {or, sacks of skin}: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.
- 2:23 (w) And it was done again, when the Lord walked in the sabbaths by the corns, and his disciples began to go forth, and to pluck ears of the corn.
(p) And it was done again, when the Lord walked in the sabbaths by the corns, and his disciples began to pass forth, and pluck ears of the corn.
(t) ¶ And it chanced that he went through the corn fields on the sabbath day, and his disciples as they went on their way, began to pluck the ears of corn.
(g) ¶ And it came to pass as he went through the corn on the Sabbath day, that his disciples, as they went on their way, began to pluck the ears of corn.
(k) And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.
- 2:24 (w) And the Pharisees said to him, Lo! what do thy disciples in sabbaths, the thing that is not leaveful(?)
(p) And the Pharisees said to him, Lo! what thy disciples do in the sabbaths, that is not leaveful.
(t) And the Pharisees said unto him: Behold [Take heed] why do they on the sabbath day that which is not lawful [unlawful]?
(g) And the Pharisees said unto him, Behold, why do they on the Sabbath day, that which is not lawful?
(k) And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

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- 2:25 (w) And he said to them, Read ye never what David did, when he had need, and he hungered, and they that were with him?
(p) And he said to them, Read ye never what David did, when he had need, and he hungered, and they that were with him?
(t) And he said to them: have ye never read what David did, when he had need, and was an hungered both he and they that were with him?
(g) And he said to them, Have ye never read what David did when he had need, and was ahungered, *both* he, and they that were with him?
(k) And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?
- 2:26 (w) How he went into the house of God, under Abiathar, prince of priests, and ate loaves of proposition, *either of setting forth*, which it was not leaveful to eat, but to priests alone, and he gave to them that were with him.
(p) How he went into the house of God, under Abiathar, prince of priests, and ate loaves of proposition, which it was not leaveful to eat, but to priests alone, and he gave to them that were with him.
(t) How he [they] went into the house of God in the days of Abiathar the high priest, and did eat [ate] the hallowed loaves, which is not lawful to eat, but for the priests only [but for the priests only to eat]: and gave also to them which were with him?
(g) How he went into the house of God, in the days of Abiathar the high Priest, and did eat the shewbread, which were not lawful to eat, but for the Priests, and gave also to them which were with him?
(k) How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?
- 2:27 (w) And he said to them, The sabbath is made for man, and not man for the sabbath;
(p) And he said to them, The sabbath is made for man, and not man for the sabbath;
(t) And he said to them: the sabbath day was made for man, and not man for the sabbath day.
(g) And he said to them, The Sabbath was made for man, and not man for the Sabbath.
(k) And he said unto them, The sabbath was made for man, and not man for the sabbath:
- 2:28 (w) and so man's Son is Lord also of the sabbath.
(p) and so man's Son is Lord also of the sabbath.
(t) Wherefore the son of man is [is the son of man] Lord even of the sabbath day.
(g) Wherefore the Son of man is Lord, even of the Sabbath.
(k) Therefore the Son of man is Lord also of the sabbath.

CHAPTER 3

- 3:1 (w) And he entered again into the synagogue, and there was a man having a dry hand.
(p) And he entered again into the synagogue, and there was a man having a dry hand.
(t) ¶ And he entered again into the synagogue, and there was a man there which had a withered hand:
(g) And he entered again into the Synagogue, and there was a man which had a withered hand.
(k) And he entered again into the synagogue; and there was a man there which had a withered hand.
- 3:2 (w) And they espied him, if he healed in the sabbaths, that they should accuse him.
(p) And they espied him, if he healed in the sabbaths, to accuse him.
(t) and they watched him to see, whether [if] he would heal him on the sabbath day, that they might accuse him.

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- (g) And they watched him, whether he would heal him on the Sabbath day, that they might accuse him.
(k) And they watched him, whether he would heal him on the sabbath day; that they might accuse him.
- 3:3 (w) And he saith to the man having a dry hand, Rise thou into the midst.
(p) And he said to the man that had a dry hand, Rise into the middle.
(t) And he said unto the man which had the withered hand: arise and stand in the midst.
(g) Then he said unto the man which had the withered hand, Arise; *stand forth* in the midst.
(k) And he saith unto the man which had the withered hand, Stand forth {Gr. Arise, stand forth in the midst}.
- 3:4 (w) And he saith to them, Is it leaveful to do well in the sabbaths, or evil? to make a soul safe, or to lose? And they were still.
(p) And he saith to them, Is it leaveful to do well in the sabbaths, either evil? to make a soul safe, either to destroy? And they were still.
(t) And he said to them: whether is it lawful to do a good deed on the sabbath days [day], or an evil? to save [a man's] life, or [to] kill? But they held their peace.
(g) And he said to them, Is it lawful to do a good deed on the Sabbath day, or to do evil? To save the life, or to kill? But they held their peace.
(k) And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.
- 3:5 (w) And he beheld them about with wrath, having sorrow upon the blindness of their heart, and saith to the man, Hold forth thine hand. And he held forth, and his hand was restored to him.
(p) And he beheld them about with wrath, and had sorrow on the blindness of their heart, and saith to the man, Hold forth thine hand. And he held forth, and his hand was restored to him.
(t) And he looked round about on them angrily mourning on the blindness of their hearts. And said to the man: stretch forth thine hand. And he stretched it out [forth]. And his [the] hand was restored, even as whole as the other.
(g) Then he looked round about on them angrily, mourning also for the hardness of their hearts, and said to the man, Stretch forth thy hand. And he stretched it out, and his hand was restored, as whole as the other.
(k) And when he had looked round about on them with anger, being grieved for the hardness {or, blindness} of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.
- 3:6 (w) Soothly the Pharisees went out anon, and made a counsel with Herodians against him, how they should lose him.
(p) Soothly Pharisees went out at once, and made a counsel with Herodians against him, how they should destroy him.
(t) ¶ And the Pharisees departed, and straightway gathered a counsel with them that belonged to Herod against him, that they might destroy him.
(g) ¶ And the Pharisees departed, and straightway gathered a council with the Herodians against him, that they might destroy him.
(k) And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.
- 3:7 (w) But Jesus with his disciples went to the sea; and much company from Galilee and from Judaea followed him,
(p) But Jesus with his disciples went to the sea; and much people from Galilee and from Judaea followed him,
(t) And Jesus avoided with his disciples to the sea: and a great multitude followed him from Galilee and from Jewry,
(g) But Jesus avoided with his disciples to the sea; and a great multitude followed him from Galilee, and from Judea,
(k) But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

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- 3:8 (w) and from Jerusalem, and from Idumaea, and from beyond Jordan, and they that were about Tyre and Sidon, a great multitude, hearing the things that he did, came to him.
(p) and from Jerusalem, and from Idumaea, and from beyond Jordan, and they that were about Tyre and Sidon, a great multitude, hearing the things that he did, came to him.
(t) and from Jerusalem, and from Idumaea, and from beyond Jordan: and they that dwelled about Tyre and Sidon, a great multitude: which when they had heard what things he did, came unto him.
(g) And from Jerusalem, and from Idumea, and beyond Jordan, and they that dwelled about Tyre and Sidon, when they had heard what great things he did, came unto him in great number.
(k) And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.
- 3:9 (w) And Jesus said to his disciples, that the little boat should serve him, for the company of people, lest they oppressed him;
(p) And Jesus said to his disciples, that the boat should serve to him, for the people, lest they thrust him;
(t) ¶ And he commanded his disciples, that a ship should wait on him, because of the people, lest they should throng him.
(g) And he commanded his disciples, that a little ship should wait for him, because of the multitude, lest they should throng him.
(k) And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.
- 3:10 (w) for he healed many, so that they felled fast to him, to touch him. Forsooth how many ever had sores, *or wounds*,
(p) for he healed many, so that they felled fast to him, to touch him. And how many ever had sicknesses,
(t) For he had healed many, insomuch that they pressed upon him, for to touch him, as many as had plagues.
(g) For he had healed many, in so much that they pressed upon him to touch him, as many as had plagues.
(k) For he had healed many; insomuch that they pressed {or, rushed} upon him for to touch him, as many as had plagues.
- 3:11 (w) and unclean spirits, when they saw him, felled down to him, and cried, saying, Thou art the Son of God.
(p) and unclean spirits, when they saw him, felled down to him, and cried, saying, Thou art the Son of God.
(t) And when the unclean spirits saw him, they fell down before him, and cried saying: thou art the son of God:
(g) And when the unclean spirits saw him, they fell down before him, and cried, saying, Thou art the Son of God.
(k) And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.
- 3:12 (w) And greatly he menaced them, that they should not make him known.
(p) And greatly he menaced them, that they should not make him known.
(t) And he straightly charged them that they should not utter him.
(g) And he sharply rebuked them, to the end they should not utter him.
(k) And he straitly charged them that they should not make him known.
- 3:13 (w) And he ascending to an hill, and called to him whom he would; and they came to him.
(p) And he went into an hill, and called to him whom he would; and they came to him.
(t) ¶ And he went up into a mountain, and called unto him whom he would, and they came unto him.
(g) ¶ Then he went up into a mountain, and called unto him whom he would, and they came unto him.
(k) And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.
- 3:14 (w) And he made, that twelve were with him, and that he should send them for to preach.
(p) And he made, that there were twelve with him, to send them to preach.

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- (t) And he ordained the twelve that they should be with him, and that he might send them to preach.
(g) And he appointed twelve, that they should be with him, and that he might send them to preach,
(k) And he ordained twelve, that they should be with him, and that he might send them forth to preach,
- 3:15 (w) And he gave to them power to heal sicknesses, and to cast out fiends.
(p) And he gave to them power to heal sicknesses, and to cast out fiends.
(t) And that they might have power to heal sicknesses and to cast out devils.
(g) And that they might have power to heal sicknesses, and to cast out devils.
(k) And to have power to heal sicknesses, and to cast out devils:
- 3:16 (w) And to Simon he gave a name, Peter,
(p) And to Simon he gave a name, Peter,
(t) And he gave Simon, to name, Peter.
(g) And the first *was* Simon, and he named Simon, Peter;
(k) And Simon he surnamed Peter;
- 3:17 (w) and James of Zebedee and John, the brother of James, and he gave to them names Boanerges, that is, the sons of thunder.
(p) and *he called* James of Zebedee and John, the brother of James, and he gave to them names Boanerges, that is, the sons of thundering.
(t) And he called James the son of Zebedee, and John James brother, and gave them Bonarges to name, which is to say the sons of thunder.
(g) Then James *the son* of Zebedee, and John James' brother (and surnamed them Boanerges, which is, The sons of thunder.)
(k) And James *the son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:
- 3:18 (w) And Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alphaeus, and Thaddaeus, and Simon Canaanite,
(p) And *he called* Andrew and Philip, and Bartholomew and Matthew, and Thomas and James Alphaeus, and Thaddaeus, and Simon Canaanite,
(t) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon of Canaan,
(g) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alphaeus, and Thaddaeus, and Simon the Canaanite,
(k) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alphaeus, and Thaddaeus, and Simon the Canaanite,
- 3:19 (w) and Judas Iscariot, that betrayed him. And they came to an house,
(p) and Judas Iscariot, that betrayed him. And they came to an house,
(t) and Judas Iscariot, which same also betrayed him.
(g) And Judas Iscariot, who also betrayed him, and they came home.
(k) And Judas Iscariot, which also betrayed him: and they went into an house {or, went home}.
- 3:20 (w) and the company of people came together again, so that they might neither eat bread.
(p) and the people came together again, so that they might not eat bread.

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- (t) ¶ And they came unto house, and the people assembled together again, so greatly that they had not leisure so much as to eat bread.
- (g) And the multitude assembled again, so that they could not so much as eat bread.
- (k) And the multitude cometh together again, so that they could not so much as eat bread.
- 3:21 (w) And when his *kinsmen* had heard, they went out to hold him; for they said, That he is turned into madness.
- (p) And when his *kinsmen* had heard, they went out to hold him; for they said, That he is turned into madness.
- (t) And when they that longed unto him heard of it, they went out to hold him. For they thought he had been beside himself [For they said, he is too fervent].
- (g) And when his kinsfolk's heard of it, they went out to lay hold on him; for they said that he was beside himself.
- (k) And when his friends {or, kinsmen} heard *of it*, they went out to lay hold on him: for they said, He is beside himself.
- 3:22 (w) And the scribes that came down from Jerusalem, said, That he hath Beelzebub, and that in the prince of devils he casteth out fiends.
- (p) And the scribes that came down from Jerusalem, said, That he hath Beelzebub, and that in the prince of devils he casteth out fiends.
- (t) And the scribes which came from Jerusalem, said: he hath Beelzebub, and by the power of the chief devil, casteth out [the] devils.
- (g) ¶ And the Scribes which came down from Jerusalem, said, He hath Beelzebub, and through the prince of the devils he casteth out devils.
- (k) ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.
- 3:23 (w) And he called them together, and he said to them in parables, How may Satan cast out Satan?
- (p) And he called them together, and he said to them in parables, How may Satan cast out Satan?
- (t) And he called them unto him, and said unto them in similitudes [in similitudes said unto them].
- (g) But he called them unto him, and said unto them in parables, How can Satan drive out Satan?
- (k) And he called them unto him, and said unto them in parables, How can Satan cast out Satan?
- 3:24 (w) And if a realm be parted against itself, that realm may not stand.
- (p) And if a realm be parted against itself, that realm may not stand.
- (t) ¶ How can Satan drive out Satan? For [And] if a realm be divided against itself, that realm cannot endure.
- (g) For if a kingdom be divided against itself, that kingdom cannot stand.
- (k) And if a kingdom be divided against itself, that kingdom cannot stand.
- 3:25 (w) And if an house be parted against itself, that house may not stand.
- (p) And if an house be parted against itself, that house may not stand.
- (t) Or [And] if a house be divided against itself, that house cannot continue:
- (g) Or if a house be divided against itself, that house cannot continue.
- (k) And if a house be divided against itself, that house cannot stand.
- 3:26 (w) And if Satan hath risen against himself, he is parted, and he shall not be able to stand, but hath an end.
- (p) And if Satan hath risen against himself, he is parted, and he shall not be able to stand, but hath an end.
- (t) So if Satan make insurrection against himself, and be divided, he cannot continue, but is at [hath] an end.
- (g) So if Satan make insurrection against himself, and be divided, he cannot endure, but is at an end.
- (k) And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

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- 3:27 (w) No man may go into a strong man's house, and take away his vessels, but he bind first the strong man, and then he shall spoil his house.
(p) No man may go into a strong man's house, and take away his vessels, but he bind first the strong man, and then he shall spoil his house.
(t) No man can enter into a strong man's house, and take away his goods, except he first bind that strong man and then spoil his house.
(g) No man can enter into a strong man's house, and take away his goods, except he first bind that strong man, and then spoil his house.
(k) No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.
- 3:28 (w) Truly I say to you, that all sins and blasphemies, by which they have blasphemed, shall be forgiven to the sons of men.
(p) Truly I say to you, that all sins and blasphemies, by which they have blasphemed, shall be forgiven to the sons of men.
(t) ¶ Verily I say unto you [that] all sins shall be forgiven unto men's children: and blasphemy, wherewith they blaspheme:
(g) ¶ Verily I say unto you, all sins shall be forgiven unto the children of men, and blasphemies, wherewith they blaspheme;
(k) Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:
- 3:29 (w) Soothly he that shall blaspheme against the Holy Ghost, hath not remission into without end, but he shall be guilty of everlasting trespass.
(p) But he that blasphemeth against the Holy Ghost, hath not remission into without end, but he shall be guilty of everlasting trespass.
(t) but he that blasphemeth the holy ghost, shall never have forgiveness: but is in danger of eternal damnation.
(g) But he that blasphemeth against the holy Ghost, shall never have forgiveness, but is culpable of eternal damnation.
(k) But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:
- 3:30 (w) For they said, He hath an unclean spirit.
(p) For they said, He hath an unclean spirit.
(t) Because [For] they said, he had an unclean spirit.
(g) Because they said, He had an unclean spirit.
(k) Because they said, He hath an unclean spirit.
- 3:31 (w) And his mother and brethren come, and standing withoutforth, sent to him, calling him.
(p) And his mother and his brethren came, and stood withoutforth, and sent to him, and called him.
(t) ¶ Then [And there] came his mother and his brethren, and stood without, and sent unto him and called him:
(g) ¶ Then came his brethren and mother and stood without, and sent unto him, and called him.
(k) ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.
- 3:32 (w) And the company sat about him; and they said to him, Lo! thy mother and thy brethren withoutforth seek thee.
(p) And the people sat about him; and they said to him, Lo! thy mother and thy brethren withoutforth seek thee.
(t) And the people sat about him, and said unto him: behold thy mother and thy brethren seek for thee without.
(g) And the people sat about him, and they said unto him, Behold, thy mother, and thy brethren seek for thee without.

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- (k) And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.
- 3:33 (w) And he answered to them, and said, Who is my mother and my brethren?
(p) And he answered to them, and said, Who is my mother and my brethren?
(t) And he answered them, saying: who is my mother, and my brethren?
(g) But he answered them, saying, Who is my mother and my brethren?
(k) And he answered them, saying, Who is my mother, or my brethren?
- 3:34 (w) And he beheld them that sat about him, and said, Lo! my mother and my brethren.
(p) And he beheld them that sat about him, and said, Lo! my mother and my brethren.
(t) And he looked round about on his disciples, which sat in compass about him, and said: behold my mother, and my brethren:
(g) And he looked round about on them, which sat in compass about him, and said, Behold my mother and my brethren.
(k) And he looked round about on them which sat about him, and said, Behold my mother and my brethren!
- 3:35 (w) For who that doeth the will of God, he is my brother, and my sister, and mother.
(p) For who that doeth the will of God, he is my brother, and my sister, and mother.
(t) For whosoever doeth the will of God, he is my brother, my sister and mother.
(g) For whosoever doeth the will of God, he is my brother, my sister, and my mother.
(k) For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER 4

- 4:1 (w) And again Jesus began to teach at the sea; and much company of people was gathered to him, so that he went into a boat, and sat in the sea, and all the company of people was about the sea on the land.
(p) And again Jesus began to teach at the sea; and much people was gathered to him, so that he went into a boat, and sat in the sea, and all the people was about the sea on the land.
(t) ¶ And he began again to teach [them] by the seaside. And there gathered together unto him much people, so greatly that he entered into a ship, and sat in the sea, and all the people was by the seaside on the shore:
(g) And he began again to teach by the seaside, and there gathered unto him a great multitude, so that he entered into a ship, and sat in the sea, and all the people was by the seaside on the land.
(k) And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.
- 4:2 (w) And he taught them in parables many things. And he said to them in his teaching,
(p) And he taught them in parables many things. And he said to them in his teaching,
(t) And he taught them many things in similitudes, and said unto them in his doctrine.
(g) And he taught them many things in parables, and said unto them in his doctrine,
(k) And he taught them many things by parables, and said unto them in his doctrine,
- 4:3 (w) Hear ye. Lo! a sower went out to sow.
(p) Hear ye. Lo! a man sowing goeth out to sow.
(t) Hearken to. Behold: There went out a sower to sow [The sower went forth to sow],
(g) Hearken; Behold, there went out a sower to sow.
(k) Hearken; Behold, there went out a sower to sow:

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- 4:4 (w) And the while he soweth, some seed felled beside the way, and birds of heaven, *or of the air*, came, and ate it.
(p) And while he soweth, some seed felled about the way, and birds of heaven came, and ate it.
(t) and it fortun'd as he sowed, that some fell by the wayside, and the fowls of the air came and devoured it up.
(g) And it came to pass as he sowed, that some fell by the wayside, and the fowls of the heaven came, and devoured it up.
(k) And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.
- 4:5 (w) Forsooth another felled down on stony places, where it had not much earth; and anon it sprang up, for it had no deepness of earth.
(p) Other felled down on stony places, where it had not much earth; and at once it sprang up, for it had not deepness of earth.
(t) Some fell on [a] stony ground: where it had not much earth: and by and by sprang up, because it had not depth of earth,
(g) And some fell on stony ground, where it had not much earth, and by and by sprang up, because it had not depth of earth.
(k) And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:
- 4:6 (w) And when the sun rose up, it withered for heat, and it dried up, for it had no root.
(p) And when the sun rose up, it withered for heat, and it dried up, for it had no root.
(t) but [and] as soon as the sun was up it caught heat: and because it had not rooting [it] withered away.
(g) But as soon as the sun was up, it was burned up, and because it had not root, it withered away.
(k) But when the sun was up, it was scorched; and because it had no root, it withered away.
- 4:7 (w) And another felled down among thorns, and the thorns sprang up, and strangled it, and it gave no fruit.
(p) And other felled down into thorns, and thorns sprang up, and strangled it, and it gave no fruit.
(t) ¶ And some fell among the thorns, and the thorns grew up and choked it, so that it gave no fruit.
(g) And some fell among the thorns, and the thorns grew up, and choked it, so that it gave no fruit.
(k) And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
- 4:8 (w) And other felled down into good land, and gave fruit, springing up, and waxing; and one brought thirtyfold, and one sixtyfold, and one an hundredfold.
(p) And other felled down into good land, and gave fruit, springing up, and waxing; and one brought thirtyfold, and one sixtyfold, and one an hundredfold.
(t) And some fell upon good ground: and did yield fruit that sprang and grew: and brought forth: some thirty [forty] fold, some sixty fold, and some an hundred fold.
(g) Some again fell in good ground, and did yield fruit that sprung up, and grew, and it brought forth, some thirtyfold, some sixtyfold, and some a hundredfold.
(k) And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.
- 4:9 (w) And he said, He that hath ears to hear, hear.
(p) And he said, He that hath ears of hearing, hear he.
(t) And he said unto them: He that hath ears to hear, let him hear.
(g) Then he said unto them, He that hath ears to hear, let him hear.
(k) And he said unto them, He that hath ears to hear, let him hear.

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- 4:10 (w) And when he was by himself, the twelve that were with him asked him to expound the parable.
(p) And when he was by himself, the twelve that were with him asked him to expound the parable.
(t) ¶ And When he was alone, they that were, about him with the twelve asked him of the similitude.
(g) And when he was alone, they that were about him with the twelve, asked him of the parable.
(k) And when he was alone, they that were about him with the twelve asked of him the parable.
- 4:11 (w) And he said to them, To you it is given to know the mystery, *or private*, of the kingdom of God. But to them that be withoutforth, all things be made in parables,
(p) And he said to them, To you it is given to know the private of the kingdom of God. But to them that be withoutforth, all things be made in parables,
(t) And he said unto them: To you it is given to know the mystery of the kingdom of God: But unto them that are without, shall all things be done in similitudes:
(g) And he said unto them, To you it is given to know the mystery of the kingdom of God, but unto them that are without, all things be done in parables,
(k) And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:
- 4:12 (w) that they seeing see, and see not, and they hearing hear, and understand not; that sometime they be converted, and sins be forgiven to them.
(p) that they seeing see, and see not, and they hearing hear, and understand not; lest sometime they be converted, and sins be forgiven to them.
(t) that when they see, they shall see, and not discern: and when they hear they shall hear, and not understand: lest at any time they should turn, and their sins should be forgiven them.
(g) That they seeing, may see, and not discern, and they hearing, may hear, and not understand, lest at any time they should turn, and their sins should be forgiven them.
(k) That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.
- 4:13 (w) And he said to them, Know not ye this parable? and how ye shall know all parables?
(p) And he said to them, Know not ye this parable? and how ye shall know all parables?
(t) And he said unto them: Perceive ye not this similitude. How then should ye understand all other similitudes [And how ye shall know all similitudes]?
(g) Again he said unto them, Perceive ye not this parable? How then should ye understand all *other* parables?
(k) And he said unto them, Know ye not this parable? and how then will ye know all parables?
- 4:14 (w) He that soweth, soweth a word.
(p) He that soweth, soweth a word.
(t) ¶ The sower soweth the word.
(g) The sower soweth the word.
(k) ¶ The sower soweth the word.
- 4:15 (w) But these it be that be about the way, where the word is sown; and when they have heard, anon cometh Satan, and taketh away the word that is sown in their hearts.
(p) But these it be that be about the way, where the word is sown; and when they have heard, at once cometh Satan, and taketh away the word that is sown in their hearts.
(t) And they that are by the ways side [These be they which are by the ways side], where the word is sown, are they to whom as soon as they have heard it, Satan cometh immediately, [to whom as soon as they have heard it, cometh the devil] and taketh away the word that was sown in their hearts.

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(g) And these are they that *receive the seed* by the wayside, in whom the word is sown; but when they have heard it, Satan cometh immediately, and taketh away the word that was sown in their hearts.

(k) And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

4:16 (w) And in like manner these it be that be sown on stony places, which when they have heard the word, anon take it with joy;

(p) And in like manner be these that be sown on stony places, which when they have heard the word, at once they take it with joy;

(t) And likewise they that are sown on the stony ground, are they [And these also are they that are sown on the stony ground]: which when they have heard the word, at once [they] receive it with gladness [joy].

(g) And likewise they that receive the seed in stony ground, are they, which when they have heard the word, straightway receive it with gladness.

(k) And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

4:17 (w) and they have not root in themselves, but they be temporal, *that is, lasting a little time*; afterward when tribulation and persecution riseth for the word, anon they be offended.

(p) and they have not root in themselves, but they be lasting a little time; afterward when tribulation riseth, and persecution for the word, at once they be caused to stumble.

(t) yet have no roots [root] in themselves, and so endure but a time: and anon as [for a season: afterward as soon as any] trouble and [or] persecution ariseth for the word's sake, they fall immediately [anon they fall].

(g) Yet have they no root in themselves, and endure but a time; *for* when trouble and persecution ariseth for the word, immediately they be offended.

(k) And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended {or, stumbled, or, caused to fall into sin}.

4:18 (w) And there be others that be sown in thorns; these it be that hear the word,

(p) And there be others that be sown in thorns; these it be that hear the word,

(t) And [these are] they that are sown among the thorns, are such as [which] hear the word [of God],

(g) Also they that receive the seed among the thorns, are such as hear the word,

(k) And these are they which are sown among thorns; such as hear the word,

4:19 (w) and mis-eases of the world, and deceit of riches, and other charge of covetousness entering in, strangle the word, and it is made without fruit.

(p) and dis-ease of the world, and deceit of riches, and other charge of covetousness entereth, and strangleth the word, and it is made without fruit.

(t) and the care of this world and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is made unfruitful.

(g) But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is unfruitful.

(k) And the cares of this world, and the deceitfulness of riches, and the lusts {or, inordinate desires} of other things entering in, choke the word, and it becometh unfruitful.

4:20 (w) And these it be that be sown on good land, which hear the word, and take, and make fruit, one thirtyfold, and one sixtyfold, and one an hundredfold.

(p) And these it be that be sown on good land, which hear the word, and take, and make fruit, one thirtyfold, and one sixtyfold, and one an hundredfold.

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- (t) And those that were sown [And these are they that are sown] in good ground, are they that [which] hear the word and receive it, and bring forth fruit, some thirty fold some sixty fold, some an hundred fold.
- (g) But they that have received seed in good ground, are they that hear the word, and receive it, and bring forth fruit, one *corn* thirty, another sixty, and some a hundred.
- (k) And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.
- 4:21 (w) And he said to them, Whether a lantern come, that it be put under a bushel, or under a bed? whether not, that it be put upon a candlestick?
- (p) And he said to them, Where a lantern cometh, that it be put under a bushel, or under a bed? nay, but that it be put on a candlestick?
- (t) ¶ And he said unto them: is the candle lighted, to be put under a bushel, or under the table, and not rather to be put on a candlestick [under the board: is it not therefore lighted that it should be put on a candlestick]?
- (g) ¶ Also he said unto them, Is the candle light to be put under a bushel, or under the bed, and not to be put on a candlestick?
- (k) ¶ And he said unto them, Is a candle brought to be put under a bushel {the word in the original signifieth a less measure}, or under a bed? and not to be set on a candlestick?
- 4:22 (w) Forsooth there is nothing hid, that shall not be showed; neither any thing is privy, which shall not come into apert.
- (p) There is nothing hid, that shall not be made open; neither any thing is privy, that shall not come into open.
- (t) For there is nothing so privy, that shall not be opened: neither so secret, but that it shall come abroad.
- (g) For there is nothing hid, that shall not be opened, neither is there a secret, but that it shall come to light.
- (k) For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.
- 4:23 (w) If any man have ears of hearing, hear he.
- (p) If any man have ears of hearing, hear he.
- (t) If any man have ears to hear, let him hear.
- (g) If any man have ears to hear, let him hear.
- (k) If any man have ears to hear, let him hear.
- 4:24 (w) And he said to them, See ye what ye hear. In what measure ye mete, it shall be meted to you, and *it shall* be cast to you.
- (p) And he said to them, See ye what ye hear. In what measure ye mete, it shall be meted to you again, and *it shall* be cast to you.
- (t) And he said unto them: take heed what ye hear. With what measure ye mete, with the same shall it be measured unto you again. And unto you that have shall more be given.
- (g) And he said unto them, Take heed what ye hear. With what measure you mete, it shall be measured unto you; and unto you that hear, shall more be given.
- (k) And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.
- 4:25 (w) Forsooth it shall be given to him that hath, and if man hath not, yea this that he hath shall be taken away from him.
- (p) For it shall be given to him that hath, and it shall be taken away from him that hath not, also that that he hath.
- (t) For unto him that hath, shall it be given: And unto him that hath not, shall be taken away, even that he hath.
- (g) For unto him that hath, shall it be given, and from him that hath not, shall be taken away, even that he hath.
- (k) For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

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- 4:26 (w) And he said, So the kingdom of God is, as if a man cast seed into the earth,
(p) And he said, So the kingdom of God is, as if a man cast seed into the earth,
(t) ¶ And he said: so is the kingdom of God, even as if a man should sow seed in the ground,
(g) ¶ Also he said, So is the kingdom of God, as if a man should cast seed in the ground,
(k) And he said, So is the kingdom of God, as if a man should cast seed into the ground;
- 4:27 (w) and it sleep, and rise up in night and day, and bring forth seed, and wax fast, while he knoweth not.
(p) and he sleep, and it rise up night and day, and bring forth seed, and wax fast, while he knoweth not.
(t) and should sleep and rise up night and day: and the seed should spring, and grow up [while] he is not aware.
(g) And should sleep, and rise up night and day, and the seed should spring and grow up, he not knowing how.
(k) And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
- 4:28 (w) For the earth by his own working/by his own will maketh fruit, first the grass, afterward the ear, afterward full fruit in the ear.
(p) For the earth maketh fruit, first the grass, afterward the ear, and after full fruit in the ear.
(t) For the earth bringeth forth fruit of herself, first the blade, then the ears, after that full corn in the ears.
(g) For the earth bringeth forth fruit of herself, first the blade, then the ears, after that full corn in the ears.
(k) For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
- 4:29 (w) And when of itself it hath brought forth fruit, anon he sendeth a sickle, for reaping time is come.
(p) And when of itself it hath brought forth fruit, at once he sendeth a sickle, for reaping time is come.
(t) And as soon as the fruit is brought forth, anon he thrusteth in the sickle because the [that] harvest is come.
(g) And as soon as the fruit sheweth itself, anon he putteth in the sickle, because the harvest is come.
(k) But when the fruit is brought forth {or, ripe}, immediately he putteth in the sickle, because the harvest is come.
- 4:30 (w) And he said, To what thing shall we liken the kingdom of God? or to what parable shall we comparison it?
(p) And he said, To what thing shall we liken the kingdom of God? or to what parable shall we comparison it?
(t) ¶ And he said: where unto shall we liken the kingdom of God? or with what comparison shall we compare it?
(g) ¶ He said moreover, Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it?
(k) ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?
- 4:31 (w) As a corn of mustard seed, which when it is sown in the earth, is less than all seeds that be in the earth;
(p) As a corn of mustard seed, which when it is sown in the earth, is less than all seeds that be in the earth;
(t) It is like a grain of mustard seed, which when it is sown in the earth, is the least of all seeds that be in the earth:
(g) It is like a grain of mustard seed, which when it is sown in the earth, is the least of all seeds that be in the earth;
(k) It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:
- 4:32 (w) and when it is sown, it waxeth into a tree, and is made more than all worts, *or herbs*; and it maketh great branches, so that the birds of heaven may be able to dwell under the shadow thereof.
(p) and when it is sprung up, it waxeth into a tree, and is made greater than all herbs; and it maketh great branches, so that birds of heaven may dwell under the shadow thereof.
(t) But [And] after that it is sown it groweth up, and is greatest of all herbs: and beareth great branches so that the fowls of the air may dwell under the shadow of it.
(g) But after that it is sown, it groweth up, and is greatest of all herbs, and beareth great branches, so that the fowls of the heaven may build under the shadow of it.

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- (k) But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.
- 4:33 (w) And in many such parables he spake to them the word, as they might hear;
(p) And in many such parables he spake to them the word, as they might hear;
(t) ¶ And with many such similitudes he preached the word unto them, after as they might hear it.
(g) And with many such parables he preached the word unto them, as they were able to hear it.
(k) And with many such parables spake he the word unto them, as they were able to hear it.
- 4:34 (w) and he spake not to them without parable. Forsooth he expounded to his disciples all things on sides hand/on sides half, *or by themselves*.
(p) and he spake not to them without parable. But he expounded to his disciples all things by themselves.
(t) And without similitude spake he nothing unto them. But when they were apart, he expounded all things to his disciples.
(g) And without parables spake he nothing unto them; but he expounded all things to his disciples apart.
(k) But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.
- 4:35 (w) And he saith to them in that day, when evening was made, Pass we again-ward.
(p) And he said to them in that day, when evening was come, Pass we over to the other side.
(t) And the same day when even was come he said unto them: let us pass over into the other side.
(g) ¶ Now the same day when even was come, he said unto them, Let us pass over unto the other side.
(k) And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.
- 4:36 (w) And they leaving the company of people, took him, so that he was in the boat; and other boats were with him.
(p) And they let go the people, and took him, so that he was in a boat; and other boats were with him.
(t) And they left the people [And they let the people depart] and took him even as he was in the ship. And There were also with him other ships.
(g) And they left the multitude, and took him as he was in the ship; and there were also with him other little ships.
(k) And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.
- 4:37 (w) And there was made a great tempest of wind, and sent floods into the ship, so that the ship was full-filled.
(p) And a great storm of wind was made, and cast waves into the boat, so that the boat was full.
(t) ¶ And there arose a great storm of wind, and dashed the waves into the ship, so that it was full.
(g) And there arose a great storm of wind, and the waves dashed into the ship, so that it was now full.
(k) And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.
- 4:38 (w) And he was in the hinder part of the ship, sleeping on a pillow. And they raise him, and say to him, Master, pertaineth it not to thee, that we perish?
(p) And he was in the hinder part of the boat, and slept on a pillow. And they raise him, and say to him, Master, pertaineth it not to thee, that we perish?
(t) And he was in the stern asleep on a pillow. And they awoke him, and said to him: Master, carest thou not that we perish?
(g) And he was in the stern asleep on a pillow; and they awoke him, and said to him, Master, carest thou not that we perish?
(k) And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

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- 4:39 (w) And he rose up, and menaced the wind, and said to the sea, Be still, wax dumb. And the wind ceased, and great peaceableness was made.
(p) And he rose up, and menaced the wind, and said to the sea, Be still, wax dumb. And the wind ceased, and great peaceableness was made.
(t) And he rose up and rebuked the wind, and said unto the sea: peace and be still. And the wind allayed, and there followed a great calm:
(g) And he arose up, and rebuked the wind, and said unto the sea, Peace, and be still. So the wind ceased, and it was a great calm.
(k) And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
- 4:40 (w) And he said to them, What be ye dread-full? Not yet have ye faith?
(p) And he said to them, What dread ye? Yet ye have no faith?
(t) and he said unto them: why are ye so fearful? How is it that ye have no faith?
(g) Then he said unto them, Why are ye so fearful? How is it that ye have no faith?
(k) And he said unto them, Why are ye so fearful? how is it that ye have no faith?
- 4:41 (w) And they dreaded with great dread, and said each to other, Who, guessest thou, is this? for the wind and the sea obey to him.
(p) And they dreaded with great dread, and said to each other, Who, guessest thou, is this? for the wind and the sea obey to him.
(t) And they feared exceedingly, and said one to another: what fellow is this? for both wind and sea obey him.
(g) And they feared exceedingly, and said one to another, Who is this, that both the wind and sea obey him?
(k) And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAPTER 5

- 5:1 (w) And they came over the sea into the country of Gadarenes.
(p) And they came over the sea into the country of Gadarenes.
(t) ¶ And they came over to the other side of the sea into the country of the Gadarenes.
(g) And they came over to the other side of the sea into the country of the Gadarenes.
(k) And they came over unto the other side of the sea, into the country of the Gadarenes.
- 5:2 (w) And after that he was gone out of the boat, anon a man in an unclean spirit ran out of the burials to him.
(p) And after that he was gone out of the boat, at once a man in an unclean spirit ran out of the burials to him.
(t) And when he was come out of the ship, there [anon] met him out of the graves a man possessed of an unclean spirit,
(g) And when he was come out of the ship, there met him incontinently out of the graves, a man which had an unclean spirit,
(k) And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
- 5:3 (w) That had an house in graves, *or burials*, and neither with chains now might any man bind him.
(p) Which man had an house in burials, and neither with chains now might any man bind him.
(t) which had his abiding among the graves. And no man could bind him: no not with chains [bind him with chains],
(g) Who had his abiding among the graves, and no man could bind him, no not with chains;
(k) Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

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- 5:4 (w) For oft he was bound in stocks and chains, and he had broken the chains, and had broken the stocks to small gobbets, and no man might daunt him/might tame him.
(p) For oft times he was bound in stocks and chains, and he had broken the chains, and had broken the stocks to small gobbets, and no man might make him tame.
(t) because that when he was often bound with fetters and chains, he plucked the chains asunder, and brake the fetters in pieces: Neither could any man tame him.
(g) Because that when he was often bound with fetters and chains, he plucked the chains asunder, and brake the fetters in pieces, neither could any man tame him.
(k) Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.
- 5:5 (w) And ever, night and day, in burials and in hills, he was crying and beating himself with stones.
(p) And evermore, night and day, in burials and in hills, he was crying and beating himself with stones.
(t) And always both night and day he cried in the mountains and in the graves and beat himself with stones.
(g) And always both night and day he cried in the mountains, and in the graves, and struck himself with stones.
(k) And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
- 5:6 (w) And he saw Jesus afar, and ran, and worshipped him.
(p) And he saw Jesus afar, and ran, and worshipped him.
(t) When he had spied Jesus afar off, he ran, and worshipped him,
(g) And when he saw Jesus afar off, he ran, and worshipped him,
(k) But when he saw Jesus afar off, he ran and worshipped him,
- 5:7 (w) And he cried with great voice, and said, What to me and to thee, thou Jesus, the Son of the highest God? I conjure thee by God, that thou torment me not.
(p) And he cried with great voice, and said, What to me and to thee, thou Jesus, the Son of the highest God? I conjure thee by God, that thou torment me not.
(t) and cried with a loud voice and said: what have I to do, with thee Jesus the son of the most highest God? I require thee in the name of God, that thou torment me not.
(g) And cried with a loud voice, and said, What have I to do with thee, Jesus the Son of the most high God? I charge thee by God, that thou torment me not.
(k) And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.
- 5:8 (w) And Jesus said to him, Thou unclean spirit, go out from the man.
(p) And Jesus said to him, Thou unclean spirit, go out from the man.
(t) For he had said unto him: Come out of [forth] of the man thou foul spirit.
(g) (For he said unto him, Come out of the man, thou unclean spirit.)
(k) For he said unto him, Come out of the man, thou unclean spirit.
- 5:9 (w) And Jesus asked him, What is thy name? And he saith to him, A legion is my name; for we be many.
(p) And Jesus asked him, What is thy name? And he saith to him, A legion is my name; for we be many.
(t) And he asked him: what is thy name? and he answered saying [him], my name is Legion, for we are many.
(g) And he asked him, What is thy name? And he answered, saying, My name *is* Legion; for we are many.
(k) And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

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- 5:10 (w) And he prayed him much, that he should not cast him out of the country.
(p) And he prayed Jesus much, that he should not put them out of the country.
(t) And he prayed him instantly, that he would not send them away out of the country [that region].
(g) And he prayed him instantly, that he would not send them away out of the country.
(k) And he besought him much that he would not send them away out of the country.
- 5:11 (w) And there was there about the hill a great drove of hogs pasturing.
(p) And there was there about the hill a great flock of swine pasturing.
(t) ¶ And There was there nigh unto the mountains a great herd of swine feeding.
(g) Now there was there in the mountains a great herd of swine, feeding.
(k) Now there was there nigh unto the mountains a great herd of swine feeding.
- 5:12 (w) And the spirits prayed him, saying, Send us into the swine, that we enter into them.
(p) And the spirits prayed Jesus, and said, Send us into the swine, that we enter into them.
(t) and all the devils besought him saying: send us into the herd of swine, that we may enter into them.
(g) And all the devils besought him, saying, Send us into the swine, that we may enter into them.
(k) And all the devils besought him, saying, Send us into the swine, that we may enter into them.
- 5:13 (w) And anon Jesus granted to them. And the unclean spirits went out, and entered into the swine, and with great rush, *or haste*, the drove was cast down into the sea, unto two thousand, and they were strangled in the sea.
(p) And at once Jesus granted to them. And the unclean spirits went out, and entered into the swine, and with a great rush the flock was cast down into the sea, a two thousand, and they were drowned in the sea.
(t) And anon Jesus gave them leave, and the unclean spirits went out and entered into the swine. And the herd startled, and ran headlong into the sea. They were about two thousand swine, and they were drowned in the sea.
(g) And incontinently Jesus gave them leave. Then the unclean spirits went out and entered into the swine, and the herd ran headlong from the high bank into the sea, (and there were about two thousand swine) and they were drowned in the sea.
(k) And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.
- 5:14 (w) Soothly they that fed them, fled, and told into the city, and into the fields; and they went out, to see what was done.
(p) And they that kept them, fled, and told into the city, and into the fields; and they went out, to see what was done.
(t) And the swine herders fled, and told it in the city, and in the country. And they came out for to see, what had happened.
(g) And the swineherds fled, and told it in the city, and in the country, and they came out to see what it was that was done.
(k) And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.
- 5:15 (w) And they came to Jesus, and they see him that was travailed of the fiend, sitting clothed, and of whole mind; and they dreaded.
(p) And they came to Jesus, and saw him that had been travailed of the fiend, sitting clothed, and of whole mind; and they dreaded.
(t) And [they] came [out] to Jesus, and [they] saw him that was vexed with the fiend and had the legion sit, both clothed and in his right mind, and were afraid.
(g) And they came to Jesus, and saw him that had been possessed with the devil, and had the legion, sit both clothed, and in his right mind, and they were afraid.

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- (k) And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.
- 5:16 (w) And they told to them, that saw, how it was done to him that had a fiend, and of the swine.
(p) And they that saw, how it was done to him that had a fiend, and of the swine, told to them.
(t) And they that saw it told them, how it had happened unto him that was possessed with the devil: and also of the swine.
(g) And they that saw it, told them, what was done to him that was possessed with the devil, and concerning the swine.
(k) And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.
- 5:17 (w) And they began to pray him, that he should go away out of their coasts.
(p) And they began to pray him, that he should go away from their coasts.
(t) And they began to pray him, that he would depart from their coasts.
(g) Then they began to pray him, that he would depart from their coasts.
(k) And they began to pray him to depart out of their coasts.
- 5:18 (w) And when he went up into a boat, he that was travailed of the devil, began to pray him, that he should be with him.
(p) And when he went up into a boat, he that was travailed of the devil, began to pray him, that he should be with him.
(t) And when he was come into the ship, he that had the devil prayed him that he might be with him.
(g) And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.
(k) And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.
- 5:19 (w) But Jesus received him not, but saith to him, Go thou into thine house to thine, and tell to them, how great things the Lord hath done to thee, and had mercy of thee.
(p) But Jesus received him not, but said to him, Go thou into thine house to thine, and tell to them, how great things the Lord hath done to thee, and had mercy of thee.
(t) Howbeit Jesus would not suffer him but said unto him: go home into thine own house and to thy friends, and show them what great things the Lord hath done unto thee, and how he had compassion on thee.
(g) Howbeit, Jesus would not suffer him, but said unto him, Go thy way home to thy friends, and shew them what great things the Lord hath done unto thee, and *how* he hath had compassion on thee.
(k) Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.
- 5:20 (w) And he went forth, and began to preach in Decapolis, how great things Jesus had done to him; and all men wondered.
(p) And he went forth, and began to preach in Decapolis, how great things Jesus had done to him; and all men wondered.
(t) And he departed, and began to publish in the ten cities, what great things Jesus had done unto him, and all men did marvel.
(g) So he departed, and began to publish in Decapolis, what great things Jesus had done unto him; and all men did marvel.
(k) And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
- 5:21 (w) And when Jesus had gone up into the boat again over the sea, much people came together to him, and was about the sea.
(p) And when Jesus had gone up into the boat again over the sea, much people came together to him, and was about the sea.

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- (t) ¶ And when Jesus was come over again by [in the] ship unto the other side, much people gathered unto him, and he was nigh unto the sea.
- (g) ¶ And when Jesus was come over again by ship unto the other side, a great multitude gathered together to him, and he was near unto the sea.
- (k) And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.
- 5:22 (w) And one of the princes of the synagogues, by name Jairus, came, and saw him, and he fell down at his feet,
(p) And one of the princes of synagogues, by name Jairus, came, and saw him, and he fell down at his feet,
(t) And behold, there came [unto him] one of the rulers of the Synagogue, whose name was Jairus: and when he saw him, he fell down at his feet,
(g) And behold, there came one of the rulers of the Synagogue, whose name was Jairus; and when he saw him, he fell down at his feet,
(k) And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,
- 5:23 (w) and prayed him much saying, For my daughter is in the last things; come thou, put thine hand on her, that she be safe, and live.
(p) and prayed him much, and said, My daughter is nigh dead; come thou, put thine hand on her, that she be safe, and live.
(t) and besought him greatly saying: my daughter lieth at point of death, I would thou wouldst come and lay thy hand on her, that she might be safe and live.
(g) And besought him instantly, saying, My little daughter lieth at point of death; *I pray thee* that thou wouldest come and lay thy hands on her, that she may be healed, and live.
(k) And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.
- 5:24 (w) And Jesus went forth with him, and much company of people followed him, and oppressed him.
(p) And he went forth with him, and much people followed him, and thrustured him.
(t) And he went with him, and much people followed him, and thronged him.
(g) Then he went with him, and a great multitude followed him and thronged him.
(k) And Jesus went with him; and much people followed him, and thronged him.
- 5:25 (w) And a woman that was in the flux of blood twelve years,
(p) And a woman that had been in the bloody flux twelve years,
(t) ¶ And there was a certain woman, which was diseased of an issue of blood twelve year,
(g) (And there was a certain woman, which was diseased with an issue of blood twelve years,
(k) And a certain woman, which had an issue of blood twelve years,
- 5:26 (w) and had suffered many things of full many leeches, and spende all her things, and nothing profited, but was rather the worse,
(p) and had received many things of full many physicians, and had spende all her good, and was nothing amended, but was rather the worse,
(t) and had suffered many things of many physicians, and had spent all that she had, and felt none amendment at all: But waxed worse and worse.
(g) And had suffered many things of many physicians, and had spent all that she had, and it availed her nothing, but she became much worse.

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- (k) And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
- 5:27 (w) when she had heard of Jesus, she came in the company behind, and touched his cloth.
(p) when she had heard of Jesus, she came among the people behind, and touched his cloak.
(t) When she had heard of Jesus: she came into the press behind him, and touched his garment.
(g) When she had heard of Jesus, she came in the press behind, and touched his garment.
(k) When she had heard of Jesus, came in the press behind, and touched his garment.
- 5:28 (w) Soothly she said, For if I shall touch yea his cloth, I shall be safe.
(p) For she said, That if I touch yea his cloak, I shall be safe.
(t) For she thought [said]: If I may but touch his clothing, I shall be whole.
(g) For she said, If I may but touch his clothes, I shall be whole.
(k) For she said, If I may touch but his clothes, I shall be whole.
- 5:29 (w) And anon the well of her blood was dried up, and she feeled in the body that she was healed of the sickness.
(p) And at once the well of her blood was dried up, and she feeled in *her* body that she was healed of the sickness.
(t) And straight way her fountain of blood was dried up, and she felt in her body, that she was healed of the plague.
(g) And straightway the course of her blood was dried up, and she felt in her body, that she was healed of that plague.
(k) And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.
- 5:30 (w) And anon Jesus knowing in himself the virtue that had gone out of him, he, turned to the company, saith, Who touched my clothes?
(p) And at once Jesus knew in himself the virtue that was gone out of him, and he turned to the people, and said, Who touched my clothes?
(t) ¶ And Jesus immediately felt in himself, the virtue that went out of him, and turned him round about in the press, and said: Who touched my clothes?
(g) And immediately when Jesus did know in himself the virtue that went out of him, he turned him round about in the press, and said, Who hath touched my clothes?
(k) And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?
- 5:31 (w) And his disciples said to him, Thou seest the company pressing thee, and sayest thou, Who touched me?
(p) And his disciples said to him, Thou seest the people thrusting thee, and sayest, Who touched me?
(t) And his disciples said unto him: seest thou the people thrust thee [thou seest the people thrusting thee on every side], and yet askest [sayest]: who did touch me?
(g) And his disciples said unto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?
(k) And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?
- 5:32 (w) And Jesus looked about to see her that had done this thing.
(p) And Jesus looked about to see her that had done this thing.
(t) And he looked round about, for to see her that had done that thing.
(g) And he looked round about, to see her that had done that.
(k) And he looked round about to see her that had done this thing.

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- 5:33 (w) Forsooth the woman dreading and trembling, witting that it was done in her, came, and fell down before him, and said to him all the truth.
(p) And the woman dreaded, and quaked, witting that it was done in her, and came, and felled down before him, and said to him all the truth.
(t) The woman feared and trembled (for she knew what was done within her). And she came and fell down before him and told him the truth of everything.
(g) And the woman feared and trembled, for she knew what was done in her, and she came and fell down before him, and told him the whole truth.
(k) But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
- 5:34 (w) And Jesus said to her, Daughter, thy faith hath made thee safe; go in peace, and be thou whole of thy sickness.
(p) And Jesus said to her, Daughter, thy faith hath made thee safe; go in peace, and be thou whole of thy sickness.
(t) And he said unto her: Daughter, thy faith hath made thee whole [saved thee], go in peace, and be whole of thy plague.
(g) And he said to her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.)
(k) And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
- 5:35 (w) Yet while he spake, messengers came to the prince of the synagogue, and saying, Thy daughter is dead; what travailest thou the master further?
(p) Yet while he spake, messengers came to the prince of the synagogue, and say, Thy daughter is dead; what travailest thou the master further?
(t) ¶ While he yet spake, there came from the ruler of the synagogue's house, certain which said: thy daughter is dead: why dis-easest thou the Master any further?
(g) While he yet spake, there came from the *same* ruler of the Synagogue's house *certain* which said, Thy daughter is dead; why diseasest thou the Master any further?
(k) While he yet spake, there came from the ruler of the synagogue's *house* *certain* which said, Thy daughter is dead: why troublest thou the Master any further?
- 5:36 (w) But when the word was heard that was said, Jesus saith to the prince of the synagogue, Do not thou dread, only believe thou.
(p) But when the word was heard that was said, Jesus said to the prince of the synagogue, Do not thou dread, only believe thou.
(t) As soon as Jesus heard that word spoken, he said unto the ruler of the Synagogue: Be not afraid, only believe.
(g) As soon as Jesus heard that word spoken, he said unto the ruler of the Synagogue, Be not afraid, only believe.
(k) As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.
- 5:37 (w) And he received not any man to follow him, but Peter, and James, and John, the brother of James.
(p) And he took no man to follow him, but Peter, and James, and John, the brother of James.
(t) And he suffered no man to follow him more than Peter, and James and John the brother of James [James brother].
(g) And he suffered no man to follow him save Peter and James, and John the brother of James.
(k) And he suffered no man to follow him, save Peter, and James, and John the brother of James.
- 5:38 (w) And they came into the house of the prince of the synagogue. And he saw noise, and men weeping and wailing much.
(p) And they came into the house of the prince of the synagogue. And he saw noise, and men weeping and wailing much.

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- (t) And he came unto the house of the ruler of the Synagogue, and saw the wondering and them that wept and wailed greatly.
- (g) So he came unto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.
- (k) And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.
- 5:39 (w) And he gone in, saith to them, What be ye troubled, and weep? The damsel is not dead, but sleepeth.
- (p) And he went in, and said to them, What be ye troubled, and weep? The damsel is not dead, but sleepeth.
- (t) And he went in and said unto them: Why make ye this ado and weep? The maiden is not dead, but sleepeth.
- (g) And he went in, and said unto them, Why make ye this trouble, and weep? The child is not dead, but sleepeth.
- (k) And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.
- 5:40 (w) And they scorned him. But when all were put out, he taketh the father and the mother of the damsel, and them that were with him, and they enter in, where the damsel lay.
- (p) And they scorned him. But when all were put out, he taketh the father and the mother of the damsel, and them that were with him, and they entered, where the damsel lay.
- (t) And they laughed him to scorn. Then he put them all out, and took the father and the mother of the maiden, and them that were with him, and entered in where the maiden lay,
- (g) And they laughed him to scorn. But he put them all out, and took the father, and the mother of the child, and them that were with him, and entered in where the child lay,
- (k) And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.
- 5:41 (w) And he held the hand of the damsel, and said to her, Talitha, cumi, that is interpreted, Damsel, I say to thee, arise.
- (p) And he held the hand of the damsel, and said to her, Talitha, cumi, that is to say, Damsel, I say to thee, arise.
- (t) And took the maiden by the hand, and said unto her: Tabitha, cumi: which is by interpretation: maiden I say unto thee, arise.
- (g) And took the child by the hand, and said unto her, Talitha cumi, which is by interpretation, Maiden, I say unto thee, arise.
- (k) And he took the damsel by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, arise.
- 5:42 (w) And anon the damsel rose, and walked; and she was of twelve years. And they were abashed with a great astonishing.
- (p) And at once the damsel rose, and walked; and she was of twelve years. And they were abashed with a great astonishing.
- (t) And straight the maiden arose, and went on her feet. For she was of the age of twelve year. And they were astonished at it out of measure.
- (g) And straightway the maiden arose, and walked, for she was of the age of twelve years, and they were astonished out of measure.
- (k) And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.
- 5:43 (w) And he commanded to them greatly, that no man should know it. And he commanded to give to her for to eat.
- (p) And he commanded to them greatly, that no man should know it. And he commanded to give to her meat.
- (t) And he charged them straightly that no man should know of it. And commanded to give her meat.
- (g) And he charged them straitly that no man should know of it, and commanded to give her meat.

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(k) And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER 6

- 6:1 (w) And he went out from thence, and went into his own country; and his disciples followed him.
(p) And he went out from thence, and went into his own country; and his disciples followed him.
(t) ¶ And he departed thence, and came into his own country, and his disciples followed him.
(g) And he departed thence, and came into his own country, and his disciples followed him.
(k) And he went out from thence, and came into his own country; and his disciples follow him.
- 6:2 (w) And the sabbath made, he began to teach in a synagogue. And many hearing wondered in his teaching, saying, Of whence be all these things to this man? and what is the wisdom which is given to him, and such virtues that be made by his hands?
(p) And when the sabbath was come, Jesus began to teach in a synagogue. And many heard him, and wondered in his teaching, and said, Of whence *cometh* to this all these things? and what is the wisdom that is given to him, and such works of power which be made by his hands?
(t) And when the sabbath day was come, he began to teach in the synagogue. And many that heard him were astonished, and said: From whence hath he these things? and what wisdom is this that is given unto him? and such virtues that are wrought by his hands?
(g) And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonished, and said, From whence hath he these things? And what wisdom is this that is given unto him, that even such great works are done by his hands?
(k) And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?
- 6:3 (w) Whether this is not the smith, *or carpenter*, the son of Mary, the brother of James and of Joseph and of Judas and of Simon? whether and his sisters be not here with us? And they were offended in him.
(p) Whether this is not a carpenter, the son of Mary, the brother of James and of Joseph and of Judas and of Simon? whether his sisters be not here with us? And they were offended in him.
(t) Is not this that carpenter Mary's son, the brother of James, and Joses and Juda and Simon? and are not his sisters here with us? And they were offended by him [hurt by the reason of him].
(g) Is not this that carpenter Mary's son, the brother of James and Joses, and of Juda and Simon? And are not his sisters here with us? And they were offended in him.
(k) Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him {scandalized in, or, by him}.
- 6:4 (w) And Jesus said to them, That a prophet is not without honour, but in his own country, and among his kin, and in his house.
(p) And Jesus said to them, That a prophet is not without honour, but in his own country, and among his kin, and in his house.
(t) And Jesus said unto them: a prophet is not despised but in his own country, and among his own kin, and among them that are of the same household.
(g) Then Jesus said unto them, A Prophet is not without honor, but in his own country, and among his own kindred, and in his own house.
(k) But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.
- 6:5 (w) And he might not do there any virtue, save that he healed a few sick men, laying on them his hands.

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- (p) And he might not do there any work of power, save that he healed a few sick men, laying on them his hands.
(t) And he could there show no miracles but laid his hands upon a few sick folk and healed them. And he marveled at their unbelief.
(g) And he could there do no great works, save that he laid his hands upon a few sick folk, and healed *them*,
(k) And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.
- 6:6 (w) And he wondered for the unbelief of them. And he went about castles in compass, teaching.
(p) And he wondered for the unbelief of them. And he went about castles on each side, and taught.
(t) ¶ And he went about by the towns that lie on every side [in circuit], teaching.
(g) And he marveled at their unbelief, and went about by the towns on every side, teaching.
(k) And he marvelled because of their unbelief. And he went round about the villages, teaching.
- 6:7 (w) And he called together twelve, and began to send them by twain and twain; and gave to them power of unclean spirits,
(p) And he called together twelve, and began to send them by two together; and gave to them power of unclean spirits,
(t) And he called the twelve, and began to send them, two and two, and gave them power over unclean spirits.
(g) ¶ And he called unto him the twelve, and began to send them forth two and two, and gave them power over unclean spirits,
(k) ¶ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;
- 6:8 (w) and commanded them, that they should not take any thing in the way, but a rod only, not a scrip, not bread, neither money in the girdle,
(p) and commanded them, that they should not take any thing in the way, but a staff only, not a scrip, nor bread, neither money in the girdle,
(t) And commanded them, that they should take nothing unto their Journey, save a rod only: Neither scrip, neither bread, neither money in their purses:
(g) And commanded them that they should take nothing for *their* journey, save a staff only; neither scrip, neither bread, neither money in their girdles;
(k) And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money {the word signifieth a piece of brass money, in value somewhat less than a farthing, but here it is taken in general for money} in their purse:
- 6:9 (w) but shod with sandals, and that they should not be clothed with two coats.
(p) but shod with sandals, and that they should not be clothed with two coats.
(t) but should be shod with sandals. And that they should not put on two coats.
(g) But that they should be shod with sandals, and that they should not put on two coats.
(k) But be shod with sandals; and not put on two coats.
- 6:10 (w) And he said to them, Where ever ye enter into an house, dwell ye there, till ye go out from thence.
(p) And he said to them, Whither ever ye enter into an house, dwell ye there, till ye go out from thence.
(t) And he said unto them: wheresoever ye enter into an house, there abide till ye depart thence.
(g) And he said unto them, Wheresoever ye shall enter into a house, there abide till ye depart thence.
(k) And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.
- 6:11 (w) And whoever shall not receive, nor hear you, go ye out from thence, and shake away the powder from your feet, into witnessing to them.

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- (p) And whoever receive you not, nor hear you, go ye out from thence, and shake away the powder from your feet, into witnessing to them.
- (t) And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust that is under your feet, for a witness [remembrance] unto them. I say verily unto you, it shall be easier for Sodom and Gomorrah, at the day of judgment, than for that city.
- (g) ¶ And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust that is under your feet, for a witness unto them. Verily I say unto you, It shall be easier for Sodom, or Gomorrah at the day of Judgment, than for that city.
- (k) And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and {Gr. or} Gomorrha in the day of judgment, than for that city.
- 6:12 (w) And they going out, preached, that men should do penance.
(p) And they went forth, and preached, that men should do penance.
(t) ¶ And they went out and preached, that they should repent:
(g) ¶ And they went out, and preached, that *men* should amend their lives.
(k) And they went out, and preached that men should repent.
- 6:13 (w) And they cast out many fiends, and anointed with oil many sick men, and they were healed.
(p) And they casted out many fiends, and anointed with oil many sick men, and they were healed.
(t) and they cast out many devils. And they anointed, many that were sick with oil and healed them.
(g) And they cast out many devils, and they anointed many that were sick, with oil, and healed *them*.
(k) And they cast out many devils, and anointed with oil many that were sick, and healed them.
- 6:14 (w) And king Herod heard, for his name was made open, and he said, For John Baptist hath risen again from dead men, and therefore virtues work in him.
(p) And king Herod heard, for his name was made open, and he said, That John Baptist hath risen again from death, and therefore works of power work in him.
(t) ¶ And king Herod heard of him (for his name was spread abroad) and he said: John Baptist is risen again from death, and therefore miracles are wrought by [work in] him.
(g) ¶ Then King Herod heard *of him* (for his name was spread abroad) and said, John Baptist is risen again from the dead, and therefore great works are wrought by him.
(k) And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.
- 6:15 (w) Others said, That it is Elias; but others said, That it is a prophet, as one of the prophets.
(p) Others said, That it is Elias; but others said, That it is a prophet, as one of the prophets.
(t) Other said, it is Elias: and some said: it is a prophet, or as one of the prophets.
(g) Others said, It is Elijah. And some said, It is a Prophet, or as one of the Prophets.
(k) Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.
- 6:16 (w) And when this thing was heard, Herod said, This is John, whom I have beheaded, this hath risen from dead men.
(p) And when this thing was heard, Herod said, This is John, whom I have beheaded, he is risen again from death.
(t) But when Herod heard of him, he said: it is John whom I beheaded, he is risen from death again.
(g) So when Herod heard it, he said, It is John whom I beheaded, he is risen from the dead.
(k) But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

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- 6:17 (w) For that Herod sent (for), and held John, and bound him into prison, for Herodias, the wife of Philip, his brother; for he had wedded her.
(p) For that Herod sent (for), and held John, and bound him into prison, for Herodias, the wife of Philip, his brother; for he had wedded her.
(t) ¶ For Herod himself, had sent forth, and had taken John, and bound him and cast him into prison for Herodias' sake which was his brother Philip's wife. For he had married her.
(g) For Herod himself had sent forth, and had taken John, and bound him in prison for Herodias' sake, which was his brother Philip's wife, because he had married her.
(k) For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.
- 6:18 (w) For John said to Herod, It is not leaveful to thee, to have the wife of thy brother.
(p) For John said to Herod, It is not leaveful to thee, to have the wife of thy brother.
(t) John said unto Herod: It is not lawful for thee to have thy brother's wife.
(g) For John said unto Herod, It is not lawful for thee to have thy brother's wife.
(k) For John had said unto Herod, It is not lawful for thee to have thy brother's wife.
- 6:19 (w) Herodias forsooth settred treason to him, and would slay him, and might not.
(p) And Herodias laid ambush to him, and would slay him, and might not.
(t) Herodias laid wait for him, and would have killed him, but she could not.
(g) Therefore Herodias laid wait against him, and would have killed him, but she could not;
(k) Therefore Herodias had a quarrel {or, an inward grudge} against him, and would have killed him; but she could not:
- 6:20 (w) Soothly Herod dreaded John, witting him a just man and holy, and kept him. And him heard, he did many things, and heard him gladly.
(p) And Herod dreaded John, and knew him a just man and holy, and kept him. And Herod heard him, and he did many things, and gladly heard him.
(t) For Herod feared John, knowing that he was a just man and an holy [just and holy], and gave him reverence, and when he heard him he did many things, and heard him gladly.
(g) For Herod feared John, knowing that he was a just man, and a holy, and revered him, and when he heard him, he did many things, and heard him gladly.
(k) For Herod feared John, knowing that he was a just man and an holy, and observed him {or, kept him, or, saved him}; and when he heard him, he did many things, and heard him gladly.
- 6:21 (w) And when a covenable day had fallen, Herod in his birthday made a supper to the princes, and tribunes, and to the first, *or greatest*, of Galilee.
(p) And when an opportune day was fallen, Herod in his birthday made a supper to the princes, and tribunes, and to the greatest of Galilee.
(t) ¶ But [And] when a convenient day was come: Herod on his birthday made a supper to the lords, captains, and chief estates of Galilee.
(g) But the time being convenient, when Herod on his birthday made a banquet to his princes and captains, and chief estates of Galilee;
(k) And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;
- 6:22 (w) And when the daughter of that Herodias was come in, and danced, and pleased Herod, and also men sitting at the meat, the king said to the damsel, Ask thou of me what thou wilt, and I shall give to thee.

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- (p) And when the daughter of that Herodias was come in, and danced, and pleased to Herod, and also to men that sat at the meat, the king said to the damsel, Ask thou of me what thou wilt, and I shall give to thee.
- (t) And the daughter of the said [same] Herodias came in and danced, and pleased Herod and them that sat at board also. Then the king said unto the maiden: ask of me what thou wilt, and I will give it thee.
- (g) And the daughter of the same Herodias came in, and danced, and pleased Herod, and them that sat at table together, the King said unto the maid, Ask of me what thou wilt, and I will give it thee.
- (k) And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.
- 6:23 (w) And he swore to her, That whatever thou shalt ask, I shall give to thee, though *it be* the half of my kingdom.
- (p) And he swore to her, That whatever thou ask, I shall give to thee, though *it be* the half of my kingdom.
- (t) And he sware unto her, whatsoever thou shalt ask of me, I will give it thee, even unto the one half of my kingdom.
- (g) And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, *even* unto the half of my kingdom.
- (k) And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.
- 6:24 (w) And when she had gone out, she said to her mother, What shall I ask? And she said, The head of John the Baptist.
- (p) And when she had gone out, she said to her mother, What shall I ask? And she said, The head of John Baptist.
- (t) And she went forth and said to her mother: what shall I ask? And she said: John baptist's head.
- (g) So she went forth, and said to her mother, What shall I ask? And she said, John Baptist's head.
- (k) And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.
- 6:25 (w) And when she had entered anon with haste to the king, she asked, saying, I will that anon thou give to me in a dish the head of John Baptist.
- (p) And when she was come in at once with haste to the king, she asked, and said, I will that at once thou give to me in a dish the head of John Baptist.
- (t) And she came in straightway with haste unto the king, and asked saying: I will, that thou give me by and by in a charger the head of John baptist.
- (g) Then she came in straightway with haste unto the King, and asked, saying, I would that thou shouldst give me even now in a charger the head of John Baptist.
- (k) And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.
- 6:26 (w) And the king was sorry for the oath, and for men sitting together at the meat he would not make her heavy, *or sorry*;
- (p) And the king was sorry for the oath, and for men that sat together at the meat he would not make her sorry;
- (t) And the king was sorry: howbeit [yet] for his oath's sake, and for their sakes which sat at supper also, he would not put her beside her purpose.
- (g) Then the King was very sorry, *yet* for his oath's sake, and for their sakes which sat at table with him, he would not refuse her.
- (k) And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.
- 6:27 (w) but a man-queller sent, he commanded the head of John Baptist to be brought. And he beheaded him in the prison,
- (p) but he sent a man-queller and commanded, that John's head were brought in a dish. And he beheaded him in the prison,
- (t) And immediately the king sent the hangman and commanded his head to be brought in. And he went and beheaded him in the prison,
- (g) And immediately the King sent the hangman, and gave charge that his head should be brought in. So he went and beheaded him in the prison,

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- (k) And immediately the king sent an executioner {or, one of his guard}, and commanded his head to be brought: and he went and beheaded him in the prison,
- 6:28 (w) and brought his head in a dish, and gave it to the damsel, and the damsel gave *it* to her mother.
(p) and brought his head in a dish, and gave it to the damsel, and the damsel gave *it* to her mother.
(t) and brought his head in a charger and gave it to the maiden, and the maiden gave it to her mother.
(g) And brought his head in a charger, and gave it to the maid, and the maid gave it to her mother.
(k) And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.
- 6:29 (w) And when this thing was heard, his disciples came, and took his body, and laid it in a burial.
(p) And when this thing was heard, his disciples came, and took his body, and laid it in a burial.
(t) And When his disciples heard of it, they came and took up his body, and put it in a tomb.
(g) And when his disciples heard it, they came and took up his body, and put it in a tomb.
(k) And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.
- 6:30 (w) And the apostles coming together to Jesus, told him all things, that they had done, and taught.
(p) And the apostles came together to Jesus, and told to him all things, that they had done, and taught.
(t) ¶ And the apostles gathered themselves together to Jesus, and told him all things, both what they had done, and what they had taught.
(g) ¶ And the Apostles gathered themselves together to Jesus, and told him all things, both what they had done, and what they had taught.
(k) And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.
- 6:31 (w) And he said to them, Come ye by yourselves into a desert place; and rest ye a little. For there were many that came, and went again, and they had not space for to eat.
(p) And he said to them, Come ye by yourselves into a desert place; and rest ye a little. For there were many that came, and went again, and they had not space to eat.
(t) And he said unto them: come ye apart into the wilderness, and rest awhile. For there were many comers and goers, that [and] they had no leisure so much as [wong for] to eat.
(g) And he said unto them, Come ye apart into the wilderness, and rest a while, for there were many comers and goers, that they had not leisure to eat.
(k) And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.
- 6:32 (w) And they went into a boat, and went into a desert place by themselves.
(p) And they went into a boat, and went into a desert place by themselves.
(t) And he went by ship [aside] out of the way into a desert place.
(g) So they went by ship out of the way into a desert place.
(k) And they departed into a desert place by ship privately.
- 6:33 (w) And they saw them going away, and many knew, and they went afoot from all cities, and ran together thither, and came before them.
(p) And they saw them go away, and many knew, and they went afoot from all cities, and ran thither, and came before them.
(t) But [And] the people spied them when they departed: and many knew him, and they ran [hasted] afoot thither out of all cities [every city], and came thither before them, and came together unto him.

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- (g) But the people saw them when they departed, and many knew him, and ran afoot thither out of all cities, and came thither before them, and assembled unto him.
- (k) And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.
- 6:34 (w) And Jesus going out saw much people, and had mercy on them, for they were as sheep not having a shepherd. And he began to teach them many things.
- (p) And Jesus went out, and saw much people, and had ruth on them, for they were as sheep not having a shepherd. And he began to teach them many things.
- (t) And Jesus went out and saw much people, and had compassion on them, because they were like sheep which had no shepherd. And he began to teach them many things.
- (g) Then Jesus went out, and saw a great multitude, and had compassion on them, because they were like sheep which had no shepherd; and he began to teach them many things.
- (k) And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.
- 6:35 (w) And when it was late in the day, his disciples came to him, and said, This is a desert place, and now the hour hath passed;
- (p) And when it was late in the day, his disciples came to him, and said, This is a desert place, and the time is now passed;
- (t) ¶ And when the day was now far spent, his disciples came unto him saying: this is a desert place, and now the day is far passed,
- (g) And when the day was now far spent, his disciples came unto him, saying, This is a desert place, and now the day is far passed.
- (k) And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:
- 6:36 (w) leave them, that they going into the next towns and villages, buy to them meats that they shall eat.
- (p) let them go into the next towns and villages, to buy them(selves) meat to eat.
- (t) let them depart, that they may go into the country round about, and into the towns, and buy them bread: for they have nothing to eat.
- (g) Let them depart, that they may go into the country and towns about, and buy them bread, for they have nothing to eat.
- (k) Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.
- 6:37 (w) And he answered, and said to them, Give ye to them for to eat. And they said to him, Go we, and buy we loaves with two hundred pence, and we shall give them for to eat.
- (p) And he answered, and said to them, Give ye them to eat. And they said to him, Go we, and buy we loaves with two hundred pence, and we shall give them to eat.
- (t) He answered and said unto them: give ye them to eat. And they said unto him: shall we go and buy two hundred pennyworth of bread, and give them to eat?
- (g) But he answered, and said unto them, Give ye them to eat. And they said unto him, Shall we go, and buy two hundred pennyworth of bread, and give them to eat?
- (k) He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth {the Roman penny is sevenpence halfpenny} of bread, and give them to eat?
- 6:38 (w) And he saith to them, How many loaves have ye? Go ye, and see. And when they had known, they say, Five, and two fishes.

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- (p) And he saith to them, How many loaves have ye? Go ye, and see. And when they had known, they say, Five, and two fishes.
- (t) He said unto them: how many loaves have ye? Go and look. And when they had searched, they said: five and two fishes.
- (g) Then he said unto them, How many loaves have ye? Go and look. And when they knew it, they said, Five, and two fishes.
- (k) He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.
- 6:39 (w) And he commanded to them, that they should make all men sit to meat by companies, upon green hay/on the green hay.
- (p) And he commanded to them, that they should make all men sit to meat by companies, on green hay.
- (t) And he commanded them to make them all sit down, by companies upon the green grass.
- (g) So he commanded them to make them all sit down by companies upon the green grass.
- (k) And he commanded them to make all sit down by companies upon the green grass.
- 6:40 (w) And they sat down by parties, by hundreds, and by fifties.
- (p) And they sat down by parts, by hundreds, and by fifties.
- (t) And they sat down here a row and there a row, by hundreds and by fifties.
- (g) Then they sat down by rows, by hundreds, and by fifties.
- (k) And they sat down in ranks, by hundreds, and by fifties.
- 6:41 (w) And when he had taken the five loaves, and two fishes, he beheld into heaven, and blessed, and brake the loaves, and gave to his disciples, that they should set before them. And he parted two fishes to all;
- (p) And when he had taken the five loaves, and two fishes, he beheld into heaven, and blessed, and brake loaves, and gave to his disciples, that they should set before them. And he parted two fishes to all;
- (t) And he took the five loaves and the two fishes and looked up to heaven and blessed, and brake the loaves, and gave them to his disciples to put before them, and the two fishes he divided among them all.
- (g) And he took the five loaves, and the two fishes, and looked up to heaven, and gave thanks, and brake the loaves, and gave them to his disciples to set before them, and the two fishes he divided among them all.
- (k) And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.
- 6:42 (w) and all men ate, and were filled.
- (p) and all ate, and were fulfilled.
- (t) And they all did eat [ate], and were satisfied.
- (g) So they did all eat, and were satisfied.
- (k) And they did all eat, and were filled.
- 6:43 (w) And they took the reliefs of broken meat, twelve coffins full, and of the fishes.
- (p) And they took the remnants of broken meats, twelve baskets full, and of the fishes.
- (t) And they took up twelve baskets full of the gobbets and of the fishes.
- (g) And they took up twelve baskets full of the fragments, and of the fishes.
- (k) And they took up twelve baskets full of the fragments, and of the fishes.
- 6:44 (w) And they that ate, were five thousand of men.
- (p) And they that ate, were five thousand of men.
- (t) And they that ate were about five thousand men.

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- (g) And they that had eaten, were about five thousand men.
(k) And they that did eat of the loaves were about five thousand men.
- 6:45 (w) And anon he constrained his disciples to ascend into a boat, that they should go before him over the sea to Bethsaida, while he left the people.
(p) And at once he made his disciples to go up into a boat, to pass before him over the sea to Bethsaida, while he let go the people.
(t) ¶ And straightway he caused his disciples to go into the [a] ship, and to go over the water before unto Bethsaida, while he sent away the people.
(g) ¶ And straightway he caused his disciples to go into the ship, and to go before unto the other side unto Bethsaida, while he sent away the people.
(k) And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida {or, over against Bethsaida}, while he sent away the people.
- 6:46 (w) And when he had left them, he went into an high hill, to pray.
(p) And when he had let them go, he went into an high hill, to pray.
(t) And as soon as he had sent them away, he departed into a mountain to pray.
(g) Then as soon as he had sent them away, he departed into a mountain to pray.
(k) And when he had sent them away, he departed into a mountain to pray.
- 6:47 (w) And when evening was made, the boat was in the midst of the sea, and he alone in the land;
(p) And when it was even, the boat was in the middle of the sea, and he alone in the land;
(t) And when even was come the ship was in the midst of the sea, and he alone on the land,
(g) And when even was come, the ship was in the midst of the sea, and he alone on the land.
(k) And when even was come, the ship was in the midst of the sea, and he alone on the land.
- 6:48 (w) and he saw them travailing in rowing; for the wind was contrary to them. And about the fourth waking of the night, he wandering on the sea, came to them, and would pass them.
(p) and he saw them travailing in rowing; for the wind was contrary to them. And about the fourth waking of the night, he wandering on the sea, came to them, and would pass them.
(t) and he saw them troubled in rowing, for the wind was contrary unto them. And about the fourth quarter of the night, he came unto them, walking upon the sea, and would have passed by them.
(g) And he saw them troubled in rowing, (for the wind was contrary unto them) and about the fourth watch of the night, he came unto them, walking upon the sea, and would have passed by them.
(k) And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.
- 6:49 (w) And as they saw him wandering on the sea, they guessed that it were a phantom, and cried out;
(p) And as they saw him wandering on the sea, they guessed that it were a phantom, and cried out;
(t) When they saw him walking upon the sea, they supposed it had been a spirit, and cried out:
(g) And when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.
(k) But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:
- 6:50 (w) for all saw him, and were troubled. And anon he spake with them, and said to them, Trust ye, I am; do not ye dread.
(p) for all saw him, and they were afraid. And at once he spake with them, and said to them, Trust ye, I am; do not ye dread.

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- (t) For they all saw him, and were afraid. And anon he talked with them, and said unto them: be of good cheer, it is I, be not afraid.
- (g) For they all saw him, and were sore afraid. But anon he talked with them, and said unto them, Be of good comfort; it is I, be not afraid.
- (k) For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.
- 6:51 (w) And he came up to them into the boat, and the wind ceased. And they more wondered within themselves;
(p) And he came up to them into the boat, and the wind ceased. And they wondered more within themselves;
(t) And he went up unto them into the ship, and the wind ceased, and they were sore amazed in themselves beyond measure, and marveled.
(g) Then he went up unto them into the ship, and the wind ceased, and they were sore amazed in themselves beyond measure, and marveled.
(k) And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.
- 6:52 (w) for they understood not of the loaves; for their heart was blinded.
(p) for they understood not of the loaves; for their heart was blinded.
(t) For they remembered not of the loaves, because their hearts were blinded.
(g) For they had not considered *the matter* of the loaves, because their hearts were hardened.
(k) For they considered not *the miracle* of the loaves: for their heart was hardened.
- 6:53 (w) And when they had passed over the sea, they came into the land of Gennesaret, and set to land.
(p) And when they were passed over the sea, they came into the land of Gennesaret, and setted to land.
(t) ¶ And they came over, and went into the land of Gennesaret, and drew up into the haven.
(g) ¶ And they came over, and went into the land of Gennesaret, and arrived.
(k) And when they had passed over, they came into the land of Gennesaret, and drew to the shore.
- 6:54 (w) And when they were gone out of the boat, anon they knew him.
(p) And when they were gone out of the boat, at once they knew him.
(t) And as soon as they were come out of the ship, straight they knew him,
(g) So when they were come out of the ship, straightway they knew him,
(k) And when they were come out of the ship, straightway they knew him,
- 6:55 (w) And they running through all that country, began to bear about in beds them that had evil, where they heard him to be.
(p) And they ran through all that country, and began to bring sick men in beds on each side, where they heard that he was.
(t) and ran forth throughout all the region round a about, and began to carry about in beds all that were sick, to the place where they heard tell that he was [when they heard tell that he was there].
(g) And ran about throughout all that region round about, *and* began to carry hither and thither in beds all that were sick, where they heard that he was.
(k) And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.
- 6:56 (w) And whither ever he entered into villages, or into towns, or into cities, they put sick men in streets, and prayed him, that they should touch namely the hem of his cloth; and how many that touched him, were made safe.

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(p) And whither ever he entered into villages, or into towns, or into cities, they set sick men in streets, and prayed him, that they should touch namely the hem of his cloak; and how many that touched him, were made safe.

(t) And whithersoever he entered into the towns, or cities, or villages, they laid their sick in the streets, and prayed him, that they might touch and it were but the edge of his vesture. And as many as touched him were safe.

(g) And whithersoever he entered into towns, or cities, or villages, they laid their sick in the streets, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

(k) And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him {or, it} were made whole.

CHAPTER 7

7:1 (w) And the Pharisees and some of the scribes coming from Jerusalem, came together to him.

(p) And the Pharisees and some of the scribes came from Jerusalem together to him.

(t) ¶ And the Pharisees came together unto him, and diverse of the scribes which came from Jerusalem.

(g) Then gathered unto him the Pharisees, and certain of the Scribes which came from Jerusalem.

(k) Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

7:2 (w) And when they had seen some of his disciples eat bread with unwashen hands, they blamed them.

(p) And when they had seen some of his disciples eat bread with unwashen hands, they blamed.

(t) And when they saw certain of his disciples eat bread with common hands (that is to say, with unwashen hands) they complained.

(g) And when they saw some of his disciples eat meat with common hands, (that is to say, unwashen) they complained.

(k) And when they saw some of his disciples eat bread with defiled {or, common}, that is to say, with unwashen, hands, they found fault.

7:3 (w) For the Pharisees and all the Jews eat not, but they wash oft their hands, holding the traditions of elder men.

(p) For the Pharisees and all the Jews eat not, but they wash oft their hands, holding the traditions of elder men.

(t) For the Pharisees, and all the Jews, except they wash their hands often, eat not, observing the traditions of the elders [seniors].

(g) (For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the traditions of the Elders.

(k) For the Pharisees, and all the Jews, except they wash their hands oft {or, diligently: in the original, with the fist: Theophylact, up to the elbow}, eat not, holding the tradition of the elders.

7:4 (w) And when they turn again from the market, they eat not, but they be washed; and many other things there be, that be taken to them to keep, washings of cups and cruets, and of vessels of brass, and of beds.

(p) And when they turn again from market, they eat not, but they be washed; and many other things there be, that be taken to them to keep, as washing of cups, and of water vessels, and of vessels of brass, and of beds.

(t) And when they come from the market, except they wash [themselves] they eat not. And many other things there be, which they have taken upon them to observe, as the washing of cups and cruses, and of brazen vessels, and of tables.

(g) And *when they come* from the market, except they wash, they eat not; and many other things there be, which they have taken upon them to observe, *as* the washing of cups, and pots, and of brazen vessels, and of tables.)

(k) And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots {sextarius is about a pint and an half}, brazen vessels, and of tables.

7:5 (w) And Pharisees and scribes asked him, and saying, Why go not thy disciples after the tradition of elder men, but with unwashen hands they eat bread?

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- (p) And Pharisees and scribes asked him, and said, Why go not thy disciples after the tradition of elder men, but with unwashen hands they eat bread?
- (t) ¶ Then asked him the Pharisees and scribes: why walk not thy disciples according to the traditions of the elders [seniors], but eat bread with unwashen hands?
- (g) Then asked him the Pharisees and Scribes, Why walk not thy disciples according to the tradition of the Elders, but eat meat with unwashen hands?
- (k) Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?
- 7:6 (w) And he answered, and said to them, Esaias prophesied well of you, hypocrites, as it is written, This people honoureth me with lips, but their heart is far from me;
- (p) And he answered, and said to them, Esaias prophesied well of you, hypocrites, as it is written, This people worshippeth me with lips, but their heart is far from me;
- (t) He answered and said unto them: well prophesied [hath] Esaias of you hypocrites as it is written: This people honoreth me with their lips, but their heart is far from me:
- (g) Then he answered and said unto them, Surely Isaiah hath prophesied well of you, hypocrites, as it is written, This people honoreth me with lips, but their heart is far away from me.
- (k) He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.
- 7:7 (w) in vain truly they worship me, teaching the doctrines and commandments of men.
- (p) and in vain they worship me, teaching the doctrines and the behests of men.
- (t) In vain they worship me, teaching doctrines which are nothing but the commandments of men,
- (g) But they worship me in vain, teaching *for* doctrines the commandments of men.
- (k) Howbeit in vain do they worship me, teaching for doctrines the commandments of men.
- 7:8 (w) Forsooth ye forsaking the commandment of God, hold the traditions of men, washings of cruets, and cups; and many other things like to these ye do.
- (p) For ye leave the commandment of God, and hold the traditions of men, as washing of water vessels, and of cups; and many other things like these ye do.
- (t) for ye lay the commandment of God apart, and [ye] observe the traditions of men as the washing of cruses and of cups, and many other such like things ye do.
- (g) For ye lay the commandment of God apart, and observe the tradition of men, *as* the washing of pots and of cups, and many other such like things ye do.
- (k) For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.
- 7:9 (w) And he said to them, Well ye have made the commandment of God void, that ye keep your tradition.
- (p) And he said to them, Well ye have made the commandment of God void, to keep your tradition.
- (t) ¶ And he said unto them: well, ye cast aside [put away] the commandment of God, to maintain your own traditions.
- (g) And he said unto them, Will ye reject the commandment of God, that ye may observe your own tradition.
- (k) And he said unto them, Full well ye reject {or, frustrate} the commandment of God, that ye may keep your own tradition.
- 7:10 (w) For Moses said, Honour thou thy father and thy mother; and he that curseth father or mother, die he by death.
- (p) For Moses said, Worship thy father and thy mother; and he that curseth father or mother, die he by death.
- (t) For Moses said: Honor thy father and thy mother: and whosoever curseth [saith evil to his] father or mother, let him die for it.

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- (g) For Moses said, Honor thy father and thy mother; and Whosoever shall speak evil of father or mother, let him die the death.
- (k) For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:
- 7:11 (w) But ye say, If a man shall say to father or mother, Corban, that is, Whatever gift is of me, it shall profit to thee;
(p) But ye say, If a man say to father or mother, Corban, that is, Whatever gift is of me, it shall profit to thee;
(t) But ye say: a man shall say to his father or mother Corban: which [that] is: that thou desirest of me to help thee with is given God [whatsoever thing I offer, that same doeth profit thee].
(g) But ye say, If a man say to father or mother, Corban, *that is*, By the gift that is *offered* by me, thou mayest have profit, *he shall be free.*
(k) But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*
- 7:12 (w) and further ye suffer not him to do any thing to father or mother,
(p) and over ye suffer not him do any thing to father or mother,
(t) And so ye suffer him no more to do ought [And ye suffer no more that a man do anything] for his father or his mother,
(g) So ye suffer him no more to do anything for his father or his mother.
(k) And ye suffer him no more to do ought for his father or his mother;
- 7:13 (w) breaking the word of God by your tradition, which ye have given; and ye do many other such things.
(p) and ye break the word of God by your tradition, that ye have given; and ye do many such things.
(t) making the word [and thus have ye made the commandment] of God of none effect through your own traditions which ye have ordained. And many such things ye do.
(g) Making the word of God of none authority, by your tradition which ye have ordained; and ye do many such like things.
(k) Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
- 7:14 (w) And he again called the people, and said to them, Ye all hear me, and understand.
(p) And he again called the people, and said to them, Ye all hear me, and understand.
(t) ¶ And he called all the people unto him, and said unto them: Hearken unto me every one of you and understand:
(g) Then he called the whole multitude unto him, and said unto them, Hearken you all unto me, and understand.
(k) ¶ And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:
- 7:15 (w) Nothing without man is entering into him, that may defoul him; but those things that come forth of a man, those it be that defoul a man.
(p) Nothing that is without a man, that entereth into him, may defoul him; but those things that come forth of a man, those it be that defoul a man.
(t) There is nothing without a man that can defile him when it entereth into him, but those things which proceed out of him [a man] are those which defile the man.
(g) There is nothing without a man, that can defile him, when it entereth into him; but the things which proceed out of him, are they which defile the man.
(k) There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.
- 7:16 (w) Forsooth if any man have ears to hear, hear he.

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- (p) If any man have ears of hearing, hear he.
(t) If any man have ears to hear, let him hear.
(g) If any have ears to hear, let him hear.
(k) If any man have ears to hear, let him hear.
- 7:17 (w) And when he was entered into an house, from the people, his disciples asked him the parable.
(p) And when he was entered into an house, from the people, his disciples asked him the parable.
(t) And when he came to [into a] house away from the people, his disciples asked him of the similitude,
(g) And when he came into a house, *away* from the people, his disciples asked him concerning the parable.
(k) And when he was entered into the house from the people, his disciples asked him concerning the parable.
- 7:18 (w) And he saith to them, So Ye be unwise also. Understand ye not, that all thing withoutforth that entereth into a man, may not defoul him?
(p) And he said to them, Ye be unwise also. Understand ye not, that all thing withoutforth that entereth into a man, may not defoul him?
(t) and he said unto them: Are ye so without [Do ye then lack] understanding? Do ye not yet perceive, that whatsoever thing from without entereth into a man, it cannot defile him,
(g) And he said unto them, What? Are ye without understanding also? Do ye not know that whatsoever thing from without entereth into a man, cannot defile him,
(k) And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;
- 7:19 (w) for it hath not entered into his heart, but into the womb, and beneath it goeth out, purging all meats.
(p) for it hath not entered into his heart, but into the womb, and beneath it goeth out, purging all meats.
(t) because it entereth not into his heart, but into the belly: and goeth out into the draught that purgeth out all meats.
(g) Because it entereth not into his heart, but into the belly, and goeth out into the draught which is the purging of all meats?
(k) Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
- 7:20 (w) But he said, The things that go out of a man, those defoul a man.
(p) But he said, The things that go out of a man, those defoul a man.
(t) ¶ And he said that defileth a man which cometh out of a man.
(g) Then he said, That which cometh out of man, that defileth man.
(k) And he said, That which cometh out of the man, that defileth the man.
- 7:21 (w) For from within, of the heart of men come forth evil thoughts, adulteries, fornications, manslaughterings,
(p) For from within, of the heart of men come forth evil thoughts, adulteries, fornications, manslaughterings,
(t) For from within even out of the heart of men, proceed evil thoughts: adultery, fornication, murder,
(g) For from within, *even* out of the heart of men proceed evil thoughts, adulteries, fornications, murders,
(k) For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
- 7:22 (w) thefts, covetousness, *or over-hard keeping of goods*, wickednesses, guile, unchastity, an evil eye, blasphemy, pride, folly.
(p) thefts, avarices, wickednesses, guile, unchastity, evil eye, blasphemies, pride, folly.
(t) theft, covetousness, wickedness, deceit, uncleanness, and a wicked eye, blasphemy, pride, foolishness:
(g) Thefts, covetousness, wickedness, deceit, uncleanness, a wicked eye, backbiting, pride, foolishness.

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(k) Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

- 7:23 (w) All these evils come forth from within, and defoul a man,
(p) All these evils come forth from within, and defoul a man,
(t) All these evil things, come from within, and defile a man.
(g) All these evil things come from within, and defile a man.
(k) All these evil things come from within, and defile the man.
- 7:24 (w) And Jesus rose up from thence, and went into the ends of Tyre and Sidon. And he gone into an house, would that no man know; and he might not be hid.
(p) And Jesus rose up from thence, and went into the coasts of Tyre and Sidon. And he went into an house, and would that no man knew; and he might not be hid.
(t) ¶ And from thence he rose and went into the borders of Tyre and Sidon, and entered into an house, and would that no man should have known [of him]: But he could not be hid.
(g) ¶ And from thence he rose, and went into the borders of Tyre and Sidon, and entered into a house, and would that no man should have known; but he could not be hid.
(k) ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.
- 7:25 (w) For a woman, anon as she heard of him, whose daughter had an unclean spirit, entered, and fell down at his feet.
(p) For a woman, at once as she heard of him, whose daughter had an unclean spirit, entered, and fell down at his feet.
(t) For a certain woman whose daughter had a foul spirit [when she] heard of him, and came and fell [down] at his feet.
(g) For a certain woman, whose little daughter had an unclean spirit, heard of him, and came, and fell at his feet,
(k) For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:
- 7:26 (w) And the woman was heathen, of the generation of Syrophenician. And she prayed him, that he would cast out a devil of her daughter.
(p) And the woman was heathen, of the generation of Syrophenician. And she prayed him, that he would cast out a devil from her daughter.
(t) The woman was a Greek out of Sirophenicia, and she besought him that he would cast out the devil out of her daughter.
(g) (And the woman was a Greek, a Syrophenician by nation) and she besought him that he would cast out the devil out of her daughter.
(k) The woman was a Greek {or, gentile}, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.
- 7:27 (w) And he said to her, Suffer thou, that the sons be filled first; for it is not good to take the bread of children, and give it to hounds.
(p) And he said to her, Suffer thou, that the children be fulfilled first; for it is not good to take the bread of children, and give to hounds.
(t) Jesus said unto her: let the children first be fed. For It is not meet, to take the children's bread, and to cast it unto whelps.
(g) But Jesus said unto her, Let the children first be fed, for it is not good to take the children's bread, and to cast it unto whelps.
(k) But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.
- 7:28 (w) And she answered, and said to him, Yes, Lord; for little whelps eat under the board, of the crumbs of children.

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- (p) And she answered, and said to him, Yes, Lord; for little whelps eat under the board, of the crumbs of children.
(t) She answered and said unto him: even so Master, nevertheless, the whelps also eat under the table of the children's crumbs.
(g) Then she answered, and said unto him, Truth, Lord, yet indeed the whelps eat under the table of the children's crumbs.
(k) And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.
- 7:29 (w) And he said to her, For this word go, the fiend went out of thy daughter.
(p) And Jesus said to her, Go thou, for this word the fiend went out of thy daughter.
(t) And he said unto her: for this saying go thy way, the devil is gone out of thy daughter.
(g) Then he said unto her, For this saying go thy way; the devil is gone out of thy daughter.
(k) And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.
- 7:30 (w) And when she had gone home/And when she had gone into her house, she found the damsel lying on the bed, and the devil gone out from her.
(p) And when she was gone into her house home, she found the damsel lying on the bed, and the devil gone out from her.
(t) And when she was come home to her house she found the devil departed, and her daughter lying on the bed.
(g) And when she was come home to her house, she found the devil departed, and her daughter lying on the bed.
(k) And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
- 7:31 (w) And again Jesus going out from the ends, *or coasts*, of Tyre, came through Sidon to the sea of Galilee, between the middle of the coasts of Decapolis.
(p) And again Jesus went out from the coasts of Tyre, and came through Sidon to the sea of Galilee, between the middle of the coasts of Decapolis.
(t) ¶ And he departed again from the coasts of Tyre and Sidon, and came unto the sea of Galilee through the midst of the coasts of the ten cities.
(g) ¶ And he departed again from the coasts of Tyre and Sidon, and came unto the sea of Galilee, through the midst of the coasts of Decapolis.
(k) ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.
- 7:32 (w) And they bring to him a man deaf and dumb, and prayed him, that he put to him the hand.
(p) And they bring to him a man deaf and dumb, and prayed him to lay his hand on him.
(t) And they brought unto him one that was deaf, and stammered in his speech, and prayed him to lay his hand upon him.
(g) And they brought unto him one that was deaf and stammered in his speech, and prayed him to put his hand upon him.
(k) And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.
- 7:33 (w) And he taking him aside from the company, put his fingers into his ears; and he spat, and touched his tongue.
(p) And he took him aside from the people, and put his fingers into his ears; and he spat, and touched his tongue.
(t) And he took him aside from the people, and put his fingers in his ears, and did spit, and touched his tongue,
(g) Then he took him aside from the multitude, and put his fingers in his ears, and did spit, and touched his tongue.
(k) And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;
- 7:34 (w) And he beholding into heaven, sorrowed within, and saith to him, Ephphatha, that is, Be thou opened.
(p) And he beheld into heaven, and sorrowed within, and said, Ephphatha, that is, Be thou opened.
(t) and looked up to heaven and sighed, and said unto him: ephatha that is to say, be opened.

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(g) And looking up to heaven, he sighed, and said unto him, Ephphatha, that is, Be opened.

(k) And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

7:35 (w) And anon his ears were opened, and the band of his tongue was unbound, and he spake rightly.

(p) And at once his ears were opened, and the band of his tongue was unbound, and he spake rightly.

(t) And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

(g) And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

(k) And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

7:36 (w) And he commanded to them, that they should say to no man; but how much he commanded to them, so much the more they preached more,

(p) And he commanded to them, that they should say to no man; but how much he commanded to them, so much the more they preached,

(t) And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deal they published it.

(g) And he commanded them that they should tell no man; but how much soever he forbade them, the more a great deal they published it,

(k) And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

7:37 (w) and by so much the more they wondered, and saying, He did well all things, both he hath made deaf men to hear, and dumb men to speak.

(p) and by so much the more they wondered, and said, He did well all things, both he hath made deaf men to hear, and dumb men to speak.

(t) And were beyond measure astonished, saying: He hath done all things well, and hath made both the deaf to hear and the dumb to speak.

(g) And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

(k) And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER 8

8:1 (w) In those days, when much company of people was with Jesus, and had not what they should eat, when his disciples were called together, he saith to them,

(p) In those days, when much people was with Jesus, and had not what they should eat, when his disciples were called together, he said to them,

(t) ¶ In those days when there was a very great company, and had nothing to eat, Jesus called his disciples to him and said unto them:

(g) In those days, when there was a very great multitude, and had nothing to eat, Jesus called his disciples to him, and said unto them,

(k) In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

8:2 (w) I have ruth on the company of people, for lo! now by three days they sustain, *or abide*, me, and have not what they shall eat;

(p) I have ruth on the people, for lo! now the third day they abide me, and they have not what to eat;

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- (t) I have compassion [My heart melteth] on this people, because they have now been with me three days, and have nothing to eat:
- (g) I have compassion on the multitude, because they have now continued with me three days, and have nothing to eat.
- (k) I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:
- 8:3 (w) and if I leave them fasting into their houses, they shall fail in the way; for some of them came from far.
- (p) and if I let them go fasting into their houses, they shall fail in the way; for some of them came from far.
- (t) And if I should send them away fasting to their own houses, they should faint by the way. For diverse of them came from far.
- (g) And if I send them away fasting to their own houses, they would faint by the way; for some of them came from far.
- (k) And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.
- 8:4 (w) And his disciples answered to him, Whereof shall a man be able to fill them with loaves here in wilderness?
- (p) And his disciples answered to him, Whereof shall a man be able to fill them with loaves here in wilderness?
- (t) And his disciples answered him: where should a man have bread here in the wilderness to satisfy these [from whence might a man suffice them with bread here in the wilderness]?
- (g) Then his disciples answered him, How can a man satisfy these with bread here in the wilderness?
- (k) And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?
- 8:5 (w) And he asked them, How many loaves have ye? Which said, Seven.
- (p) And he asked them, How many loaves have ye? Which said, Seven.
- (t) And he asked them: how many loaves have ye? They said: seven.
- (g) And he asked them, How many loaves have ye? And they said, Seven.
- (k) And he asked them, How many loaves have ye? And they said, Seven.
- 8:6 (w) And he commanded the people to sit down on the earth. And he took the seven loaves, and did thankings, and brake, and gave to his disciples, that they should set forth. And they set forth to the company.
- (p) And he commanded the people to sit down on the earth. And he took the seven loaves, and did thankings, and brake, and gave to his disciples, that they should set forth. And they setted forth to the people.
- (t) And he commanded the people to sit down on the ground. And he took the seven loaves, gave thanks, brake, and gave to his disciples, to set before them. And they did set them before the people.
- (g) Then he commanded the multitude to sit down on the ground; and he took the seven loaves, and gave thanks, brake *them*, and gave to his disciples to set before *them*, and they did set *them* before the people.
- (k) And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.
- 8:7 (w) And they had a few small fishes; and he blessed them, and commanded to be set forth.
- (p) And they had a few small fishes; and he blessed them, and commanded, that they were set forth.
- (t) And they had a few small fishes. And he blessed them and commanded them also to be set before them.
- (g) They had also a few small fishes; and when he had given thanks, he commanded them also to be set before *them*.
- (k) And they had a few small fishes: and he blessed, and commanded to set them also before them.
- 8:8 (w) And they ate, and were filled; and they took up that left of reliefs, seven baskets.
- (p) And they ate, and were fulfilled; and they took up that that *was* left of remnants, seven baskets.
- (t) And They ate and were sufficed, and they took up of the broken meat that was left, seven baskets full.
- (g) So they did eat, and were sufficed, and they took up of the broken meat that was left, seven baskets full.

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- (k) So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.
- 8:9 (w) And they that ate, were as four thousand of men; and he left them.
(p) And they that ate, were as four thousand of men; and he let them go.
(t) And They that ate were in number about four thousand. And he sent them away.
(g) (And they that had eaten, were about four thousand) so he sent them away.
(k) And they that had eaten were about four thousand: and he sent them away.
- 8:10 (w) And anon he went up into a boat, with his disciples, and came into the parts of Dalmanutha.
(p) And at once he went up into a boat, with his disciples, and came into the coasts of Dalmanutha.
(t) ¶ And anon he entered into a [took] ship with his disciples, and came into the parts of Dalmanutha.
(g) ¶ And anon he entered into a ship with his disciples, and came into the parts of Dalmanutha.
(k) ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.
- 8:11 (w) And Pharisees went out, and began to dispute, *or to ask*, with him, seeking a token of him from heaven, tempting him.
(p) And the Pharisees went out, and began to dispute with him, and asked a token of him from heaven, and tempted him.
(t) And the Pharisees came forth, and began to dispute with him, seeking of him [and sought of him] a sign from heaven and tempting him,
(g) And the Pharisees came forth, and began to dispute with him, seeking of him a sign from heaven, and tempting him.
(k) And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
- 8:12 (w) And he sorrowing within in spirit, saith, What seeketh this generation a sign, *either miracle?* Truly I say to you, a sign shall not be given to this generation.
(p) And he sorrowing within in spirit, said, What seeketh this generation a token? Truly I say to you, a token shall not be given to this generation.
(t) and he sighed in his spirit and said: why doth this generation seek a sign? Verily I say unto you, there shall no sign be given unto this generation.
(g) Then he sighed deeply in his spirit, and said, Why doeth this generation seek a sign? Verily I say unto you, a sign shall not be given unto this generation.
(k) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.
- 8:13 (w) And he left them, and went up again into a boat, and went over the sea.
(p) And he left them, and went up again into a boat, and went over the sea.
(t) And he left them and went into the ship again, and departed over the water.
(g) ¶ So he left them, and went into the ship again, and departed to the other side.
(k) And he left them, and entering into the ship again departed to the other side.
- 8:14 (w) And they forgot to take bread, and they had not with them but one loaf in the boat.
(p) And they forgot to take bread, and they had not with them but one loaf in the boat.
(t) ¶ And they had forgotten to take bread with them, neither had they in the ship with them more than one loaf.
(g) ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loaf.
(k) ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

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- 8:15 (w) And he commanded them, saying, See ye, and beware of the sourdough of the Pharisees, and of the sourdough of Herod.
(p) And he commanded them, and said, See ye, and beware of the sourdough of the Pharisees, and of the sourdough of Herod.
(t) And he charged them saying: take heed, and beware of the leaven of the Pharisees, and of the leaven of Herod.
(g) And he charged them, saying, Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod.
(k) And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.
- 8:16 (w) And they thought one to another, saying, For we have not bread.
(p) And they thought, and said one to another, For we have not loaves.
(t) And they reasoned among themselves saying: we have no bread.
(g) And they reasoned among themselves, saying, *It is*, because we have no bread.
(k) And they reasoned among themselves, saying, *It is* because we have no bread.
- 8:17 (w) And when this thing was known, Jesus saith to them, What think ye, for ye have not bread? Yet ye know not, neither understand; yet ye have your heart blinded.
(p) And when this thing was known, Jesus said to them, What think ye, for ye have not loaves? Yet ye know not, neither understand; yet ye have your heart blinded.
(t) And when Jesus knew that he said unto them: why take ye thought because ye have no bread? perceive ye not yet, neither understand? Have ye your hearts yet blinded?
(g) And when Jesus knew it, he said unto them, Why reason you *thus*, because ye have no bread? Perceive ye not yet, neither understand? Have ye your hearts yet hardened?
(k) And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?
- 8:18 (w) Ye having eyes, see not, and ye having ears, hear not; neither ye have mind,
(p) Ye having eyes, see not, and ye having ears, hear not; neither ye have mind,
(t) Have ye eyes and see not? and have ye ears and hear not? Do ye not remember?
(g) Have ye eyes, and see not? And have ye ears, and hear not? And do ye not remember?
(k) Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
- 8:19 (w) when I brake five loaves among five thousand, how many coffins full of broken meat took ye up? They say to him, Twelve.
(p) when I brake five loaves among five thousand, and how many baskets full of broken meat took ye up? They say to him, Twelve.
(t) When I brake five loaves among five thousand [men]: How many baskets full of broken meat took ye up? They said unto him, twelve.
(g) When I brake the five loaves among five thousand, how many baskets full of broken meat took ye up? They said unto him, Twelve.
(k) When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
- 8:20 (w) When also seven loaves into four thousand, how many baskets full of reliefs took ye up? And they said, Seven.
(p) When also seven loaves among four thousand of men, how many baskets of broken meat took ye up? And they say to him, Seven.
(t) When I brake seven among four thousand how many baskets of the leavings of broken meat took ye up? They said, seven.

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(g) And when *I brake* seven among four thousand, how many baskets full of the leavings of broken meat took ye up?
And they said, Seven.

(k) And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

8:21 (w) And he said to them, How understand ye not yet?

(p) And he said to them, How understand ye not yet?

(t) And he said unto them: how is it that ye understand not?

(g) Then he said unto them, How *is it* that ye understand not?

(k) And he said unto them, How is it that ye do not understand?

8:22 (w) And they come to Bethsaida, and they bring to him a blind man, and prayed him, that he should touch him.

(p) And they came to Bethsaida, and they brought to him a blind man, and they prayed him, that he would touch him.

(t) ¶ And he came to Bethsaida, and they brought a blind man unto him and desired him, to touch him.

(g) And he came to Bethsaida, and they brought a blind man unto him, and desired him to touch him.

(k) ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

8:23 (w) And when he had taken the blind man's hand, he led him out of the street, and he spat into his eyes, and put his hands on him; he asked him, if he saw any thing.

(p) And when he had taken the blind man's hand, he led him out of the street, and he spat into his eyes, and set his hands on him; and he asked him, if he saw any thing.

(t) And he caught the blind by the hand, and led him out of the town, and spat in his eyes and put his hands upon him, and asked him whether he saw aught [if he saw anything],

(g) Then he took the blind by the hand, and led him out of the town, and spit in his eyes, and put his hands upon him, and asked him, if he saw ought.

(k) And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

8:24 (w) And he beheld, and said, I see men as trees walking.

(p) And he beheld, and said, I see men as trees walking.

(t) and he looked up and said: I see the men, for I see them walk as they were trees.

(g) And he looked up, and said, I see men, for I see them walking like trees.

(k) And he looked up, and said, I see men as trees, walking.

8:25 (w) Afterward again he put hands on his eyes, and he began to see, and he was restored, so that he saw clearly all things.

(p) Afterward again he set his hands on his eyes, and he began to see, and he was restored, so that he saw clearly all things.

(t) After that he put his hands again upon his eyes, and made him see. And he was restored to his sight, and saw every man clearly.

(g) After that, he put his hands again upon his eyes, and made him look again. And he was restored to his sight, and saw every man afar off clearly.

(k) After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

8:26 (w) And he sent him into his house, saying, Go into thine house; and if thou goest into the street, say to no man.

(p) And he sent him into his house, and said, Go into thine house; and if thou goest into the street, say to no man.

(t) And he sent him home to his [own] house saying: neither go into the town, nor tell it [to] any in the town.

(g) And he sent him home to his house, saying, Neither go into the town, nor tell it to any in the town.

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- (k) And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.
- 8:27 (w) And Jesus entered in and his disciples into the castles of Caesarea of Philippi. And in the way he asked his disciples, saying to them, Whom say men that I am?
(p) And Jesus entered and his disciples into the castles of Caesarea of Philippi. And in the way he asked his disciples, and said to them, Whom say men that I am?
(t) ¶ And Jesus went out and his disciples into the towns that belong to the city called Caesarea Philippi, and by the way he asked his disciples saying: whom do men say that I am?
(g) ¶ And Jesus went out, and his disciples into the towns of Caesarea Philippi. And by the way he asked his disciples, saying unto them, Whom do men say that I am?
(k) ¶ And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?
- 8:28 (w) Which answered to him, saying, Some say, John Baptist; others say, Elias; but others say, as one of the prophets.
(p) Which answered to him, and said, Some say, John Baptist; others say, Elias; and others say, as one of the prophets.
(t) They answered: some say that thou art John Baptist: some say Elias, and some one of the prophets.
(g) And they answered, Some say, John Baptist; and some, Elijah; and some, one of the Prophets.
(k) And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.
- 8:29 (w) Then he saith to them, But whom say ye that I am? Peter answering, saith to him, Thou art Christ.
(p) Then he saith to them, But whom say ye that I am? Peter answered, and said to him, Thou art Christ.
(t) And he said unto them: But whom say ye that I am? Peter answered and said unto him: Thou art very Christ.
(g) And he said unto them, But whom say ye that I am? Then Peter answered, and said unto him, Thou art the Christ.
(k) And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.
- 8:30 (w) And he threatened them that they should not say to any man of him.
(p) And he charged them, that they should not say of him to any man.
(t) And he charged them, that they should tell no man of it.
(g) And he sharply charged them, that concerning him they should tell no man.
(k) And he charged them that they should tell no man of him.
- 8:31 (w) And he began to teach them, that it behooveth man's Son to suffer many things, and to be reprov'd of the elder men, and of the highest priests, and scribes, and to be slain, and after three days, to rise again.
(p) And he began to teach them, that it behooveth man's Son to suffer many things, and to be reprov'd of the elder men, and of the highest priests, and of the scribes, and to be slain, and after three days, to rise again.
(t) And he began to teach [declare unto] them, how that the son of man must suffer many things, and should be reprov'd of the elders [seniors] and of the high priests and scribes, and should be killed, and after three days arise again.
(g) Then he began to teach them that the Son of man must suffer many things, and should be reprov'd of the Elders, and of the high Priests, and of the Scribes, and be slain, and within three days rise again.
(k) And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.
- 8:32 (w) And he spake openly the word. And Peter taking him, began to blame him.
(p) And he spake openly the word. And Peter took him, and began to blame him, and said, Lord, be thou merciful to thee, for this shall not be.
(t) And he spake that saying openly. And Peter took him aside, and began to chide him.
(g) And he spake that thing plainly. Then Peter took him aside, and began to rebuke him.

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- (k) And he spake that saying openly. And Peter took him, and began to rebuke him.
- 8:33 (w) And he turned, and saw his disciples, and menaced Peter, saying, Go after me, thou Satan; for thou understandest not those things that be of God, but those things that be of men.
(p) And he turned, and saw his disciples, and menaced Peter, and said, Go after me, Satan; for thou savourest not those things that be of God, but those things that be of men.
(t) Then He turned about, and looked on his disciples, and rebuked Peter saying: Go after me Satan. For thou savorest not the things of God but the things of men.
(g) Then he turned back and looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan; for thou understandest not the things that are of God, but the things that are of men.
(k) But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.
- 8:34 (w) And when the people was called together, with his disciples, he said to them, If any man will come after me, deny he himself, and take his cross, and follow me.
(p) And when the people was called together, with his disciples, he said to them, If any man will come after me, deny he himself, and take his cross, and follow he me.
(t) ¶ And he called the people unto him, with his disciples also, and said unto them. Whosoever will follow me, let him forsake himself, and take up his cross, and follow me.
(g) ¶ And he called the people unto him with his disciples, and said unto them, Whosoever will follow me, let him forsake himself, and take up his cross, and follow me.
(k) ¶ And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
- 8:35 (w) Soothly who so will make his soul, *that is, his life*, safe, he shall lose it; forsooth he that shall lose his soul, *that is, his life*, for me and the gospel, shall make it safe.
(p) For he that will make safe his life, shall lose it; and he that loseth his life for me, and for the gospel, shall make it safe.
(t) For whosoever will save his life, shall lose it. But whosoever shall lose his life for my sake and the gospel's, the same shall save it.
(g) For whosoever will save his life, shall lose it, but whosoever shall lose his life for my sake and the Gospel's, he shall save it.
(k) For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.
- 8:36 (w) Soothly what shall it profit to a man/Soothly what profiteth it a man, if he win all the world, and do impairing to his own soul?
(p) For what profiteth it to a man, if he win all the world, and do impairing to his soul?
(t) What shall it profit a man, if he should win all the world and lose his own soul?
(g) For what shall it profit a man, though he should win the whole world, if he lose his soul?
(k) For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
- 8:37 (w) or what (ex)changing shall a man give for his soul?
(p) or what (ex)changing shall a man give for his soul?
(t) or else what shall a man give, to redeem his soul again?
(g) Or what shall a man give for exchange of his soul?
(k) Or what shall a man give in exchange for his soul?

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- 8:38 (w) Forsooth who that shall acknowledge me and my words in this generation adulterous and sinful, also man's Son shall acknowledge him, when he shall come in the glory of his Father, with his angels.
(p) But who that acknowledgeth me and my words in this generation adulterous and sinful, also man's Son shall acknowledge him, when he shall come in the glory of his Father, with his angels.
(t) Whosoever therefore shall be ashamed of me and of my words, among this adulterous and sinful generation: of him shall the son of man be ashamed, when he cometh in the glory of his father with the holy angels.
(g) For whosoever shall be ashamed of me, and of my words among this adulterous and sinful generation, of him shall the Son of man be ashamed also, when he cometh in the glory of his Father with the holy Angels.
(k) Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER 9

- 9:1 (w) And he said to them, Truly I say to you, for there be some of men standing here, which shall not taste the death, till they see the realm of God coming in virtue. {This verse was at the end of the preceeding chapter in the original Wycliffe}
(p) And he said to them, Truly I say to you, that there be some men standing here, which shall not taste death, till they see the realm of God coming in virtue. {This verse was at the end of the preceeding chapter in the original Purvey}
(t) And he said unto them: Verily I say unto you: There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. {This verse was at the end of the preceeding chapter in the original Tyndale}
(g) And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power.
(k) And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.
- 9:2 (w) And after six days Jesus took Peter, and James, and John, and leadeth them by themselves alone into an high hill; and he was transfigured before them.
(p) And after six days Jesus took Peter, and James, and John, and led them by themselves alone into an high hill; and he was transfigured before them.
(t) ¶ And after six days Jesus took Peter, James, and John and led them up into an high mountain out of the way alone, and he was transfigured before them.
(g) And six days after, Jesus took Peter, and James, and John, and brought them up into a high mountain out of the way alone, and he was transfigured before them.
(k) ¶ And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.
- 9:3 (w) And his clothes be made shining and white full much as snow, what manner clothes a fuller may not make white on earth.
(p) And his clothes were made full shining and white as snow, which manner white clothes a fuller may not make on earth.
(t) And his raiment did shine, and was made very white, even as snow: so white as no fuller can make upon the earth.
(g) And his raiment did shine, and was very white as snow, so white as no fuller can make upon the earth.
(k) And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.
- 9:4 (w) And Elias with Moses appeared to them, and they were speaking with Jesus.
(p) And Elias with Moses appeared to them, and they spake with Jesus.
(t) And there appeared unto them Elias with Moses: and they talked with Jesus.
(g) And there appeared unto them Elijah with Moses, and they were talking with Jesus.

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- (k) And there appeared unto them Elias with Moses: and they were talking with Jesus.
- 9:5 (w) And Peter answered, and said to Jesus, it good us for to be here; and make we here three tabernacles, one to thee, one to Moses, and one to Elias.
(p) And Peter answered, and said to Jesus, Master it is good us to be here; and make we here three tabernacles, one to thee, one to Moses, and one to Elias.
(t) And Peter answered and said to Jesus: Master, here is good being for us, let us make three tabernacles, one for thee, one for Moses, and one for Elias.
(g) Then Peter answered, and said to Jesus, Master, it is good for us to be here; let us make also three tabernacles, one for thee, and one for Moses, and one for Elijah.
(k) And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.
- 9:6 (w) Soothly he wist not what he should say; for they were afeared by dread.
(p) For he knew not what he should say; for they were aghast by dread.
(t) And yet he knew not what he said: for they were afraid.
(g) Yet he knew not what he said; for they were afraid.
(k) For he wist not what to say; for they were sore afraid.
- 9:7 (w) And there was made a cloud overshadowing them; and a voice came out of the cloud, saying, This is my most dear-worthy Son, hear ye him.
(p) And there was made a cloud overshadowing them; and a voice came out of the cloud, and said, This is my most dear-worthy Son, hear ye him.
(t) And there was a cloud that shadowed them. And a voice came out of the cloud saying: This is my dear son, hear him.
(g) And there was a cloud that shadowed them, and a voice came out of the cloud, saying, This is my beloved Son, hear him.
(k) And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.
- 9:8 (w) And anon they beheld about, and saw no more any man, but Jesus only with them.
(p) And at once they beheld about, and saw no more any man, but Jesus only with them.
(t) And suddenly, they looked round about them, and saw no man more than Jesus only with them [but Jesus only].
(g) And suddenly they looked round about, and saw no more any man save Jesus only with them.
(k) And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.
- 9:9 (w) And when they came down from the hill, he commanded them, that they should not tell to any man those things that they had seen, no but when man's Son hath risen from dead.
(p) And when they came down from the hill, he commanded them, that they should not tell to any man those things that they had seen, but when man's Son hath risen again from death.
(t) ¶ And As they came down from the hill, he charged them, that they should tell no man what they had seen, till the son of man were risen from death again.
(g) And as they came down from the mountain, he charged them, that they should tell no man what they had seen, save when the Son of man were risen from the dead again.
(k) And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.
- 9:10 (w) And they held the word at themselves, seeking what *this* should be, when he hath risen from dead.
(p) And they held the word at themselves, seeking what *this* should be, when he had risen again from death.

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- (t) And they kept that saying with [within] them, and demanded one of another, what that rising from death again should mean?
- (g) So they kept that matter to themselves, and demanded one of another, what the rising from the dead again should mean?
- (k) And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.
- 9:11 (w) And they asked him, saying, What then say the Pharisees and the scribes, that it behooveth Elias to come first.
(p) And they asked him, and said, What then say Pharisees and scribes, that it behooveth Elias to come first.
(t) And they asked him saying: why then Say the scribes, that Elias must first come?
(g) Also they asked him, saying, Why say the Scribes, that Elijah must first come?
(k) ¶ And they asked him, saying, Why say the scribes that Elias must first come?
- 9:12 (w) And he answered, and said to them, When Elias shall come first, he shall restore all things; and how it is written of man's Son, that he suffer many things, and be despised.
(p) And he answered, and said to them, When Elias cometh, he shall first restore all things; and as it is written of man's Son, that he suffer many things, and be despised.
(t) He answered and said unto them: Elias verily shall first come and restore all things. And also the son of man as it is written, shall suffer many things [Elias at his first coming, shall bring all things again into good order: and even so is it written of the son of man, that he shall suffer many things], and shall be set at naught.
(g) And he answered, and said unto them, Elijah verily shall first come, and restore all things; and as it is written of the Son of man, he must suffer many things, and be set at nought.
(k) And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.
- 9:13 (w) But I say to you, also Elias is come, and they did to him whatever things they would, as it is written of him.
(p) And I say to you, that Elias is come, and they did to him whatever things they would, as it is written of him.
(t) Moreover [And] I say unto you, that Elias is come, and they have done unto him whatsoever pleased them, as it is written of him.
(g) But I say unto you, that Elijah is come, (and they have done unto him whatsoever they would) as it is written of him.
(k) But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.
- 9:14 (w) And he coming to his disciples, saw a great company about them, and scribes asking with them.
(p) And he coming to his disciples, saw a great company about them, and scribes disputing with them.
(t) ¶ And he came to his disciples, and saw much people about them, and the scribes disputing with them.
(g) ¶ And when he came to *his* disciples, he saw a great multitude about them, and the Scribes disputing with them.
(k) ¶ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.
- 9:15 (w) And anon all the people seeing Jesus, was astonished, and they dreaded; and they running to, greeted him.
(p) And at once all the people seeing Jesus, was astonished, and they dreaded; and they running greeted him.
(t) And straightway all the people when they beheld him, [beheld him and] were amazed, and ran to him, and saluted him.
(g) And straightway all the people, when they beheld him, were amazed, and ran to him, and saluted him.
(k) And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.
- 9:16 (w) And he asked them, What seek ye among you?
(p) And he asked them, What dispute ye among you?

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- (t) And he said unto the scribes: What dispute ye with them?
(g) Then he asked the Scribes, What dispute you among yourselves?
(k) And he asked the scribes, What question ye with them {or, among yourselves}?
- 9:17 (w) And one of the company answered, and said, Master, I have brought to thee my son, that hath a dumb spirit;
(p) And one of the company answered, and said, Master, I have brought to thee my son, that hath a dumb spirit;
(t) And one of the company answered and said: Master I have brought my son unto thee, which hath a dumb spirit.
(g) And one of the company answered, and said, Master, I have brought my son unto thee, which hath a dumb spirit;
(k) And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;
- 9:18 (w) and where ever he taketh him, he hurtleth him down, and he foameth, and beateth together with teeth, and waxeth dry. And I said to thy disciples, that they should cast him out, and they might not.
(p) and where ever he taketh him, he hurtleth him down, and he foameth, and beateth together with teeth, and waxeth dry. And I said to thy disciples, that they should cast him out, and they might not.
(t) And whensoever he taketh him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away. And I spake to thy disciples that they should cast him out, and they could not.
(g) And wheresoever he taketh him, he teareth him, and he foameth, and gnasheth his teeth, and pineth away; and I spake to thy disciples, that they should cast him out, and they could not.
(k) And wheresoever he taketh him, he teareth {or, dasheth} him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.
- 9:19 (w) The which answering to them said, O! thou generation unbelievful, how long shall I be among you, how long shall I suffer you? Bring ye him to me.
(p) And he answered to them, and said, A! thou generation out of belief, how long shall I be among you, how long shall I suffer you? Bring ye him to me.
(t) ¶ He answered him and said: O generation without faith, how long shall I be with you. How long shall I suffer you? bring him unto me.
(g) Then he answered him, and said, O faithless generation, how long now shall I be with you? How long now shall I suffer you? Bring him unto me.
(k) He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.
- 9:20 (w) And they brought him to. And when he had seen him, anon the spirit troubled him; and he cast down into the earth, was wallowed foaming.
(p) And they brought him. And when he had seen him, at once the spirit troubled him; and he was thrown down to the ground, and wallowed, and foamed.
(t) And they brought him unto him. And as soon as the spirit saw him, he tare him. And he fell down on the ground wallowing: and foaming.
(g) So they brought him unto him, and as soon as the spirit saw him, he tare him, and he fell down on the ground wallowing and foaming.
(k) And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.
- 9:21 (w) And he asked his father, How much time is it, since this thing befelled to him? And he said, From childhood;
(p) And he asked his father, How long is it, since this hath befallen to him? And he said, From childhood;
(t) And he asked his father: how long is it ago, since this hath happened him? And he said, of a child.
(g) Then he asked his father, How long time is it since he hath been thus? And he said, Of a child.
(k) And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

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- 9:22 (w) and oft he hath sent him into the fire and into waters, that he should lose him; but if thou mayest any thing, help us, and have mercy on us.
(p) and oft he hath put him into the fire, and into water, to destroy him; but if thou mayest any thing, help us, and have mercy on us.
(t) And often times casteth him into the fire, and also into the water, to destroy him. But if thou canst do anything, have mercy on us, and help us.
(g) And oft times he casteth him into the fire, and into the water to destroy him; but if thou canst do anything, help us, and have compassion upon us.
(k) And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.
- 9:23 (w) And Jesus said to him, If thou mayest believe, all things be possible to a man that believeth.
(p) And Jesus said to him, If thou mayest believe, all things be possible to a man that believeth.
(t) And Jesus said unto him: ye if thou couldst believe, all things are possible to him that believeth.
(g) And Jesus said unto him, If thou canst believe it, all things are possible to him that believeth.
(k) Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
- 9:24 (w) And anon the father of the child cried with tears, and said, Lord, I believe; help thou mine unbelief.
(p) And at once the father of the child cried with tears, and said, Lord, I believe; help thou mine unbelief.
(t) And straight way the father of the child cried with tears saying: Lord I believe, help [succor] mine unbelief.
(g) And straightway the father of the child crying with tears, said, Lord, I believe; help my unbelief.
(k) And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
- 9:25 (w) And when Jesus had seen the people running together, he menaced the unclean spirit, saying to him, Thou deaf and dumb spirit, I command thee, go out from him, and enter no more into him.
(p) And when Jesus had seen the people running together, he menaced the unclean spirit, and said to him, Thou deaf and dumb spirit, I command thee, go out from him, and enter no more into him.
(t) ¶ When Jesus saw that the people came running together unto him, he rebuked the foul spirit, saying unto him: Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.
(g) When Jesus saw that the people came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.
(k) When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.
- 9:26 (w) And he crying, and much wrenching him, went out from him; and he was made as dead, so that many said, that he was dead.
(p) And he crying, and much wrenching him, went out from him; and he was made as dead, so that many said, that he was dead.
(t) And the spirit cried, and rent him sore and came out: And he was as one that had been dead, insomuch that many said, he is dead.
(g) Then *the spirit* cried, and rent him sore, and came out, and he was as one dead, in so much that many said, He is dead.
(k) And the *spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.
- 9:27 (w) And Jesus held his hand, and lifted him up; and he rose.
(p) And Jesus held his hand, and lifted him up; and he rose.

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- (t) But Jesus caught his hand, and lift him up, and he rose.
(g) But Jesus took his hand, and lifted him up, and he arose.
(k) But Jesus took him by the hand, and lifted him up; and he arose.
- 9:28 (w) And when he had entered into an house, his disciples asked him privily, Why might not we cast him out?
(p) And when he had entered into an house, his disciples asked him privily, Why might not we cast him out?
(t) And when he was come into the house, his disciples asked him secretly: why could not we cast him out?
(g) And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?
(k) And when he was come into the house, his disciples asked him privately, Why could not we cast him out?
- 9:29 (w) And he said to them, This kind may not go out in any thing, but in prayer and fasting.
(p) And he said to them, This kind in nothing may go out, but in prayer and fasting.
(t) And he said unto them: this kind can by no other means come forth, but by prayer and fasting.
(g) And he said unto them, This kind can by no other means come forth, but by prayer and fasting.
(k) And he said unto them, This kind can come forth by nothing, but by prayer and fasting.
- 9:30 (w) And they went from thence, and went forth into Galilee; and he would not that any man know.
(p) And they went from thence, and went forth into Galilee; and they would not, that any man knew.
(t) ¶ And they departed thence, and took their journey thorough Galilee, and he would not, that any man should have known it.
(g) ¶ And they departed thence, and went together through Galilee, and he would not that any should have known it.
(k) ¶ And they departed thence, and passed through Galilee; and he would not that any man should know it.
- 9:31 (w) And he taught his disciples, and said to them, For man's Son shall be betrayed into the hands of men, and they shall slay him, and he slain shall rise again on the third day.
(p) And he taught his disciples, and said to them, For man's Son shall be betrayed into the hands of men, and they shall slay him, and he slain shall rise again on the third day.
(t) For he taught his disciples, and said unto them: The son of man shall be delivered into the hands of men, and they shall kill him, and after that he is killed he shall arise again the third day.
(g) For he taught his disciples, and said unto them, The Son of man shall be delivered into the hands of men, and they shall kill him, but after that he is killed, he shall rise again the third day.
(k) For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.
- 9:32 (w) And they knew not the word, and dreaded to ask him.
(p) And they knew not the word, and dreaded to ask him.
(t) But they knew not what that saying meant, and were afraid to ask him.
(g) But they understood not that saying, and were afraid to ask him.
(k) But they understood not that saying, and were afraid to ask him.
- 9:33 (w) And they came to Capernaum. And when they were in the house, he asked them, What treated ye in the way?
(p) And they came to Capernaum. And when they were in the house, he asked them, What treated ye in the way?
(t) ¶ And he came to Capernaum, and when he was come to house, he asked [said to] them: what was it that ye disputed between you by the way?
(g) After, he came to Capernaum; and when he was in the house, he asked them, What was it that ye disputed among you by the way?

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- (k) ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?
- 9:34 (w) And they were still; for they disputed among themselves in the way, who of them should be the greatest.
(p) And they were still; for they disputed among them in the way, who of them should be greatest.
(t) And they held their peace: for by the way they reasoned among themselves, who should be the chiefest.
(g) And they held their peace, for by the way they reasoned among themselves, who *should be* the chiefest.
(k) But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.
- 9:35 (w) And he sat, and called the twelve, and saith to them, If any man will be the first among you, he shall be the last of all, and minister, *or servant*, of all.
(p) And he sat, and called the twelve, and said to them, If any man will be the first among you, he shall be the last of all, and the minister of all.
(t) And he sat down, and called the twelve unto him, and said to them: if any man desire to be first, the same shall be last of all, and servant unto all.
(g) And he sat down and called the twelve, and said to them, If any man desire to be first, the same shall be last of all, and servant unto all.
(k) And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.
- 9:36 (w) And he took a child, and set him in the midst of them; and when he had embraced him, he said to them,
(p) And he took a child, and set him in the middle of them; and when he had embraced him, he said to them,
(t) And he took a child, and set him in the midst of them, and took him in his arms and said unto them:
(g) And he took a little child, and set him in the midst of them, and took him in his arms, and said unto them,
(k) And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,
- 9:37 (w) Whoever shall receive one of such children in my name, he receiveth me; and whoever receiveth me, he receiveth not me alone, but him that sent me.
(p) Whoever receiveth one of such children in my name, he receiveth me; and whoever receiveth me, he receiveth not me alone, but him that sent me.
(t) Whosoever receive any such a child in my name, [he] receiveth me: And whosoever receiveth me, receiveth not me, but him that sent me.
(g) Whosoever shall receive one of such little children in my Name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me.
(k) Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.
- 9:38 (w) John answered to him, saying, Master, we saw one casting out fiends in thy name, which followeth not us, and we have forbidden him.
(p) John answered to him, and said, Master, we saw one casting out fiends in thy name, which followeth not us, and we have forbidden him.
(t) ¶ John answered him, saying: Master, we saw one casting out devils in thy name, which followeth not us and we forbade him, because he followeth us not.
(g) ¶ Then John answered him, saying, Master, we saw one casting out devils by thy Name, which followeth not us, and we forbade him, because he followeth us not.
(k) ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

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- 9:39 (w) And Jesus said, Do not ye forbid him; for there is no man that doeth virtue in my name, and may soon speak evil of me.
(p) And Jesus said, Do not ye forbid him; for there is no man that doeth a work of power in my name, and may soon speak evil of me.
(t) But Jesus said: forbid him not. For there is no man that shall do a miracle in my name, and can lightly speak [speak lightly] evil of me.
(g) ¶ But Jesus said, Forbid him not, for there is no man that can do a miracle by my Name, that can lightly speak evil of me.
(k) But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.
- 9:40 (w) Forsooth He that is not against us, is for us.
(p) He that is not against us, is for us.
(t) Whosoever is not against you, is on your part.
(g) For whosoever is not against us, is on our part.
(k) For he that is not against us is on our part.
- 9:41 (w) Soothly whoever shall give drink to you a cup of cold water in my name, for ye be of Christ, truly I say to you, he shall not lose his meed.
(p) And whoever giveth you a cup of cold water to drink in my name, for ye be of Christ, truly I say to you, he shall not lose his meed.
(t) And whosoever shall give you a cup of water to drink for my name's sake because ye belong [are belonging] to Christ, verily I say unto you, he shall not lose his reward.
(g) And whosoever shall give you a cup of water to drink for my Name's sake, because ye belong to Christ, verily I say unto you, he shall not lose his reward.
(k) For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.
- 9:42 (w) And whoever shall offend one of these little believing in me, it is good to him that a millstone of asses were done about his neck, and were sent into the sea.
(p) And whoever shall cause to stumble one of these little that believe in me, it were better to him that a millstone were done about his neck, and he were cast into the sea.
(t) ¶ And whosoever shall offend [hurt] one of these little ones, that believe in me, it were better for him, that a millstone were hanged about his neck, and that he were cast into the sea.
(g) And whosoever shall offend one of these little ones, that believe in me, it were better for him rather, that a millstone were hanged about his neck, and that he were cast into the sea.
(k) And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.
- 9:43 (w) And if thine hand offend thee, cut it away; it is good to thee feeble to enter into life, than having two hands to go into hell, into fire unquenchable,
(p) And if thine hand cause thee to stumble, cut it away; it is better to thee to enter feeble into life, than have two hands, and go into hell, into the fire that never shall be quenched,
(t) Wherefore [And] if thy hand offend thee, cut him off. It is better for thee, to enter into life maimed, than having two hands, go into hell [to go, with two hands into hell], into fire that never shall be quenched,
(g) Wherefore if thy hand cause thee to offend, cut it off; it is better for thee to enter into life, maimed, than having two hands, to go into hell, into the fire that never shall be quenched,
(k) And if thy hand offend thee {or, cause thee to offend}, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

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- 9:44 (w) where the worm of them dieth not, and the fire is not quenched.
(p) where the worm of them dieth not, and the fire is not quenched.
(t) where their worm dieth not, and the fire never goeth out.
(g) Where their worm dieth not, and the fire never goeth out.
(k) Where their worm dieth not, and the fire is not quenched.
- 9:45 (w) And if thy foot offend thee, cut it off; it is better to thee to enter crooked into everlasting life, than having two feet to be sent into hell fire, unquenchable,
(p) And if thy foot cause thee to stumble, cut it off; it is better to thee to enter crooked into everlasting life, than have two feet, and be sent into hell of fire, that never shall be quenched,
(t) Likewise [And] if thy foot offend thee, cut him off. For It is better for thee to go halt into life, than having [with] two feet to be cast into hell, into fire that never shall be quenched:
(g) Likewise, if thy foot cause thee to offend, cut it off; it is better for thee to go halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched,
(k) And if thy foot offend thee {or, cause thee to offend}, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:
- 9:46 (w) where the worm of them dieth not, and the fire is not quenched.
(p) where the worm of them dieth not, and the fire is not quenched.
(t) where their worm dieth not, and the fire never goeth out?
(g) Where their worm dieth not, and the fire never goeth out.
(k) Where their worm dieth not, and the fire is not quenched.
- 9:47 (w) That if thine eye offend thee, cast it out; it is better to thee to enter goggle-eyed into the realm of God, than having two eyes to be sent into hell fire,
(p) That if thine eye cause thee to stumble, cast it out; it is better to thee to enter goggle-eyed into the realm of God, than have two eyes, and be sent into hell of fire,
(t) Even so [And] if thine eye offend thee pluck him out. It is better for thee to go into the kingdom of God with one eye, than having two eyes to be cast into hell fire:
(g) And if thine eye cause thee to offend, pluck it out; it is better for thee to go into the kingdom of God with one eye, than having two eyes, to be cast into hell fire,
(k) And if thine eye offend thee {or, cause thee to offend}, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:
- 9:48 (w) where the worm of them dieth not, and the fire is not quenched.
(p) where the worm of them dieth not, and the fire is not quenched.
(t) where their worm dieth not, and the fire never goeth out.
(g) Where their worm dieth not, and the fire never goeth out.
(k) Where their worm dieth not, and the fire is not quenched.
- 9:49 (w) Forsooth every man shall be salted, *or made savory*, with fire, and every slain sacrifice shall be salted with salt.
(p) And every man shall be salted with fire, and every slain sacrifice shall be made savoury with salt.
(t) ¶ Every man therefore shall be salted with fire: And every sacrifice shall be seasoned with salt.
(g) For every man shall be salted with fire, and every sacrifice shall be salted with salt.
(k) For every one shall be salted with fire, and every sacrifice shall be salted with salt.

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- 9:50 (w) Salt is good; that if salt be unsavoury, in what thing shall ye make it savoury? Have ye salt in you, and have peace among you.
(p) Salt is good; if salt be unsavoury, in what thing shall ye make it savoury? Have ye salt among you, and have ye peace among you.
(t) Salt is good. But if the salt be unsavory: what shall ye salt therewith? See that ye have salt in yourselves. And have peace among yourselves, one with another.
(g) Salt is good; but if the salt be unsavory, wherewith shall it be seasoned? Have salt in yourselves, and have peace one with another.
(k) Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER 10

- 10:1 (w) And Jesus rose up from thence, and came into the coasts of Judaea beyond Jordan; and again the people came together to him, and as he was wont, again he taught them.
(p) And Jesus rose up from thence, and came into the coasts of Judaea over Jordan; and again the people came together to him, and as he was wont, again he taught them.
(t) ¶ And he rose from thence, and went into the coasts of Jewry through the region that is beyond Jordan. And the people resorted unto him afresh: And as he was wont he taught them again.
(g) And he arose from thence, and went into the coasts of Judea by the far side of Jordan, and the people resorted unto him again, and as he was wont, he taught them again.
(k) And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.
- 10:2 (w) And Pharisees coming nigh, asked him, If it is leaveful to a man to leave, *or forsake*, his wife? tempting him.
(p) And the Pharisees came, and asked him, Whether it be leaveful to a man to leave his wife? and they tempted him.
(t) And the Pharisees came and asked him a question: whether it were lawful for a man to put away his wife: To prove him.
(g) Then the Pharisees came and asked him, if it were lawful for a man to put away *his* wife, and tempted him.
(k) ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.
- 10:3 (w) And he answered, and said to them, What commanded Moses to you?
(p) And he answered, and said to them, What commanded Moses to you?
(t) And He answered and said unto them: what did Moses bid you do?
(g) And he answered, and said unto them, What did Moses command you?
(k) And he answered and said unto them, What did Moses command you?
- 10:4 (w) And they said, Moses suffered to write a libel of forsaking, and to forsake.
(p) And they said, Moses suffered to write a bill of forsaking, and to forsake.
(t) And they said: Moses suffered to write a testimonial of [her] divorcement, and to put her away.
(g) And they said, Moses suffered to write a bill of divorcement, and to put her away.
(k) And they said, Moses suffered to write a bill of divorcement, and to put her away.
- 10:5 (w) And Jesus answered, and said to them, To the hardness of your heart Moses wrote to you this precept/To the hardness of your heart he wrote to you this commandment.
(p) And Jesus answered, and said to them, For the hardness of your heart Moses wrote to you this commandment.

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- (t) And Jesus answered, and said unto them: For the hardness of your hearts [because of your hard hearts] he wrote this precept unto you.
- (g) Then Jesus answered, and said unto them, For the hardness of your heart he wrote this precept unto you.
- (k) And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.
- 10:6 (w) But from the beginning of creature God made them male and female;
(p) But from the beginning of creature God made them male and female;
(t) But at the first creation, God made them man and woman, [saying]:
(g) But at the beginning of the creation God made them male and female;
(k) But from the beginning of the creation God made them male and female.
- 10:7 (w) and said, For this thing a man shall leave his father and mother, and shall cleave to his wife,
(p) and said, For this thing a man shall leave his father and mother, and shall draw to his wife,
(t) And [For] this things sake shall [a] man leave his father and mother, and bide by his wife,
(g) For this cause shall man leave his father and mother, and cleave unto his wife.
(k) For this cause shall a man leave his father and mother, and cleave to his wife;
- 10:8 (w) and they shall be two in one flesh. And so now they be not two, but one flesh.
(p) and they shall be twain in one flesh. And so now they be not twain, but one flesh.
(t) and, they twain [two] shall be [made] one flesh. So then are they now not twain, but one flesh,
(g) And they twain shall be one flesh; so that they are no more twain, but one flesh.
(k) And they twain shall be one flesh: so then they are no more twain, but one flesh.
- 10:9 (w) Therefore that thing that God hath joined together, no man part.
(p) Therefore that thing that God hath joined together, no man separate.
(t) therefore that which God hath coupled, let not man separate.
(g) Therefore, what God hath coupled together, let not man separate.
(k) What therefore God hath joined together, let not man put asunder.
- 10:10 (w) And again in the house his disciples asked him of the same thing.
(p) And again in the house his disciples asked him of the same thing.
(t) ¶ And in the house his disciples asked him again of that matter.
(g) And in the house his disciples asked him again of that matter.
(k) And in the house his disciples asked him again of the same matter.
- 10:11 (w) And he saith to them, Whoever shall leave his wife, and wed another, he doeth adultery upon her.
(p) And he said to them to them, Whoever leaveth his wife, and weddeth another, he doeth adultery on her.
(t) And he said unto them: Whosoever putteth away his wife, and marrieth another, breaketh wedlock to herward.
(g) And he said unto them, Whosoever shall put away his wife and marry another, committeth adultery against her.
(k) And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.
- 10:12 (w) And if the wife shall leave her husband, and be wedded to another, she doeth adultery.
(p) And if the wife leave her husband, and be wedded to another, she doeth lechery.
(t) And if a woman forsake her husband, and be married to another, she committeth adultery.
(g) And if a woman put away her husband, and be married to another, she committeth adultery.

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- (k) And if a woman shall put away her husband, and be married to another, she committeth adultery.
- 10:13 (w) And they brought to him little children, that he should touch them; and the disciples threatened the men, that brought them.
(p) And they brought to him little children, that he should touch them; and the disciples threatened the men, that brought them.
(t) ¶ And they brought children to him that he should touch them. And his disciples rebuked [chide] those that brought them.
(g) ¶ Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.
(k) ¶ And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.
- 10:14 (w) And when Jesus had seen them, he bare heavy, and said to them, Suffer ye little children to come to me, and forbid ye them not, for of such is the kingdom of God.
(p) And when Jesus had seen them, he bare heavy, and said to them, Suffer ye little children to come to me, and forbid ye them not, for of such is the kingdom of God.
(t) When Jesus saw that, he was displeased, and said to them: Suffer the children to come unto me and forbid them not. For of such is [unto such belongeth] the kingdom of God.
(g) But when Jesus saw it, he was displeased, and said to them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.
(k) But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
- 10:15 (w) Truly I say to you, whoever shall not receive the kingdom of God as a little child, he shall not enter into it.
(p) Truly I say to you, whoever receiveth not the kingdom of God as a little child, he shall not enter into it.
(t) Verily I say to you, whosoever shall not receive the kingdom of God as a child, he shall not enter therein.
(g) Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
(k) Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
- 10:16 (w) And he embracing them, and putting hands upon them, blessed them.
(p) And he embraced them, and laid his hands on them, and blessed them.
(t) And he took them up in his arms, and put his hands upon them, and blessed them.
(g) And he took them up in his arms, and put *his* hands upon them, and blessed them.
(k) And he took them up in his arms, put his hands upon them, and blessed them.
- 10:17 (w) And when Jesus was gone out into the way, one man running before, and the knee bowed, prayed him, and said, Good master, what shall I do, that I receive everlasting life?
(p) And when Jesus was gone out into the way, a man ran before, and kneeled before him, and prayed him, and said, Good master, what shall I do, that I receive everlasting life?
(t) ¶ And when he was come [out] into the way, there came one running and kneeled to him, and asked him: Good Master, what shall I do, that I may inherit eternal life?
(g) ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do, that I may possess eternal life?
(k) ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
- 10:18 (w) Forsooth Jesus said to him, What sayest thou me good? None is good, no but one God/no but God alone.

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- (p) And Jesus said to him, What sayest thou, that I am good? There is no man good, but God himself.
- (t) Jesus said to him: why callest thou me good? there is no man good but one, which is God.
- (g) Jesus said to him, Why callest thou me good? There is none good but one, even God.
- (k) And Jesus said unto him, Why callest thou me good? there is none good but one, *that is*, God.
- 10:19 (w) Thou knowest the commandments, do thou none adultery, slay not, steal not, say not false witnessing, do no fraud, worship thy father and mother.
- (p) Thou knowest the commandments, do thou none adultery, slay not, steal not, say not false witnessing, do no fraud, honour thy father and thy mother.
- (t) Thou knowest the commandments: break not matrimony, kill not, steal not, bear not [no] false witness, defraud no man, honor thy father and [thy] mother.
- (g) Thou knowest the commandments, Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt hurt no *man*. Honor thy father and mother.
- (k) Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.
- 10:20 (w) And he answered, and said to him, Master, I have kept all these things from my youth.
- (p) And he answered, and said to him, Master, I have kept all these things from my youth.
- (t) He answered and said to him: master, all these I have observed from my youth.
- (g) Then he answered, and said to him, Master, all these things I have observed from my youth.
- (k) And he answered and said unto him, Master, all these have I observed from my youth.
- 10:21 (w) Soothly Jesus beholding him loved him, and said to him, One thing faileth to thee; go thou, sell whatever things thou hast, and give to poor men, and thou shalt have treasure in heaven; and come, and follow thou me.
- (p) And Jesus beheld him, and loved him, and said to him, One thing faileth to thee; go thou, and sell all things that thou hast, and give to poor men, and thou shalt have treasure in heaven; and come, follow thou me.
- (t) Jesus beheld him, and had a favor to him, and said unto him: One thing is lacking unto thee. Go, and sell all that thou hast, and give [it] to the poor, and thou shalt have treasure in heaven, and come and follow me, and take up thy cross [thy cross on thee].
- (g) And Jesus beheld him, and loved him, and said unto him, One thing is lacking unto thee. Go *and* sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me, and take up the cross.
- (k) Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.
- 10:22 (w) The which made sorrowful in the word, went away mourning, for he had many possessions.
- (p) And he was full sorry in the word, and went away mourning, for he had many possessions.
- (t) But he was discomfited with that saying, and went away mourning, for he had great possessions.
- (g) But he was sad at that saying, and went away sorrowful, for he had great possessions.
- (k) And he was sad at that saying, and went away grieved: for he had great possessions.
- 10:23 (w) And Jesus beholding about, saith to his disciples, How hard they that have riches shall enter into the kingdom of God.
- (p) And Jesus beheld about, and said to his disciples, How hard they that have riches shall enter into the kingdom of God.
- (t) ¶ And Jesus looked round about, and said unto his disciples: what an hard thing it is for them that have riches, to [with what difficulty shall they that have riches] enter into the kingdom of God.
- (g) And Jesus looked round about, and said unto his disciples, How hardly do they that have riches, enter into the kingdom of God!

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- (k) ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
- 10:24 (w) And the disciples were astonished in his words. And Jesus again answering saith to them, Little sons, how hard is it, that men trusting in riches to enter into the kingdom of God.
(p) And the disciples were astonished in his words. And Jesus again answered, and said to them, Ye little children, how hard it is for men that trust in riches to enter into the kingdom of God.
(t) And His disciples were astonied at his words. Jesus answered again, and said unto them: children, how hard is it for them, that trust in [their] riches, to enter into the kingdom of God?
(g) And his disciples were astonied at his words. But Jesus answered again, and said unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God?
(k) And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!
- 10:25 (w) It is easier that a camel pass through a needle's eye, than that a rich man enter into the realm of God.
(p) It is lighter a camel to pass through a needle's eye, than a rich man to enter into the kingdom of God.
(t) It is easier for a camel to go through the eye of an needle, than for a rich man to enter into the kingdom of God.
(g) 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.
(k) 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.
- 10:26 (w) And they wondered more, saying at themselves, And who may be saved?
(p) And they wondered more, and said among themselves, And who may be saved?
(t) And they were astonied out of measure, saying between themselves: who then can be saved?
(g) And they were much more astonied, saying with themselves, Who then can be saved?
(k) And they were astonished out of measure, saying among themselves, Who then can be saved?
- 10:27 (w) And Jesus beholding them, saith to them, With men it is impossible, but not with God; for all things be possible with God.
(p) And Jesus beheld them, and said, With men it is impossible, but not with God; for all things be possible with God.
(t) Jesus looked upon them, and said: with men it is impossible, but not with God: for with God all things are possible.
(g) But Jesus looked upon them, and said, With men *it is* impossible, but not with God; for with God all things are possible.
(k) ¶ And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.
- 10:28 (w) And Peter began to say to him, Lo! we have left all things, and have followed thee.
(p) And Peter began to say to him, Lo! we have left all things, and have followed thee.
(t) ¶ And Peter began to say unto him: Lo, we have forsaken all, and have followed thee.
(g) ¶ Then Peter began to say unto him, Lo, we have forsaken all, and have followed thee.
(k) Then Peter began to say unto him, Lo, we have left all, and have followed thee.
- 10:29 (w) Jesus answered, and said, Truly I say to you, there is no man that leaveth house, or brethren, or sistren, or father, or mother, or children, or fields for me and for the gospel,
(p) Jesus answered, and said, Truly I say to you, there is no man that leaveth house, or brethren, or sisters, or father, or mother, or children, or fields for me and for the gospel,
(t) Jesus answered and said: Verily I say unto you, there is no man that forsaketh [hath forsaken] house, or brethren, or sisters, or father, or mother, or wife, other children, or lands, for my sake and the gospel's,

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- (g) Jesus answered, and said, Verily I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospel's,
- (k) And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,
- 10:30 (w) which shall not take an hundredfold so much now in this time, houses, and brethren, and sistren, and mothers, and children, and fields, with persecutions, and in the world to come everlasting life.
- (p) which shall not take an hundredfold so much now in this time, houses, and brethren, and sisters, and mothers, and children, and fields, with persecutions, and in the world to coming everlasting life.
- (t) which shall not receive an hundred fold now in this life, houses, and brethren, and sisters, and mothers and children, and lands with persecutions, and in the world to come eternal life.
- (g) But he shall receive a hundredfold, now at this present, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions, and in the world to come, eternal life.
- (k) But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
- 10:31 (w) But many shall be, the first the last, and the last the first.
- (p) But many shall be, the first the last, and the last the first.
- (t) Many that are first, shall be last. And the last first.
- (g) But many *that are* first, shall be last, and the last, first.
- (k) But many *that are* first shall be last; and the last first.
- 10:32 (w) And they were in the way going up to Jerusalem; and Jesus went before them, and they wondered, and they followed, and dreaded. And again Jesus took the twelve, and began to say to them, what things were to come to him.
- (p) And they were in the way going up to Jerusalem; and Jesus went before them, and they wondered, and followed, and dreaded. And again Jesus took the twelve, and began to say to them, what things were to come to him.
- (t) And They were in the way going up to Jerusalem. And Jesus went before them, and they were amazed, and as they followed, were afraid.
- (g) ¶ And they were in the way going up to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraid, and Jesus took the twelve again, and began to tell them what things should come unto him,
- (k) ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,
- 10:33 (w) For lo! we ascend to Jerusalem, and man's Son shall be betrayed to the princes of priests, and to the scribes, and to the elder men; and they shall condemn him by death, and they shall betake him to heathen men.
- (p) For lo! we ascend to Jerusalem, and man's Son shall be betrayed to the princes of priests, and to scribes, and to the elder men; and they shall condemn him by death, and they shall take him to heathen men.
- (t) ¶ And Jesus took the twelve again, and began to tell them what things should happen unto him. Behold we go up to Jerusalem, and the son of man shall be delivered unto the high priests and unto the scribes: and they shall condemn him to death, and shall deliver him to the gentiles,
- (g) *Saying*, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the high Priests, and to the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles.
- (k) *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:
- 10:34 (w) And they shall scorn him, and they shall bespit him, and they shall beat him; and they shall slay him, and in the third day he shall rise again.
- (p) And they shall scorn him, and bespit him, and beat him; and they shall slay him, and in the third day he shall rise again.

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- (t) and they shall mock him, and scourge him and spit upon him, and kill him, and the third day he shall rise again.
(g) And they shall mock him, and scourge him, and spit upon him, and kill him, but the third day he shall rise again.
(k) And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.
- 10:35 (w) And James and John, Zebedee's sons, came to him, saying, Master, we will, that whatever we shall ask, thou do to us.
(p) And James and John, Zebedee's sons, came to him, and said, Master, we will, that whatever we ask, thou do to us.
(t) ¶ And [Then] James and John the sons of Zebedee, came unto him, saying: Master, we would that thou shouldst do for us whatsoever we desire.
(g) ¶ Then James and John the sons of Zebedee came unto him, saying, Master, we would that thou shouldst do for us that we desire.
(k) ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.
- 10:36 (w) And he said to them, What will ye that I do to you?
(p) And he said to them, What will ye that I do to you?
(t) He said unto them: what would ye I should do unto you?
(g) And he said unto them, What would ye I should do for you?
(k) And he said unto them, What would ye that I should do for you?
- 10:37 (w) And they said, Grant to us, that we sit the one on thy right half, and the other at thy left half, in thy glory.
(p) And they said, Grant to us, that we sit the one at thy right half, and the other at thy left half, in thy glory.
(t) They said to him: grant unto us that we may sit one on thy right hand, and the other on thy left hand, in thy glory.
(g) And they said to him, Grant unto us, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.
(k) They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
- 10:38 (w) And Jesus said to them, Ye know not what ye ask; be ye able to drink the cup, which I drink/which I am to drink, or be washed with the baptism, in which I am baptized?
(p) And Jesus said to them, Ye know not what ye ask; be ye able to drink the cup, which I shall drink, or be washed with the baptism, in which I am baptized?
(t) But Jesus said unto them: Ye know not what ye ask. Can ye drink of the cup, that I shall drink of? And be baptized in the baptism that I shall be baptized in?
(g) But Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I shall drink of, and be baptized with the baptism that I shall be baptized with?
(k) But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
- 10:39 (w) And they said to him, We be able. And Jesus said to them, Truly Ye shall drink the cup that I drink, and ye shall be washed with the baptism, in which I am baptized;
(p) And they said to him, We be able. And Jesus said to them, Ye shall drink the cup that I drink, and ye shall be washed with the baptism, in which I am baptized;
(t) And they said unto him: that we can. Jesus said unto them: ye shall drink of the cup that I shall drink of, and be baptized with the baptism that I shall be baptized in:
(g) And they said unto him, We can. But Jesus said unto them, Ye shall drink indeed of the cup that I shall drink of, and be baptized with the baptism wherewith I shall be baptized;
(k) And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

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- 10:40 (w) but to sit at my right half or left half is not mine to give to you, but to whom it is made ready.
(p) but to sit at my right half or left half is not mine to give to you, but to whom it is made ready.
(t) But to sit on my right hand and on my left hand, is not mine to give, but to them for whom it is prepared.
(g) But to sit at my right hand and at my left, is not mine to give, but *it shall be given* to them for whom it is prepared.
(k) But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.
- 10:41 (w) And the ten heard, and began to have indignation of James and John.
(p) And the ten heard, and began to have indignation of James and John.
(t) ¶ And when the ten heard that, they began to disdain at James and John.
(g) And when the ten heard that, they began to disdain at James and John.
(k) And when the ten heard it, they began to be much displeased with James and John.
- 10:42 (w) Soothly Jesus calling them, saith to them, Ye know, that they that seem, *or be seen*, to have princehood on folks, lordship, *or be lords*, of them, and the princes of them have power of them.
(p) But Jesus called them, and said to them, Ye know, that they that seem to have princehood of folks, be lords of them, and the princes of them have power of them.
(t) But Jesus called them unto him, and said to them: Ye know [well] that they which seem to bear rule among the gentiles, reign as lords over them. And they that be great [men] among them exercise authority over them.
(g) But Jesus called them unto him, and said to them, Ye know that they which delight to bear rule among the Gentiles, have domination over them, and they that be great among them, exercise authority over them.
(k) But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
- 10:43 (w) But it is not so among you, but whoever will be made the greater, shall be your minister;
(p) But it is not so among you, but whoever will be made greater, shall be your minister;
(t) So shall it not be among you but whosoever of you will be great among you shall be your minister.
(g) But it shall not be so among you; but whosoever will be great among you, shall be your servant.
(k) But so shall it not be among you: but whosoever will be great among you, shall be your minister:
- 10:44 (w) and whoever will be the first among you, shall be servant of all.
(p) and whoever will be the first among you, shall be servant of all.
(t) And whosoever will be chief, shall be servant unto all.
(g) And whosoever will be chief of you, shall be the servant of all.
(k) And whosoever of you will be the chiefest, shall be servant of all.
- 10:45 (w) For why man's Son came not, that it should be ministered to him, but that he should minister, and give his life redemption, *or again-buying*, for many.
(p) For why man's Son came not, that it should be ministered to him, but that he should minister, and give his life again-buying for many.
(t) For even the son of man came, not to be ministered unto [not that other should minister unto him]: but to minister, and to give his life for the redemption of many.
(g) For even the Son of man came not to be served, but to serve, and to give his life for the ransom of many.
(k) For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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- 10:46 (w) And they came to Jericho; and him going out from Jericho, and his disciples, and a full much company of people, the son of Timaeus, Bartimaeus, blind, sat beside the way, begging.
(p) And they came to Jericho; and when he went forth from Jericho, and his disciples, and a full much people, Bartimaeus, a blind man, the son of Timaeus, sat beside the way, and begged.
(t) ¶ And they came to Jericho, and as he went out of Jericho, with his disciples and a great number of people: Bartimaeus the son of Timaeus which was blind, sat by the highways side begging.
(g) ¶ Then they came to Jericho, and as he went out of Jericho with his disciples, and a great multitude, Bartimaeus the Son of Timaeus, a blind man, sat by the wayside, begging.
(k) ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.
- 10:47 (w) And when he heard, that it was Jesus of Nazareth, he began to cry, and say, Jesus, the son of David, have mercy on me.
(p) And when he heard, that it was Jesus of Nazareth, he began to cry, and say, Jesus, the son of David, have mercy on me.
(t) And when he heard that it was Jesus of Nazareth, he began to cry and to say: Jesus the son of David, have mercy on me.
(g) And when he heard that it was Jesus of Nazareth, he began to cry, and to say, Jesus the Son of David, have mercy on me.
(k) And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.
- 10:48 (w) And many threatened him, that he should be still; and he cried much the more, Jesus, the son of David, have mercy on me.
(p) And many threatened him, that he should be still; and he cried much the more, Jesus, the son of David, have mercy on me.
(t) And many rebuked him, that [because] he should hold his peace. But he cried the more a great deal, thou son of David have mercy on me.
(g) And many rebuked him, because he should hold his peace, but he cried much more, O Son of David have mercy on me.
(k) And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.
- 10:49 (w) And Jesus stood, and commanded him to be called; and they call the blind man, saying to him, Be thou of better heart, rise up, he calleth thee.
(p) And Jesus stood, and commanded him to be called; and they called the blind man, and said to him, Be thou of better heart, rise up, he calleth thee.
(t) And Jesus stood still, and commanded him to be called, and they called the blind, saying unto him: Be of good comfort, rise, he called thee.
(g) Then Jesus stood still, and commanded him to be called, and they called the blind, saying unto him, Be of good comfort, arise, he calleth thee.
(k) And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.
- 10:50 (w) And he cast away his cloth, and skipped, and came to him.
(p) And he cast away his cloak, and skipped, and came to him.
(t) And He threw away his cloak, and rose and came to Jesus:
(g) So he threw away his cloak, and rose, and came to Jesus.
(k) And he, casting away his garment, rose, and came to Jesus.

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- 10:51 (w) And Jesus answered, and said to him, What wilt thou, that I shall do to thee? The blind man said to him, Master, that I see.
(p) And Jesus answered, and said to him, What wilt thou, that I shall do to thee? The blind man said to him, Master, that I see.
(t) And Jesus answered, and said unto him: what wilt thou that I do unto thee? The blind said unto him: Master, that I might see.
(g) And Jesus answered, and said unto him, What wilt thou that I do unto thee? And the blind said unto him, Lord, that I may receive sight.
(k) And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.
- 10:52 (w) Jesus said to him, Go thou, thy faith hath made thee safe. And anon he saw, and followed him in the way.
(p) Jesus said to him, Go thou, thy faith hath made thee safe. And at once he saw, and followed him in the way.
(t) Jesus said unto him: go thy way, thy faith hath saved thee: And by and by he received his sight, and followed Jesus in the way.
(g) Then Jesus said unto him, Go thy way; thy faith hath saved thee. And by and by he received *his* sight, and followed Jesus in the way.
(k) And Jesus said unto him, Go thy way; thy faith hath made thee whole {or, saved thee}. And immediately he received his sight, and followed Jesus in the way.

CHAPTER 11

- 11:1 (w) And when Jesus came nigh to Jerusalem and to Bethany, at the mount of Olives, he sent two of his disciples,
(p) And when Jesus came nigh to Jerusalem and to Bethany, to the mount of Olives, he sendeth two of his disciples,
(t) ¶ And when they came nigh to Jerusalem, unto Bethphage, and Bethany, besides mount Olivette, he sent forth two of his disciples,
(g) And when they came near to Jerusalem, to Bethphage and Bethany unto the mount of Olives, he sent forth two of his disciples,
(k) And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,
- 11:2 (w) and saith to them, Go ye into the castle that is against you; and anon ye entering in thither shall find a colt tied, upon which none of men sat yet; untie ye, and bring him.
(p) and saith to them, Go ye into the castle that is against you; and at once as ye enter there ye shall find a colt tied, on which no man hath sat yet; untie ye, and bring him.
(t) and said unto them: Go your ways into the town that is over against you. And as soon as ye be entered [enter] into it ye shall find a colt bound, whereon never man sat: loose him and bring him [hither].
(g) And said unto them, Go your ways into that town that is over against you, and as soon as ye shall enter into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.
(k) And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.
- 11:3 (w) And if any man say any thing to you, What do ye? say ye, that he is needful to the Lord, and anon he shall leave him hither.
(p) And if any man say any thing to you, What do ye? say ye, that he is needful to the Lord, and at once he shall let him go hither.
(t) And if any man say unto you: why do ye so? say that the Lord hath need of him: and straightway he will send him hither.

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- (g) And if any man say unto you, Why do ye this? Say that the Lord hath need of him, and straightway he will send him hither.
- (k) And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.
- 11:4 (w) And they went forth, and found a colt tied before the gate withoutforth, in the meeting of two ways; and they untied him.
- (p) And they went forth, and found a colt tied before the gate withoutforth, in the meeting of two ways; and they untied him.
- (t) And They went their way, and found a colt tied by the door without in a place where two ways met, and they loosed him.
- (g) And they went their way, and found a colt, tied by the door without, in a place where two ways met, and they loosed him.
- (k) And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.
- 11:5 (w) And some of them that stood there said to them, What do ye, untying the colt?
- (p) And some of them that stood there said to them, What do ye, untying the colt?
- (t) And diverse of them that stood there, said unto them: what do ye loosing the colt?
- (g) Then certain of them, that stood there, said unto them, What do ye loosing the colt?
- (k) And certain of them that stood there said unto them, What do ye, loosing the colt?
- 11:6 (w) And they said to them, as Jesus commanded them; and they let go to them.
- (p) And they said to them, as Jesus commanded them; and they left it to them.
- (t) And they said unto them even as Jesus had commanded them. And they let them go.
- (g) And they said unto them, as Jesus had commanded them, So they let them go.
- (k) And they said unto them even as Jesus had commanded: and they let them go.
- 11:7 (w) And they brought the colt to Jesus, and they put on him their clothes, and Jesus sat upon him.
- (p) And they brought the colt to Jesus, and they laid on him their clothes, and Jesus sat on him.
- (t) And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.
- (g) ¶ And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.
- (k) And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.
- 11:8 (w) And many strewed their clothes in the way, soothly other men cut bows, *or branches*, from trees, and strewed in the way.
- (p) And many strewed their clothes in the way, and other men cutted branches off trees, and strewed in the way.
- (t) And many spread their garments in the way. Other cut down branches of the trees, and strawed them in the way.
- (g) And many spread their garments in the way, others cut down branches off the trees, and strawed them in the way.
- (k) And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.
- 11:9 (w) And they that went before, and that followed, cried, saying, Hosanna, blessed *is* he that cometh in the name of the Lord;
- (p) And they that went before, and that followed, cried, and said, Hosanna, blessed *is* he that cometh in the name of the Lord;
- (t) And they that went before and they that followed, cried, saying: Hosanna: blessed be he that cometh in the name of the Lord.

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- (g) And they that went before, and they that followed, cried, saying, Hosanna; blessed *be* he that cometh in the Name of the Lord.
- (k) And they that went before, and they that followed, cried, saying, *Hosanna*; Blessed is he that cometh in the name of the Lord:
- 11:10 (w) blessed *is* the realm of our father David that cometh; Hosanna in highest.
(p) blessed *be* the kingdom of our father David that is to come; Hosanna in highest things.
(t) Blessed *be* the kingdom that cometh in the name of him that is Lord of our father David. Hosanna in the highest.
(g) Blessed *be* the kingdom that cometh in the Name of the Lord of our father David; Hosanna, *O thou which art* in the highest *heavens*.
(k) Blessed be the kingdom of our father David, that cometh in the name of the Lord: *Hosanna* in the highest.
- 11:11 (w) And he entered into Jerusalem, into the temple; and when he had seen all things about, when the hour was now evening/when now the eventide hour was, he went out into Bethany, with the twelve.
(p) And he entered into Jerusalem, into the temple; and when he had seen all things about, when it was even, he went out into Bethany, with the twelve.
(t) ¶ And the Lord entered into Jerusalem, and into the temple. And when he had looked round about upon all things, and now the eventide was come he went out unto Bethany with the twelve.
(g) So Jesus entered into Jerusalem, and into the Temple; and when he had looked about on all things, and now it was evening, he went forth unto Bethany with the twelve.
(k) And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.
- 11:12 (w) And another day, when he went out from Bethany, he hungered.
(p) And another day, when he went out of Bethany, he hungered.
(t) And on the morrow when they were come out from Bethany, he hungered,
(g) And on the morrow when they were come out from Bethany, he was hungry.
(k) ¶ And on the morrow, when they were come from Bethany, he was hungry:
- 11:13 (w) And when he had seen a fig tree afar having leaves, he came, if happily he should find any thing thereon; and when he came to it, he found nothing, except leaves; for it was not time of figs.
(p) And when he had seen a fig tree afar having leaves, he came, if happily he should find any thing thereon; and when he came to it, he found nothing, except leaves; for it was not time of figs.
(t) and [he] spied a fig tree afar off, having leaves, and went to see whether he might find anything thereon: but when he came thereto, he found nothing but leaves. For the time of figs was not yet.
(g) And seeing a fig tree afar off, that had leaves, he went *to see* if he might find anything thereon, but when he came unto it, he found nothing but leaves, for the time of figs was not yet.
(k) And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.
- 11:14 (w) And Jesus answered and said to it, Now no more without end any man eat fruit of thee. And his disciples heard;
(p) And Jesus answered and said to it, Now never eat any man fruit of thee more. And his disciples heard;
(t) And Jesus answered and said to it: never man eat fruit of thee hereafter while the world standeth. And his disciples heard it.
(g) Then Jesus answered and said to it, Never man eat fruit of thee hereafter while the world standeth; and his disciples heard it.
(k) And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

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- 11:15 (w) and they come to Jerusalem. And when he had entered into the temple, he began to cast out men selling and buying in the temple; and he turned upside-down the boards of changers, and the chairs of men that sold culvers;
(p) and they came to Jerusalem. And when he was entered into the temple, he began to cast out sellers and buyers in the temple; and he turned upside-down the boards of changers, and the chairs of men that sold culvers;
(t) ¶ And they came to Jerusalem, and Jesus went into the temple, and began to cast out the sellers and buyers [them which sold and bought] in the temple. And overthrew the tables of the money changers, and the stools of them that sold doves:
(g) ¶ And they came to Jerusalem, and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves.
(k) ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;
- 11:16 (w) and he suffered not, that any man should bear a vessel through the temple.
(p) and he suffered not, that any man should bear a vessel through the temple.
(t) and would not suffer that any man carried a vessel through the temple.
(g) Neither would he suffer that any man should carry a vessel through the Temple.
(k) And would not suffer that any man should carry any vessel through the temple.
- 11:17 (w) And he taught them, saying, Whether it is not written, For mine house shall be called the house of prayer to all folks? but ye have made it a den of thieves.
(p) And he taught them, and said, Whether it is not written, That mine house shall be called the house of praying to all folks? but ye have made it a den of thieves.
(t) And he taught saying unto them, is it not written, [how that] mine house shall be called the house of prayer unto all nations? But ye have made it a den of thieves.
(g) And he taught, saying unto them, Is it not written, My house shall be called the house of prayer unto all nations? But you have made it a den of thieves.
(k) And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer {or, an house of prayer for all nations}? but ye have made it a den of thieves.
- 11:18 (w) And when this thing was heard, the princes of priests and the scribes sought how they should lose him; for they dreaded him, for all the people wondered on his teaching.
(p) And when this thing was heard, the princes of priests and scribes sought how they should destroy him; for they dreaded him, for all the people wondered on his teaching.
(t) ¶ And the scribes and high priests heard it and sought how to destroy him. For they feared him because all the people marveled at his doctrine.
(g) And the Scribes and high Priests heard it, and sought how to destroy him; for they feared him, because the whole multitude was astonished at his doctrine.
(k) And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.
- 11:19 (w) And when evening was come, he went out of the city.
(p) And when evening was come, he went out of the city.
(t) And when even was come, he went out of the city.
(g) But when even was come, *Jesus* went out of the city.
(k) And when even was come, he went out of the city.
- 11:20 (w) And when they passed early, they saw the fig tree made dry from the roots.
(p) And as they passed forth early, they saw the fig tree made dry from the roots.

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- (t) And in the morning as they passed by, they saw the fig tree dried up by the roots.
(g) And in the morning as they passed by, they saw the fig tree dried up from the roots.
(k) ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.
- 11:21 (w) And Peter having mind, said to him, Master, lo! the fig tree, which thou cursedest, hath dried up.
(p) And Peter bethought him(self), and said to him, Master, lo! the fig tree, whom thou cursedest, is dried up.
(t) And Peter remembered, and said unto him: master, behold, the fig tree which thou cursedst, is withered away.
(g) Then Peter remembered, and said unto him, Master, behold, the fig tree which thou cursedst, is withered.
(k) And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.
- 11:22 (w) And Jesus answered and said to them, Have ye the faith of God;
(p) And Jesus answered and said to them, Have ye the faith of God;
(t) And Jesus answered, and said unto them: Have confidence in God.
(g) And Jesus answered, and said unto them, Have faith of God.
(k) And Jesus answering saith unto them, Have faith in God {or, Have the faith of God}.
- 11:23 (w) truly I say to you, that whoever saith to this hill, Be thou taken, and be thou cast into the sea; and doubt not in his heart, but believeth, for whatever thing he saith, shall be done, it shall be done to him.
(p) truly I say to you, that whoever saith to this hill, Be thou taken, and cast into the sea; and doubt not in his heart, but believeth, that whatever he say, shall be done, it shall be done to him.
(t) Verily I say unto you, that whosoever shall say unto this mountain: take away thyself, and cast thyself into the sea, and shall not waver in his heart, but shall believe that those things which he sayeth shall come to pass, whatsoever he sayeth shall be done to him.
(g) For verily I say unto you, that whosoever shall say unto this mountain, Take thyself away, and cast thyself into the sea, and shall not waver in his heart, but shall believe that those things which he saith, shall come to pass, whatsoever he saith, shall be *done* to him.
(k) For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.
- 11:24 (w) Therefore I say to you, all things whatever things ye praying shall ask, believe ye that ye shall take, and they shall come to you.
(p) Therefore I say to you, all things whatever things ye praying shall ask, believe ye that ye shall take, and they shall come to you.
(t) Therefore I say unto you, whatsoever ye desire when ye pray, believe that ye shall have it and it shall be done unto you.
(g) Therefore I say unto you, Whatsoever ye desire when ye pray, believe that ye shall have it, and it shall be *done* unto you.
(k) Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.
- 11:25 (w) And when ye shall stand to pray, forgive ye, if ye have any thing against any man, that also your Father that is in heavens, forgive to you your sins.
(p) And when ye shall stand to pray, forgive ye, if ye have any thing against any man, that your Father that is in heavens, forgive to you your sins.
(t) And when ye stand and pray, forgive if ye have anything against any man: that your father also which is in heaven, may forgive you your trespasses.

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- (g) But when ye shall stand, and pray, forgive, if ye have anything against any man, that your Father also which is in heaven, may forgive you your trespasses.
- (k) And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.
- 11:26 (w) For if ye forgive not, neither your Father which is in heavens, shall forgive you your sins.
(p) And if ye forgive not, neither your Father that is in heavens, shall forgive to you your sins.
(t) verse not in either version
(g) For if you will not forgive, your Father which is in heaven, will not pardon you your trespasses.
(k) But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
- 11:27 (w) And again they come to Jerusalem. And when he walked into the temple, the highest priests, and scribes, and elder men come nigh to him,
(p) And again they came to Jerusalem. And when he walked in the temple, the highest priests, and scribes, and the elder men came to him.
(t) ¶ And they came again to Jerusalem, and as he walked in the temple, there came to him the high priests, and the scribes, and the elders [seniors],
(g) ¶ Then they came again to Jerusalem; and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,
(k) ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,
- 11:28 (w) and say to him, In what power doest thou these things? or who gave to thee this power, that to do these things?
(p) and said to him, In what power doest thou these things? or who gave to thee this power, that thou do these things?
(t) and said unto him: by what authority doest thou these things? and who gave thee this authority, to do these things?
(g) And said unto him, By what authority doest thou these things? And who gave thee this authority, that thou shouldest do these things?
(k) And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?
- 11:29 (w) Jesus answered and said to them, And I shall ask of you one word, and answer ye to me, and I shall say to you in what power I do these things.
(p) Jesus answered and said to them, And I shall ask you one word, and answer ye to me, and I shall say to you in what power I do these things.
(t) Jesus answered, and said unto them: I will also ask of you a certain thing, and answer ye me, and I will tell you by what authority I do these things.
(g) Then Jesus answered, and said unto them, I will also ask you a certain thing, and answer ye me, and I will tell you by what authority I do these things.
(k) And Jesus answered and said unto them, I will also ask of you one question {or, thing}, and answer me, and I will tell you by what authority I do these things.
- 11:30 (w) Whether was the baptism of John of heaven, or of men? answer ye to me.
(p) Whether was the baptism of John of heaven, or of men? answer ye to me.
(t) The baptism of John, was it from heaven or of men [Whither was the baptism of John from heaven, or of men]? Answer me.
(g) The baptism of John, was it from heaven, or of men? Answer me.
(k) The baptism of John, was it from heaven, or of men? answer me.

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- 11:31 (w) And they thought within themselves, saying, If we shall say of heaven, he shall say to us, Why therefore believed ye not to him;
(p) And they thought within themselves, saying, If we say of heaven, he shall say to us, Why then believe ye not to him;
(t) And they thought in themselves, saying: if we shall say, from heaven, he will say: why then did ye not believe him?
(g) And they thought with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?
(k) And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
- 11:32 (w) if we shall say of men, we dread the people; for all men had John, that he was verily a prophet.
(p) if we say of men, we dread the people; for all men had John, that he was verily a prophet.
(t) but if we shall say, of men, then fear we the people. For all men counted John, that he was a very prophet.
(g) But if we say, Of men, we fear the people, for all men counted John that he was a Prophet indeed.
(k) But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.
- 11:33 (w) And they answered, and said to Jesus, We know not. And Jesus answering saith to them, Neither I say to you, in what power I do these things.
(p) And they answered, and said to Jesus, We know not. And Jesus answered, and said to them, Neither I say to you, in what power I do these things.
(t) And they answered, and said unto Jesus: we cannot tell. And Jesus answered, and said unto them: neither will I tell you, by what authority I do these things.
(g) Then they answered, and said unto Jesus, We cannot tell. And Jesus answered, and said unto them, Neither will I tell you by what authority I do these things.
(k) And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER 12

- 12:1 (w) And Jesus began to speak to them in parables. A man planted a vineyard, and set an hedge about it, and delved a lake, and built a tower, and hired it to earth-tillers, and went forth in pilgrimage.
(p) And Jesus began to speak to them in parables. A man planted a vineyard, and set an hedge about it, and delved a lake, and builded a tower, and hired it to earth-tillers, and went forth in pilgrimage.
(t) ¶ And he began to speak unto them in similitudes. A certain man planted a vineyard, and compassed it with an hedge, and ordained a winepress, and built a tower in it, and let it out to hire unto husbandmen, and went into a strange country.
(g) And he began to speak unto them in parables, A *certain* man planted a vineyard, and compassed it with a hedge, and dug a pit for the winepress, and built a tower in it, and let it out to husbandmen, and went into a strange country.
(k) And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a *place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.
- 12:2 (w) And he sent to the earth-tillers in time a servant, that he should receive of the fruit of the vineyard of the earth-tillers.
(p) And he sent to the earth-tillers in time a servant, to receive of the earth-tillers of the fruit of the vineyard.
(t) And when the time was come he sent to the tenants a servant that he might receive of the tenants [of the tenants receive] of the fruit of the vineyard.
(g) And at the time, he sent to the husbandmen a servant, that he might receive of the husbandmen of the fruit of the vineyard.
(k) And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

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- 12:3 (w) And they took him, and beat him, and left him void.
(p) And they took him, and beat him, and let him go void.
(t) And they caught him and beat him and sent him again empty.
(g) But they took him, and beat him, and sent him away empty.
(k) And they caught him, and beat him, and sent him away empty.
- 12:4 (w) And again he sent to them another servant, and they wounded him in the head, and punished him with chidings, *or reprovings*.
(p) And again he sent to them another servant, and they wounded him in the head, and tormented him.
(t) And moreover he sent unto them another servant, and at him they cast stones and brake his head, and sent him again all too reviled.
(g) And again he sent unto them another servant, and at him they cast stones, and brake his head, and sent him away shamefully handled.
(k) And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.
- 12:5 (w) And again he sent another, and they killed him, and others more, and they beat some, soothly they killed others.
(p) And again he sent another, and they slew him, and others more, beating some, and slaying others.
(t) And again he sent another, and him they killed: and many other, beating some, and killing some.
(g) And again he sent another, and him they slew, and many others, beating some, and killing some.
(k) And again he sent another; and him they killed, and many others; beating some, and killing some.
- 12:6 (w) Therefore yet he having one son most dear-worthy, and to them he sent him the last, saying, Peradventure they shall dread with reverence my son.
(p) But yet he had a most dear-worthy son, and he sent him last to them, and said, Peradventure they shall dread my son.
(t) ¶ Yet had he one son whom he loved tenderly, him also sent he at the last unto them, saying: they will fear my son.
(g) Yet had he one son, his dear beloved; him also he sent the last unto them, saying, They will reverence my son.
(k) Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.
- 12:7 (w) But the earth-tillers said to themselves, This is the heir; come ye, slay we him, and the heritage shall be ours.
(p) But the earth-tillers said together, This is the heir; come ye, slay we him, and the heritage shall be ours.
(t) But the tenants said amongst [within] themselves: This is the heir, come let us kill him and the inheritance shall be ours.
(g) But the husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
(k) But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
- 12:8 (w) And they took him, and killed him, and cast *him* out without the vineyard.
(p) And they took him, and killed him, and casted *him* out without the vineyard.
(t) And they took him and killed him, and cast him out of the vineyard.
(g) So they took him, and killed him, and cast him out of the vineyard.
(k) And they took him, and killed him, and cast him out of the vineyard.
- 12:9 (w) What therefore shall the lord of the vinery do? He shall come, and lose the earth-tillers, and give the vineyard to others.
(p) Then what shall the lord of the vineyard do? He shall come, and destroy the earth-tillers, and give the vineyard to others.

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- (t) What shall then the lord of the vineyard do? He will come and destroy the tenants, and let out the vineyard to other.
- (g) What shall then the Lord of the vineyard do? He will come and destroy these husbandmen, and give the vineyard to others.
- (k) What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
- 12:10 (w) Whether ye have not read this scripture, The stone which the builders have despised, this is made into the head of the corner?
- (p) Whether ye have not read this scripture, The stone which the builders have despised, this is made into the head of the corner?
- (t) Have ye not read this scripture? the stone which the builders did refuse, is made the chief stone in the corner:
- (g) Have ye not read so much as this Scripture? The stone which the builders did refuse, is made the head of the corner.
- (k) And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:
- 12:11 (w) This thing is done of the Lord, and *it* is wonderful in our eyes.
- (p) This thing is done of the Lord, and *it* is wonderful in our eyes.
- (t) This was done of the Lord, and is marvelous in our eyes.
- (g) This was done of the Lord, and it is marvelous in our eyes.
- (k) This was the Lord's doing, and it is marvellous in our eyes?
- 12:12 (w) And they sought to hold him, and they dreaded the people; for they knew that to them he said this parable; and they left him, and they went away.
- (p) And they sought to hold him, and they dreaded the people; for they knew that to them he said this parable; and they left him, and they went away.
- (t) And they went about to take him, but they feared the people. For they perceived that he spake that similitude against them. And they left him and went their way.
- (g) Then they went about to take him, but they feared the people, for they perceived that he spake that parable against them, therefore they left him, and went their way.
- (k) And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.
- 12:13 (w) And they send to him some of the Pharisees and of the Herodians, to take him in word.
- (p) And they sent to him some of the Pharisees and of the Herodians, to take him in word.
- (t) ¶ And they sent unto him certain of the Pharisees with Herod's servants, to take him in his words.
- (g) ¶ And they sent unto him certain of the Pharisees, and of the Herodians, that they might take him in *his* talk.
- (k) ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.
- 12:14 (w) Which coming say to him, Master, we know that thou art soothfast, and reckest not of any man; for neither thou beholdest into the face of any man, but thou teachest the way of God in truth. Is it leaveful to give tribute to Caesar, or we shall not give?
- (p) Which came, and said to him, Master, we know that thou art soothfast, and reckest not of any man; for neither thou beholdest into the face of any man, but thou teachest the way of God in truth. Is it leaveful that tribute be given to the emperor, or we shall not give?
- (t) And as soon as they were come, they said unto him: master, we know that thou art true, and carest for no man: For thou considerest not the degree of men, but teachest the way of God truly: Is it lawful to pay tribute to Cesar, or not?
- (g) And when they came, they said unto him, Master, we know that thou art true, and carest for no man; for thou considerest not the person of men, but teachest the way of God truly, Is it lawful to give tribute to Caesar, or not?

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- (k) And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?
- 12:15 (w) Which witting their privy falseness, said to them, What tempt ye me, hypocrites? bring ye to me a penny, that I may see.
(p) Which witting their privy falseness, said to them, What tempt ye me? bring ye to me a penny, that I see.
(t) ought we to give, or ought we not to give? He understood their simulation [knew their dissimulation], and said unto them: Why tempt ye me? Bring me a penny, that I may see it.
(g) Should we give it, or should we not give it? But he knew their hypocrisy, and said unto them, Why tempt ye me? Bring me a penny, that I may see it.
(k) Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny {valuing of our money seven pence halfpenny}, that I may see it.
- 12:16 (w) And they brought to him. And he saith to them, Whose is this image, and the writing above? They say to him, Caesar's.
(p) And they brought to him. And he said to them, Whose is this image, and the writing above? And they say to him, The emperor's.
(t) And they brought [him one]. And he said unto them: Whose is this image and superscription? And they said unto him, Cesar's.
(g) So they brought it, and he said unto them, Whose is this image and superscription? And they said unto him, Caesar's.
(k) And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.
- 12:17 (w) Forsooth Jesus answering said to them, Therefore yield ye to Caesar those things that be of Caesar, and to God, those things that be of God. And they wondered on him.
(p) And Jesus answered and said to them, Then yield ye to the emperor those things that be the emperor's; and to God those things that be of God. And they wondered of him.
(t) And Jesus answered, and said unto them: Then give to Cesar that which belongeth to Cesar: and to [give] God that which pertaineth to God. And they marveled at him.
(g) Then Jesus answered, and said unto them, Give to Caesar the things that are Caesar's, and to God, those that are God's. And they marveled at him.
(k) And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.
- 12:18 (w) And Sadducees, that say that no rising again is, come to him, and they asked him, saying,
(p) And Sadducees, that say that there is no resurrection, came to him, and asked him, and said,
(t) ¶ Then came the Sadducees [And the Sadducees came] unto him, which say, there is no resurrection. And they asked him saying:
(g) ¶ Then came the Sadducees unto him, (which say, there is no resurrection) and they asked him, saying,
(k) ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,
- 12:19 (w) Master, Moses wrote to us, that if the brother of a man were dead, and left *his* wife, and left no sons, his brother shall take his wife, and raise up seed to his brother.
(p) Master, Moses wrote to us, that if the brother of a man were dead, and left *his* wife, and have no sons, his brother take his wife, and raise up seed to his brother.
(t) Master, Moses wrote unto us, if any man's brother die, and leave his wife, behind him, and leave no children: that then his brother should take his wife, and raise up seed unto his brother.
(g) Master, Moses wrote unto us, If any man's brother die, and leave *his* wife, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

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(k) Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

12:20 (w) Therefore seven brethren were; and the first took a wife, and died, and left no seed.

(p) Then seven brethren there were; and the first took a wife, and died, and left no seed.

(t) There were seven brethren and the first took a wife, and when he died left no seed behind him.

(g) There were seven brethren, and the first took a wife, and when he died, left no issue.

(k) Now there were seven brethren: and the first took a wife, and dying left no seed.

12:21 (w) And the second took her, and died, and neither he left seed. And the third also.

(p) And the second took her, and died, and neither he left seed. And the third also.

(t) And the second took her, and died: neither left [he] any seed, and the third likewise.

(g) Then the second took her, and he died, neither did he yet leave issue, and the third likewise;

(k) And the second took her, and died, neither left he any seed: and the third likewise.

12:22 (w) And seven took her, and left no seed. And the woman last of all is dead.

(p) And in like manner the seven took her, and left no seed. And the woman the last of all died.

(t) And seven had her, and left no seed behind them. Last of all the wife died also.

(g) So those seven had her, and left no issue, last of all the wife died also.

(k) And the seven had her, and left no seed: last of all the woman died also.

12:23 (w) Therefore in the resurrection, when they shall rise again, whose wife of these shall she be? for seven had her to wife.

(p) Then in the resurrection, when they shall rise again, whose wife of these shall she be? for seven had her to wife.

(t) In the resurrection then, when they shall rise again: whose wife shall she be of them? For seven had her to wife.

(g) In the resurrection then, when they shall rise again, whose wife shall she be of them? For seven had her to wife.

(k) In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

12:24 (w) And Jesus answering said to them, Whether ye err not therefore, not knowing the scriptures, neither the virtue of God?

(p) And Jesus answered, and said to them, Whether ye err not therefore, that ye know not scriptures, neither the virtue of God?

(t) Jesus answered, and said unto them: Are ye not therefore deceived and understand [because ye know] not the scriptures? Neither the power of God?

(g) Then Jesus answered and said unto them, Are ye not therefore deceived, because ye know not the Scriptures, neither the power of God?

(k) And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

12:25 (w) Forsooth when they shall rise again from dead, neither they wed, nor be wedded, but they shall be as angels of God in heaven.

(p) For when they shall rise again from death, neither they shall wed, nor shall be wedded, but they shall be as angels of God in heavens.

(t) For when they shall rise again from death, they neither marry, nor are married: but are as the angels which are in heaven.

(g) For when they shall rise again from the dead, neither men marry, nor wives are married, but are as the Angels which are in heaven.

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- (k) For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.
- 12:26 (w) And of dead men, that they rise again, have ye not read in the book of Moses, upon the bush, how God spake to him, saying, I am God of Abraham, and God of Isaac, and God of Jacob?
(p) And of dead men, that they rise again, have ye not read in the book of Moses, on the bush, how God spake to him, and said, I am God of Abraham, and God of Isaac, and God of Jacob?
(t) As touching the dead, that they shall rise again: have ye not read in the book of Moses, how in the bush God spake unto him saying: I am the God of Abraham, and [the] God of Isaac, and the God of Jacob?
(g) And as touching the dead, that they shall rise again, have ye not read in the book of Moses how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
(k) And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
- 12:27 (w) He is not God of dead men, but *God* of living men; therefore ye err much.
(p) He is not God of dead men, but of living men; therefore ye err much.
(t) He is not the God of the dead, but the God of the living, ye are therefore greatly deceived.
(g) He is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.
(k) He is not the God of the dead, but the God of the living: ye therefore do greatly err.
- 12:28 (w) And one of the scribes, that had heard them seeking together, came nigh, and seeing that he had answered them well, asked him, which was the first commandment of all.
(p) And one of the scribes, that had heard them disputing together, came nigh, and saw that Jesus had well-answered them, and asked him, which was the first commandment of all.
(t) ¶ And there came one of the scribes, that had [and when he had] heard them disputing together, and perceived that he had answered them well, and [he] asked him: Which is the first of all the commandments?
(g) ¶ Then came one of the Scribes that had heard them disputing together, *and* perceiving that he had answered them well, he asked him, Which is the first commandment of all?
(k) ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?
- 12:29 (w) Forsooth Jesus answered him, That the first of all commandments is, Hear, Israel, the Lord thy God is one God;
(p) And Jesus answered to him, That the first commandment of all is, Hear thou, Israel, thy Lord God is one God;
(t) Jesus answered him: the first of all the commandments is. Hear Israel: The [our] Lord God, is one Lord.
(g) Jesus answered him, The first of all the commandments *is*, Hear, Israel, The Lord our God is the only Lord.
(k) And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:
- 12:30 (w) and thou shalt love the Lord thy God of all thine heart, and of all thy soul, and of all thy mind, and of all thy virtue, *or strength*. This is the first commandment.
(p) and thou shalt love thy Lord God of all thine heart, and of all thy soul, and of all thy mind, and of all thy might. This is the first commandment.
(t) And thou shalt love the Lord thy [thy Lord] God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.
(g) Thou shalt therefore love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment.
(k) And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

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- 12:31 (w) And the second is like to this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
(p) And the second is like to this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
(t) And the second is like unto this. Thou shalt love thy neighbor, as thy self. There is none other commandment greater than these.
(g) And the second *is* like, that is, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.
(k) And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
- 12:32 (w) And the scribe said to him, Master, in truth thou hast well said; for one God is, and there is none other, except him;
(p) And the scribe said to him, Master, in truth thou hast well said; for one God is, and there is none other, except him;
(t) ¶ And the scribe said unto him: well master, thou hast said the truth, that there is one God, and that there is none but he.
(g) Then that Scribe said unto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,
(k) And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
- 12:33 (w) and that he be loved of all the heart, and of all the mind, and of all the understanding, and of all the soul, and of all the strength, and to love thine neighbour as himself, is more than all burnt offerings and sacrifices.
(p) that he be loved of all the heart, and of all the mind, and of all the understanding, and of all the soul, and of all the strength, and to love the neighbour as himself, is greater than all burnt offerings and sacrifices.
(t) And to love him with all the heart, and with all the mind, and with all the soul, and with all the strength. And to love a man's neighbor as himself, is a greater thing than all burnt offerings [holocausts] and sacrifices.
(g) And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.
(k) And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.
- 12:34 (w) And Jesus seeing that he had answered wisely, said to him, Thou art not far from the kingdom of God. And now no man durst ask him *more*.
(p) And Jesus seeing that he had answered wisely, said to him, Thou art not far from the kingdom of God. And then no man durst ask him more any thing.
(t) And when Jesus saw [how] that he answered discreetly, he said unto him: Thou art not far from the kingdom of God. And no man after that durst ask him any question.
(g) Then when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.
(k) And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.
- 12:35 (w) And Jesus answered and said, teaching in the temple, How say the scribes, that Christ is the son of David?
(p) And Jesus answered and said, teaching in the temple, How say scribes, that Christ is the son of David?
(t) ¶ And Jesus answered, and said teaching in the temple: how say the scribes, that Christ is the son of David?
(g) ¶ And Jesus answered and said teaching in the Temple, How say the Scribes that Christ is the son of David?
(k) ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

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- 12:36 (w) Forsooth David himself said in the Holy Ghost, The Lord said to my Lord, Sit thou on my right half, till I put thine enemies a stool of thy feet.
(p) For David himself said in the Holy Ghost, the Lord said to my Lord, Sit on my right half, till I put thine enemies the stool of thy feet.
(t) for David himself inspired with the holy ghost said: The Lord said to my Lord, sit on my right hand till I make thine enemies thy foot stool.
(g) For David himself said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.
(k) For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
- 12:37 (w) Therefore David himself sayeth him Lord, and whereof is he his son? And much people gladly heard him.
(p) Then if David himself calleth him Lord, how then is he his son? And much people gladly heard him.
(t) Then David himself calleth him Lord, and by what means is he then his son? And much people heard him gladly.
(g) Then David himself calleth him Lord; by what means is he then his son? And much people heard him gladly.
(k) David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.
- 12:38 (w) And he said to them in his teaching, Be ye ware of scribes, that will go in stoles, and be saluted in the market,
(p) And he said to them in his teaching, Be ye ware of scribes, that will wander in stoles, and be saluted in market,
(t) ¶ And he said unto them in his doctrine: beware of the scribes which love to go in long, clothing: and love salutations in the market places,
(g) Moreover he said unto them in his doctrine, Beware of the Scribes which love to go in long robes, and *love* salutations in the markets,
(k) ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,
- 12:39 (w) and sit in the first chairs in synagogues, and in the first sitting places in suppers;
(p) and sit in synagogues in the first chairs, and in the first sitting places in suppers;
(t) and the chief seats in the synagogues, and to sit in the uppermost rooms at feasts,
(g) And the chief seats in the Synagogues, and the first rooms at feasts,
(k) And the chief seats in the synagogues, and the uppermost rooms at feasts:
- 12:40 (w) which devour the houses of widows under the colour of long prayer; these shall take longer doom, *either damnation*.
(p) which devour the houses of widows under colour of long prayer; they shall take the longer doom.
(t) and devour widows' houses, and that under color of long praying [under a color pray long prayers]. These shall have greater damnation.
(g) Which devour widows' houses, even under a color of long prayers. These shall receive the greater damnation.
(k) Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.
- 12:41 (w) And Jesus sitting against the treasury, beheld how the people cast money into the treasury; and many rich cast many things.
(p) And Jesus sitting against the treasury, beheld how the people cast money into the treasury; and many rich men casted many things.
(t) ¶ And Jesus sat over against the treasury, and beheld how the people put money into the treasury. And many that were rich, cast in much.
(g) And as Jesus sat over against the treasury, he beheld how the people cast money into the treasury, and many rich men cast in much.

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(k) ¶ And Jesus sat over against the treasury, and beheld how the people cast money {a piece of brass money} into the treasury: and many that were rich cast in much.

- 12:42 (w) Soothly when a poor widow had come, she cast two minutes, that is, a farthing.
(p) But when a poor widow was come, she cast two minutes, that is, a farthing.
(t) And there came a certain poor widow, and she threw in two mites, which make a farthing.
(g) And there came a certain poor widow, and she threw in two mites, which make a quadrin.
(k) And there came a certain poor widow, and she threw in two mites {it is the seventh part of one piece of that brass money}, which make a farthing.
- 12:43 (w) And he called together his disciples, and saith to them, Truly I say to you, that this poor widow cast more than all, that cast into the treasury.
(p) And he called together his disciples, and said to them, Truly I say to you, that this poor widow cast more than all, that cast into the treasury.
(t) And he called unto him his disciples, and said unto them: Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.
(g) Then he called unto him his disciples, and said unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.
(k) And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:
- 12:44 (w) For all they cast of that thing that they had plenty of; but this of her mis-ease sent all things that she had, all her lifelode.
(p) For all they cast of that thing that they had plenty of; but this of her poverty cast all things that she had, all her livelode.
(t) For they all did cast [put] in of their superfluity: But she of her poverty, did cast in all that she had, even all her living.
(g) For they all did cast in of their superfluity, but she of her poverty did cast in all that she had, *even* all her living.
(k) For all they did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAPTER 13

- 13:1 (w) And when he went out of the temple, one of his disciples saith to him, Master, see, what manner stones, and what manner buildings.
(p) And when he went out of the temple, one of his disciples said to him, Master, behold, what manner stones, and what manner buildings.
(t) ¶ And as he went out of the temple, one of his disciples said unto him: Master, see what stones, and what buildings are here.
(g) And as he went out of the Temple, one of his disciples said unto him, Master, see what manner stones, and what manner buildings *are here*.
(k) And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here*!
- 13:2 (w) And Jesus answering said to him, Seest thou all these great buildings? there shall not be left a stone upon a stone, that shall not be destroyed.
(p) And Jesus answered, and said to him, Seest thou all these great buildings? there shall not be left a stone on a stone, which shall not be destroyed.
(t) And Jesus answered, and said unto him: Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down.

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- (g) Then Jesus answered, and said unto him, Seest thou these great buildings? There shall not be left one stone upon a stone, that shall not be thrown down.
- (k) And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.
- 13:3 (w) And when he sat in the mount of Olives against the temple, Peter and James and John and Andrew asked him by themselves,
- (p) And when he sat in the mount of Olives against the temple, Peter and James and John and Andrew asked him by themselves,
- (t) ¶ And as he sat on mount Olivette over against the temple, Peter and James and John and Andrew asked him secretly,
- (g) And as he sat on the mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him secretly,
- (k) And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,
- 13:4 (w) Say thou to us, when these things shall be done, and what sign shall be, when all these things shall begin to be ended.
- (p) Say thou to us, when these things shall be done, and what token shall be, when all these things shall begin to be ended.
- (t) tell us when shall these things [these things shall] be? And what is the sign, when all these things shall be fulfilled?
- (g) Tell us, when shall these things be? And what *shall be* the sign when all these things shall be fulfilled?
- (k) Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?
- 13:5 (w) And Jesus answering began to say to them, See ye, that no man deceive you;
- (p) And Jesus answered, and began to say to them, Look ye, that no man deceive you;
- (t) And Jesus answered them, and began to say: take heed lest any man deceive you.
- (g) And Jesus answered them, and began to say, Take heed lest any man deceive you.
- (k) And Jesus answering them began to say, Take heed lest any man deceive you:
- 13:6 (w) for many shall come in my name, saying, That I am; and they shall deceive many.
- (p) for many shall come in my name, saying, That I am; and they shall deceive many.
- (t) For many shall come in my name saying: I am Christ, and shall deceive many.
- (g) For many shall come in my Name, saying, I am *Christ*, and shall deceive many.
- (k) For many shall come in my name, saying, I am *Christ*; and shall deceive many.
- 13:7 (w) And when ye shall hear battles and opinions of battles, dread ye not; for it behooveth that these things be done, but the end *is* not yet.
- (p) And when ye hear battles and opinions of battles, dread ye not; for it behooveth these things to be done, but not yet at once *is* the end.
- (t) ¶ When ye shall hear of war, and tidings of war, be ye not troubled. For such things [they] must needs be. But the end is not yet.
- (g) Furthermore when ye shall hear of wars, and rumors of wars, be ye not troubled, for *such things* must needs be; but the end *shall not be* yet.
- (k) And when ye shall hear of wars and rumours of wars, be ye not troubled: for such *things* must needs be; but the end *shall not be* yet.
- 13:8 (w) For folk shall rise upon folk, and realm upon realm, and earth-moving shall be by places and hunger; these things *shall be* beginnings of sorrows.

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(p) For folk shall rise on folk, and realm on realm, and earth-movings and hunger shall be by places; these things *shall be* beginnings of sorrows.

(t) For there shall nation arise against nation, and kingdom against kingdom [realm against realm]. And there shall be earthquakes, in all quarters, and famishment, and troubles. These are the beginning of sorrows.

(g) For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers quarters, and there shall be famine and troubles; these *are* the beginnings of sorrows.

(k) For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows {the word in the original importeth the pains of a woman in travail}.

13:9 (w) But see ye yourselves, for they shall take you in councils, and ye shall be beaten in synagogues; and ye shall stand before kings and doomsmen for me, in witnessing to them.

(p) But see ye yourselves, for they shall take you in councils, and ye shall be beaten in synagogues; and ye shall stand before kings and doomsmen for me, in witnessing to them.

(t) ¶ But take ye heed to yourselves. For they shall bring you up to the councils and into the synagogues, and ye shall be beaten, ye and [and ye] shall be brought before rulers and kings, for my sake, for a testimonial unto them.

(g) But take ye heed to yourselves; for they shall deliver you up to the Councils, and to the Synagogues, ye shall be beaten, and brought before rulers and kings for my sake, for a testimonial unto them.

(k) ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

13:10 (w) And it behooveth, that the gospel be first preached among all folk.

(p) And it behooveth, that the gospel be first preached among all folk.

(t) And the gospel must first be published among all nations.

(g) And the Gospel must first be published among all nations.

(k) And the gospel must first be published among all nations.

13:11 (w) And when they shall take you, and lead you forth, do not ye before think what ye shall speak, but speak ye that thing that shall be given to you in that hour; soothly ye be not speaking, but the Holy Ghost.

(p) And when they take you, and lead you forth, do not ye before think what ye shall speak, but speak ye that thing that shall be given to you in that hour; for ye be not the speakers, but the Holy Ghost.

(t) ¶ But when they lead you and present you take no thought, aforehand what ye shall say, neither imagine: but whatsoever is given you at the same time, that speak. For it shall not be ye that shall speak, but the holy ghost.

(g) But when they lead you, and deliver you up, take ye no thought beforehand, neither premeditate what ye shall say, but whatsoever is given you at the same time, that speak; for it is not ye that speak, but the holy Ghost.

(k) But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

13:12 (w) Forsooth the brother shall betray the brother into death, and the father the son, and sons shall rise together against fathers and mothers, and shall punish them by death.

(p) For the brother shall betake the brother into death, and the father the son, and sons shall rise together against fathers and mothers, and punish them by death.

(t) Yea and the brother shall deliver the brother to death. And the father the son, and the children shall rise against their fathers and mothers, and shall put them to death.

(g) Yea, and the brother shall deliver the brother to death, and the father the son, and the children shall rise against their parents, and shall cause them to die.

(k) Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

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- 13:13 (w) And ye shall be in hatred to all men for my name; but he that shall sustain into the end, this shall be safe.
(p) And ye shall be in hate to all men for my name; but he that lasteth into the end, shall be safe.
(t) And ye shall be hated of all men for my name's sake. But whosoever shall endure unto the end the same shall be safe.
(g) And ye shall be hated of all men for my Name's sake, but whosoever shall endure unto the end, he shall be saved.
(k) And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.
- 13:14 (w) But when ye shall see the abomination of discomfort, standing where it oweth not; he that readeth, understand; then they that be in Judaea, flee to the mountains.
(p) But when ye shall see the abomination of discomfort, standing where it oweth not; he that readeth, understand; then they that be in Judaea, flee to the mountains.
(t) ¶ Moreover when ye see the abomination that betokeneth [abominable] desolation, whereof is spoken by Daniel the prophet, stand where it ought not, let him that readeth [it] understand [it]. Then let them that be in Jewry, flee to the mountains.
(g) Moreover, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) standing where it ought not, (let him that readeth, consider it) then let them *that be* in Judea, flee into the mountains;
(k) ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
- 13:15 (w) And he that is above in the roof, come not down into the house, neither enter he, to take any thing of his house;
(p) And he that is above in the roof, come not down into the house, neither enter he, to take any thing of his house;
(t) And let him that is on the housetop, not descend down into the house, neither enter therein, to fetch anything out of his house.
(g) And let him that is upon the house, not come down into the house, neither enter therein, to fetch anything out of his house.
(k) And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:
- 13:16 (w) and he that shall be in the field, turn he not again behind for to take his cloth.
(p) and he that shall be in the field, turn not again behind to take his cloak.
(t) And let him that is in the field, not turn back again unto those things which he left behind him, for to take his clothes with him.
(g) And let him that is in the field, not turn back again unto the things which he left behind him, to take his garment.
(k) And let him that is in the field not turn back again for to take up his garment.
- 13:17 (w) But woe to them that be with child, and nursing in those days.
(p) But woe to them that be with child, and nourishing in those days.
(t) [But] woe is then to them that are with child, and to them that give suck in those days.
(g) Then woe *shall be* to them that are with child, and to them that give suck in those days.
(k) But woe to them that are with child, and to them that give suck in those days!
- 13:18 (w) Therefore pray ye, that your flying be not done in winter, or in sabbath.
(p) Therefore pray ye, that those things be not done in winter.
(t) But pray, that your flight be not in the winter.
(g) Pray therefore that your flight be not in the winter.
(k) And pray ye that your flight be not in the winter.

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- 13:19 (w) But those days of tribulation shall be such, which manner were not from the beginning of creature, which God made, till now, neither shall be.
(p) But those days of tribulation shall be such, which manner were not from the beginning of creature, which God hath made, till now, neither shall be.
(t) For there shall be in those days such tribulation, as was not from the beginning of creatures, which God created, unto this time, neither shall be.
(g) For there shall be in those days such tribulation, as was not from the beginning of the creation which God created unto this time, neither shall be.
(k) For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
- 13:20 (w) And but the Lord had abridged those days, all flesh had not be safe; but for the chosen whom he chose, the Lord hath made short the days.
(p) And but the Lord had abridged those days, all flesh had not be safe; but for the chosen which he chose, the Lord hath made short the days.
(t) And except that the Lord should shorten [had shortened] those days, no man should be saved. But for the elects' sake, which he hath chosen, he hath shortened those days.
(g) And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, which he hath chosen, he hath shortened those days.
(k) And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
- 13:21 (w) And then if any man shall say to you, Lo! here is Christ, lo! there, believe ye not.
(p) And then if any man say to you, Lo! here is Christ, lo! there, believe ye not.
(t) ¶ And then, if any man say to you: lo, here is Christ, lo, he is there, believe not.
(g) Then if any man say to you, Lo, here is Christ, or lo, *he is* there, believe it not.
(k) And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:
- 13:22 (w) For false Christs and false prophets shall rise, and shall give signs and wonders, to deceive, if it may be done, yea, the chosen.
(p) For false Christs and false prophets shall rise, and shall give tokens and wonders, to deceive, if it may be done, yea, them that be chosen.
(t) For false christs shall arise, and false prophets, And shall show miracles and wonders, to deceive if it were possible, even the elect.
(g) For false Christs shall rise, and false prophets, and shall shew signs and wonders, to deceive if it were possible the very elect.
(k) For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.
- 13:23 (w) Therefore take ye keep; lo! I have before-said to you all things.
(p) Therefore take ye keep; lo! I have before-said to you all things.
(t) But take ye heed, behold I have showed you all things before.
(g) But take ye heed; behold, I have shewed you all things before.
(k) But take ye heed: behold, I have foretold you all things.
- 13:24 (w) But in those days, after that tribulation, the sun shall be made dark, and the moon shall not give her light,
(p) But in those days, after that tribulation, the sun shall be made dark, and the moon shall not give her light,
(t) ¶ Moreover in those days after that tribulation, the sun shall wax dark, and the moon shall not give her light,

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- (g) ¶ Moreover in those days, after that tribulation, the sun shall wax dark, and the moon shall not give her light,
(k) ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

- 13:25 (w) and the stars of heaven shall fall down, and the virtues that be in heavens, shall be moved.
(p) and the stars of heaven shall fall down, and the virtues that be in heavens, shall be moved.
(t) and the stars of heaven shall fall, And the powers which are in heaven, shall move.
(g) And the stars of heaven shall fall, and the powers which are in heaven, shall shake.
(k) And the stars of heaven shall fall, and the powers that *are* in heaven shall be shaken.
- 13:26 (w) And then they shall see man's Son coming in the clouds of heaven, with great virtue and glory.
(p) And then they shall see man's Son coming in the clouds of heaven, with great virtue and glory.
(t) And then shall they see the son of man coming in the clouds, with great power and glory.
(g) And then shall they see the Son of man, coming in the clouds, with great power and glory.
(k) And then shall they see the Son of man coming in the clouds with great power and glory.
- 13:27 (w) And then he shall send his angels, and shall gather his chosen from the four winds, from the lowest thing of earth unto the highest thing of heaven.
(p) And then he shall send his angels, and shall gather his chosen from the four winds, from the highest thing of earth till to the highest thing of heaven.
(t) And then shall he send his angels, and shall gather together his elect from the four winds, and from the one end of the world to the other.
(g) And he shall then send his Angels, and shall gather together his elect from the four winds, *and* from the utmost part of the earth to the utmost part of heaven.
(k) And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
- 13:28 (w) Forsooth of the fig tree learn ye a parable. When now his branch is tender, and leaves be sprung out, ye know that summer is nigh.
(p) But of the fig tree learn ye the parable. When now his branch is tender, and leaves be sprung out, ye know that summer is nigh.
(t) ¶ Learn a similitude of the fig tree. When his branches are yet tender, and hath brought forth leaves, ye know, that summer is near.
(g) Now learn a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaves, ye know that summer *is* near.
(k) Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
- 13:29 (w) and when ye shall see these things be done, know ye, that it is nigh in the doors.
(p) So when ye see these things be done, know ye, that it is nigh in the doors.
(t) So in like manner when ye see these things come to pass, understand, that it is nigh even at the doors.
(g) So in like manner, when ye see these things come to pass, know that *the kingdom of God* is near, *even* at the doors.
(k) So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
- 13:30 (w) Truly I say to you, that this generation shall not pass away, till all these things be done.
(p) Truly I say to you, that this generation shall not pass away, till all these things be done.
(t) Verily I say unto you, that this generation shall not pass till all these things be done.
(g) Verily I say unto you, that this generation shall not pass, till all these things be done.

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- (k) Verily I say unto you, that this generation shall not pass, till all these things be done.
- 13:31 (w) Heaven and earth shall pass, but my words shall not pass.
(p) Heaven and earth shall pass, but my words shall not pass.
(t) Heaven and earth shall pass, but my words shall not pass.
(g) Heaven and earth shall pass away, but my words shall not pass away.
(k) Heaven and earth shall pass away: but my words shall not pass away.
- 13:32 (w) But of that day or hour no man knoweth, neither angels in heaven, neither the Son, but the Father.
(p) But of that day or hour no man knoweth, neither angels in heaven, neither the Son, but the Father.
(t) But of the day and the hour, knoweth no man: no not the angels which are in heaven: neither the son himself, save the father only.
(g) But of that day and hour knoweth no man, no, not the Angels which are in heaven, neither the Son himself, but the Father.
(k) ¶ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
- 13:33 (w) See ye, wake ye, and pray ye; for ye know not, when the time is.
(p) See ye, wake ye, and pray ye; for ye know not, when the time is.
(t) ¶ Take heed, watch, and pray, for ye know not when the time is.
(g) Take heed, watch, and pray; for ye know not when the time is.
(k) Take ye heed, watch and pray: for ye know not when the time is.
- 13:34 (w) For as a man that is gone far in pilgrimage, left his house, and gave to his servants power of every work, and commanded to the porter, that he should wake.
(p) For as a man that is gone far in pilgrimage, left his house, and gave to his servants power of every work, and commanded to the porter, that he wake.
(t) As a man which is gone into a strange country and hath left his house, and given authority to his servants, and to every man his work, and commanded the porter to watch.
(g) *For the Son of man is* as a man going into a strange country, and leaveth his house, and giveth authority to his servants, and to every man his work, and commandeth the porter to watch.
(k) *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
- 13:35 (w) Therefore wake ye, for ye know not, when the lord of the house cometh, in the even, or at midnight, or at cock's crowing, or in the morning;
(p) Therefore wake ye, for ye know not, when the lord of the house cometh, in the eventide, or at midnight, or at cock's crowing, or in the morning;
(t) Watch therefore, for ye know not when the master of the house will come, whether at even, or at midnight, whether at the cock crowing, or in the dawning:
(g) Watch ye therefore, (for ye know not when the master of the house will come, at even, or at midnight, at the cock crowing, or in the dawning,)
(k) Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:
- 13:36 (w) lest when he come suddenly, he find you sleeping.
(p) lest when he come suddenly, he find you sleeping.

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- (t) lest if he come suddenly, he should find you sleeping.
- (g) Lest if he come suddenly, he should find you sleeping.
- (k) Lest coming suddenly he find you sleeping.

- 13:37
- (w) Forsooth that that I say to you, I say to all, Wake ye.
 - (p) Forsooth that that I say to you, I say to all, Wake ye.
 - (t) And that I say unto you, I say unto all men, watch.
 - (g) And those things that I say unto you, I say unto all men, Watch.
 - (k) And what I say unto you I say unto all, Watch.

CHAPTER 14

- 14:1
- (w) Pask and the feast of therf loaves was after two days. And the highest priests and the scribes sought, how they should hold him with guile, and slay him.
 - (p) Pask and the feast of therf loaves was after two days. And the high priests and the scribes sought, how they should hold him with guile, and slay.
 - (t) ¶ After two days followed Easter, and the days of sweet bread. And the high priests and the scribes sought means, how they might take him by craft and put him to death.
 - (g) And two days after followed *the feast of the Passover*, and of unleavened bread; and the high Priests, and Scribes sought how they might take him by craft, and put him to death;
 - (k) After two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.
- 14:2
- (w) But they said, Not in the feast day, lest peradventure a noise were made among the people.
 - (p) But they said, Not in the feast day, lest peradventure a noise were made among the people.
 - (t) But they said: not in [on] the feast day, least any business arise among the people.
 - (g) But they said, Not in the feast *day*, lest there be any tumult among the people.
 - (k) But they said, Not on the feast day, lest there be an uproar of the people.
- 14:3
- (w) And when he was at Bethany, in the house of Simon leprous, and sat at the meat, a woman came, having a box of alabaster of precious ointment spikenard; and the box broken, she poured it out upon his head.
 - (p) And when he was at Bethany, in the house of Simon leprous, and rested, a woman came, that had a box of alabaster of precious ointment spikenard; and when the box of alabaster was broken, she poured it on his head.
 - (t) ¶ When he was in Bethania, in the house of Simon the leper, even as he sat at meat, there came a woman having [with] an alabaster box of ointment, called nard, that was pure and costly, and she brake the box and poured it on his head.
 - (g) And when he was in Bethany in the house of Simon the leper, as he sat at table, there came a woman having a box of ointment of Spikenard, very costly, and she brake the box, and poured it on his head.
 - (k) ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard {or, pure nard, or, liquid nard} very precious; and she brake the box, and poured it on his head.
- 14:4
- (w) But there were some that bare it heavily within themselves, and said, Whereto is this loss of ointment made?
 - (p) But there were some that bare it heavily within themselves, and said, Whereto is this loss of ointment made?
 - (t) And there were some that were not content [There were some that disdained] in themselves, and said: what needed this waste of ointment?
 - (g) Therefore some disdained among themselves, and said, To what end is this waste of ointment?

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- (k) And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
- 14:5 (w) For this ointment might have been sold for more than three hundred pence, and be given to poor men. And they groaned against her.
(p) For this ointment might have been sold for more than three hundred pence, and be given to poor men. And they grumbled against her.
(t) For it might have been sold for more than three [two] hundred pence, and been given unto the poor. And they grudged against her.
(g) For it might have been sold for more than three hundred pence, and been given unto the poor, and they murmured against her.
(k) For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
- 14:6 (w) But Jesus said, Suffer ye her; what be ye heavy to her? she hath wrought a good work into me.
(p) But Jesus said, Suffer ye her; what be ye heavy to her? she hath wrought a good work in me.
(t) ¶ And Jesus said: let her be in rest, why trouble [grieve] ye her? She hath done a good work on me.
(g) But Jesus said, Let her alone; Why trouble ye her? She hath wrought a good work on me.
(k) And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
- 14:7 (w) For ye have ever poor men with you, and when ye will, ye be able to do well to them; forsooth ye shall not ever have me.
(p) For evermore ye shall have poor men with you, and when ye will, ye may do well to them; but ye shall not evermore have me.
(t) For ye [Yea, and ye] shall have poor with you always: and whensoever ye will ye may do them good: but me ye shall not have always.
(g) For ye have the poor with you always, and when ye will, ye may do them good, but me ye shall not have always.
(k) For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.
- 14:8 (w) She did that that she had; she came before to anoint my body into burying.
(p) She did that that she had; she came before to anoint my body into burying.
(t) She hath done that she could: she came aforehand to anoint my body to his buryingward.
(g) She hath done that she could; she came aforehand to anoint my body to the burying.
(k) She hath done what she could: she is come aforehand to anoint my body to the burying.
- 14:9 (w) Truly I say to you, where ever this gospel shall be preached in all the world, and this thing that this *woman* hath done, shall be told into mind of her.
(p) Truly I say to you, where ever this gospel shall be preached in all the world, and that that this *woman* hath done, shall be told into mind of him.
(t) Verily I say unto you: wheresoever this gospel shall be preached throughout the whole world: this also that she hath done, shall be rehearsed in remembrance of her.
(g) Verily I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.
(k) Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.
- 14:10 (w) And Judas Iscariot, one of the twelve, went to the highest priests, to betray him to them.
(p) And Judas Iscariot, one of the twelve, went to the high priests, to betray him to them.

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- (t) ¶ And Judas Iscariot, one of the twelve, went away unto the high priests, to betray him unto them.
- (g) ¶ Then Judas Iscariot, one of the twelve, went away unto the high Priests, to betray him unto them.
- (k) ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.
- 14:11 (w) And they heard, and joyed, and promised to give him money. And he sought how he should betray him covenantably.
- (p) And they heard, and joyed, and promised to give him money. And he sought how he should betray him opportunely.
- (t) When they heard that, they were glad, and promised that they would give him money. And he sought, how he might conveniently betray him.
- (g) And when they heard it, they were glad, and promised that they would give him money; therefore he sought how he might conveniently betray him.
- (k) And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.
- 14:12 (w) And the first day of therf loaves, when they offered pask, the disciples said to him, Where wilt thou we go, and make ready to thee, that thou eat the pask?
- (p) And the first day of therf loaves, when they offered pask, the disciples said to him, Whither wilt thou that we go, and make ready to thee, that thou eat the pask?
- (t) ¶ And the first day of sweet bread, when men offer [they offered] the paschal lamb, his disciples said unto him: where wilt thou that we go and prepare that thou mayest eat the Easter lamb?
- (g) ¶ Now the first day of unleavened bread, when they sacrificed the Passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passover?
- (k) ¶ And the first day of unleavened bread, when they killed {or, sacrificed} the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?
- 14:13 (w) And he sendeth two of his disciples, and saith to them, Go ye into the city, and a man bearing a gallon of water shall meet you; follow ye him.
- (p) And he sendeth two of his disciples, and saith to them, Go ye into the city, and a man bearing a gallon of water shall meet you; follow ye him.
- (t) And he sent forth two of his disciples, and said unto them: Go ye into the city, and there shall a man meet you bearing a pitcher of water, follow him.
- (g) Then he sent forth two of his disciples, and said unto them, Go ye into the city, and there shall a man meet you bearing a pitcher of water; follow him.
- (k) And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.
- 14:14 (w) And whither ever he shall enter, say ye to the lord of the house, That the master saith, Where is mine eating place, where I shall eat pask with my disciples?
- (p) And whither ever he entereth, say ye to the lord of the house, That the master saith, Where is mine eating place, where I shall eat pask with my disciples?
- (t) And whithersoever he goeth in, say ye to the good man of the house: the master asketh where is the guest chamber, where I shall eat the Easter lamb with my disciples?
- (g) And whithersoever he goeth in, say ye to the good man of the house, The Master saith, Where is the lodging where I shall eat the Passover with my disciples?
- (k) And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?
- 14:15 (w) And he shall show to you a great supping place arrayed, and there make ye ready to us.
- (p) And he shall show to you a great supping place arrayed, and there make ye ready to us.

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- (t) And he will show you a great parlor, paved, and prepared: there make ready for us.
(g) And he will shew you an upper chamber *which is* large, trimmed and prepared; there make it ready for us.
(k) And he will shew you a large upper room furnished and prepared: there make ready for us.
- 14:16 (w) And his disciples went forth, and came into the city, and found as he had said to them; and they made ready the pask.
(p) And his disciples went forth, and came into the city, and found as he had said to them; and they made ready the pask.
(t) And his disciples went forth, and came to [into] the city, and found as he had said unto them, and made ready the Easter lamb.
(g) So his disciples went forth, and came to the city, and found as he had said unto them, and made ready the Passover.
(k) And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.
- 14:17 (w) Soothly even made, he came with the twelve.
(p) And when the eventide was come, he came with the twelve.
(t) ¶ And at even, he came with the twelve.
(g) ¶ And at even he came with the twelve.
(k) And in the evening he cometh with the twelve.
- 14:18 (w) And them sitting at the meat, and eating, Jesus said, Truly I say to you, that one of you that eateth with me, shall betray me.
(p) And when they sat at the meat, and ate, Jesus said, Truly I say to you, that one of you that eateth with me, shall betray me.
(t) And as they sat at board and ate, Jesus said: Verily I say unto you: that one of you shall betray me, which eateth with me.
(g) And as they sat at table and did eat, Jesus said, Verily I say unto you, that one of you shall betray me, which eateth with me.
(k) And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.
- 14:19 (w) And they began to be sorrowful, and to say each by himself, Whether I?
(p) And they began to be sorry, and to say to him, each by themselves, Whether I?
(t) And they began to mourn, and to say to him one by one: is it I? And another said: Is it I?
(g) Then they began to be sorrowful and to say to him one by one, Is it I? And another, Is it I?
(k) And they began to be sorrowful, and to say unto him one by one, Is it I? and another *said*, Is it I?
- 14:20 (w) Which said to them, One of the twelve that putteth in *his* hand with me in the platter.
(p) Which said to them, One of the twelve that putteth *his* hand with me in the platter.
(t) he answered, and said unto them: It is one of the twelve and the same dipeth with me in the platter.
(g) And he answered and said unto them, *It is* one of the twelve that dippeth with me in the platter.
(k) And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.
- 14:21 (w) And soothly man's Son goeth, as it is written of him; but woe to that man, by whom man's Son shall be betrayed. It were good to him, if that man had not been born.
(p) And soothly man's Son goeth, as it is written of him; but woe to that man, by whom man's Son shall be betrayed. It were good to him, if that man had not been born.
(t) The son of man goeth, as it is written of him: but woe be to that man, by whom the son of man is betrayed. Good were it for him, if that man had never been born.

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(g) Truly the Son of man goeth his way, as it is written of him; but woe *be* to that man, by whom the Son of man is betrayed! It had been good for that man, if he had never been born.

(k) The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

14:22 (w) And while they ate, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take; this is my body.

(p) And while they ate, Jesus took bread, and blessed, and brake, and gave to them, and said, Take ye; this is my body.

(t) ¶ And as they ate, Jesus took bread, blessed and brake and gave to them [gave thanks, brake it and gave it to them] and said: Take, eat, this is my body.

(g) And as they did eat, Jesus took the bread, and when he had given thanks, he brake it and gave it to them, and said, Take, eat, this is my body.

(k) ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

14:23 (w) And when he had taken the cup, he did thankings, and gave to them, and all drank thereof.

(p) And when he had taken the cup, he did thankings, and gave to them, and all drank thereof.

(t) And he took the cup, gave thanks, and gave it to them, and they all drank [drank all] of it.

(g) Also he took the cup, and when he had given thanks, gave it to them, and they all drank of it.

(k) And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

14:24 (w) And he said to them, This is my blood of the new testament, which shall be shed out for many.

(p) And he said to them, This is my blood of the new testament, which shall be shed for many.

(t) And he said unto them: This is my blood of the new testament, which is [shall be] shed for many.

(g) And he said unto them, This is my blood of the New Testament which is shed for many.

(k) And he said unto them, This is my blood of the new testament, which is shed for many.

14:25 (w) Truly I say to you, for now I shall not drink of this fruit of the vine, till into that day when I shall drink it new in the realm of God.

(p) Truly I say to you, for now I shall not drink of this fruit of the vine, into that day when I shall drink it new in the realm of God.

(t) Verily I say unto you: I will drink no more of this fruit of the vine, until that day, that I [shall] drink it new in the kingdom of God.

(g) Verily I say unto you, I will drink no more of the fruit of the vine until that day, that I drink it new in the kingdom of God.

(k) Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

14:26 (w) And when the hymn was said, they went out into the hill of Olives.

(p) And when the hymn was said, they went out into the hill of Olives.

(t) And when they had said grace, they went out to [into the] mount Olivette.

(g) And when they had sung a Psalm, they went out to the mount of Olives.

(k) ¶ And when they had sung an hymn {or, psalm}, they went out into the mount of Olives.

14:27 (w) And Jesus saith to them, All ye shall be offended in me in this night; for it is written, I shall smite the shepherd, and the sheep of the flock shall be scattered.

(p) And Jesus said to them, All ye shall be caused to stumble in me in this night; for it is written, I shall smite the shepherd, and the sheep of the flock shall be scattered.

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- (t) ¶ And Jesus said unto them: All ye shall be offended [hurt] through me this night. For it is written: I will smite the shepherd, and the sheep shall be scattered.
- (g) ¶ Then Jesus said unto them, All ye shall be offended by me this night, for it is written, I will smite the shepherd, and the sheep shall be scattered.
- (k) And Jesus saith unto them, All ye shall be offended {scandalized, or, shall stumble} because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.
- 14:28 (w) But after that I shall rise again, I shall go before you into Galilee.
(p) But after that I shall rise again, I shall go before you into Galilee.
(t) But after that I am risen again I will go into Galilee before you.
(g) But after that I am risen, I will go into Galilee before you.
(k) But after that I am risen, I will go before you into Galilee.
- 14:29 (w) And Peter said to him, Though all shall be offended, but not I.
(p) And Peter said to him, Though all shall be caused to stumble, but not I .
(t) Peter said unto him: And though all men should be offended [hurt], yet would not I.
(g) And Peter said unto him, Although all men should be offended, yet would not I.
(k) But Peter said unto him, Although all shall be offended, yet *will* not I.
- 14:30 (w) And Jesus saith to him, Truly I say to thee, for today before that the cock crow twice in this night, thrice thou shalt deny me.
(p) And Jesus said to him, Truly I say to thee, that to day before that the cock in this night crow twice, thou shalt thrice deny me.
(t) And Jesus said unto him: Verily I say unto thee this day even in this night, before the cock crow twice, thou shalt deny me thrice.
(g) Then Jesus said unto him, Verily I say unto thee, this day, *even* in this night before the cock crow twice, thou shalt deny me thrice.
(k) And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.
- 14:31 (w) And he spake more, And if it shall behoove me to die together with thee, I shall not deny thee. And in like manner all said.
(p) But he said more, Though it behoove, that I die together with thee, I shall not forsake thee. And in like manner all said.
(t) And he spake bolder: no, if I should die with thee, I will not deny thee. Likewise also said they all.
(g) But he said more earnestly. If I should die with thee, I will not deny thee. Likewise also said they all.
(k) But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.
- 14:32 (w) And they came into a place, to which the name *was* Gethsemane. And he saith to his disciples, Sit ye here, the while I pray.
(p) And they came into a place, whose name *is* Gethsemane. And he said to his disciples, Sit ye here, while I pray.
(t) ¶ And they came into a place named Gethsemane. And he said to his disciples: Sit ye here while I go apart and pray.
(g) ¶ After, they came into a place named Gethsemane; then he said to his disciples, Sit ye here, till I have prayed.
(k) And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.
- 14:33 (w) And he taketh Peter and James and John with him, and began to dread, and to be heavy.

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- (p) And he took Peter and James and John with him, and began to dread, and to be distressed.
(t) And he took with him Peter, James, and John, and he began to wax abashed and to be in an agony.
(g) And he took with him Peter, and James, and John, and he began to be troubled, and in great heaviness,
(k) And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;
- 14:34 (w) And he saith to them, My soul is sorrowful till to the death; sustain ye, *or abide ye*, here, and wake ye.
(p) And he said to them, My soul is sorrowful to the death; abide ye here, and wake ye with me.
(t) And said unto them: My soul is very heavy even unto the death, tarry here and watch.
(g) And said unto them, My soul is very heavy, *even* unto the death; tarry here, and watch.
(k) And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.
- 14:35 (w) And when he had gone forth a little, he fell down on the earth, and prayed, that, if it might be, the hour should pass from him.
(p) And when he was gone forth a little, he felled down on the earth, and prayed, that if it might be, that the hour should pass from him.
(t) And he went forth a little and fell down on the ground and prayed: That if it were possible, the hour might pass from him.
(g) So he went forward a little, and fell down on the ground, and prayed, that if it were possible, that hour might pass from him.
(k) And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.
- 14:36 (w) And he said, Abba, Father, all things be possible to thee, turn from me this cup; but not that I will, but that thou wilt/but that that thou.
(p) And he said, Abba, Father, all things be possible to thee, bear over from me this cup; but not that I will, but that thou wilt, *be done*.
(t) And he said: Abba father, all things are possible unto thee, take away this cup from me. Nevertheless not that I will, but that thou wilt be done.
(g) And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not that I will, but that thou wilt, *be done*.
(k) And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.
- 14:37 (w) And he came, and found them sleeping. And he saith to Peter, Simon, sleepest thou? mightest thou not wake with me one hour?
(p) And he came, and found them sleeping. And he said to Peter, Simon, sleepest thou? mightest thou not wake with me one hour?
(t) ¶ And he came and found them sleeping, and said to Peter: Simon sleepest thou? Couldst not thou watch with me one hour?
(g) Then he came, and found them sleeping, and said to Peter, Simon, sleepest thou? Coudest not thou watch one hour?
(k) And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?
- 14:38 (w) Wake ye, and pray ye, that ye enter not into temptation; forsooth the spirit is ready, but the flesh *is* sick.
(p) Wake ye, and pray ye, that ye enter not into temptation; for the spirit is ready, but the flesh *is* frail.
(t) watch ye, and pray, least ye enter into temptation, the spirit is ready, but the flesh is weak.
(g) ¶ Watch ye, and pray, that ye enter not into temptation; the spirit indeed is ready, but the flesh is weak.
(k) Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

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- 14:39 (w) And again he went, and prayed, and said the same word;
(p) And again he went, and prayed, and said the same word;
(t) And again he went away and prayed, and spake the same words.
(g) And again he went away, and prayed, and spake the same words.
(k) And again he went away, and prayed, and spake the same words.
- 14:40 (w) and he turned again, and again found them sleeping; for their eyes were heavied. And they wist not, what they should answer to him.
(p) and he turned again, and again found them sleeping; for their eyes were heavied. And they knew not, what they should answer to him.
(t) And he returned and found them asleep again, for their eyes were heavy: neither knew they what to answer him [neither could they tell what they might answer to him].
(g) And he returned, and found them asleep again, for their eyes were heavy; neither knew they what they should answer him.
(k) And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.
- 14:41 (w) And he came the third time, and saith to them, Sleep ye now, and rest ye; it sufficeth. The hour is come; lo! man's son shall be betrayed into the hands of sinners.
(p) And he came the third time, and said to them, Sleep ye now, and rest ye; it sufficeth. The hour is come; lo! man's Son shall be betrayed into the hands of sinful men.
(t) And he came the third time, and said unto them: sleep hence forth and take your ease. It is enough. The hour is come, Behold the son of man shall be delivered into the hands of sinners.
(g) And he came the third time, and said unto them, Sleep henceforth, and take your rest, it is enough; the hour is come; behold, the Son of man is delivered into the hands of sinners.
(k) And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.
- 14:42 (w) Rise ye, go we; lo! he that shall betray me is nigh.
(p) Rise ye, go we; lo! he that shall betray me is nigh.
(t) Rise up, let us go. Lo he that betrayeth me, is at hand [come nigh].
(g) Rise up, let us go; lo, he that betrayeth me, is at hand.
(k) Rise up, let us go; lo, he that betrayeth me is at hand.
- 14:43 (w) And, yet him speaking, Judas Iscariot, one of the twelve, came, and with him much company with swords and staves, sent from the highest priests, and scribes, and elder men.
(p) And yet while he spake, Judas Iscariot, one of the twelve, came, and with him much people with swords and staves, sent from the high priests, and the scribes, and from the elder men.
(t) ¶ And immediately while he yet spake came Judas, one of the twelve, and with him a great number of people with swords and staves from the high priests and scribes and elders [seniors].
(g) And immediately while he yet spake, came Judas that was one of the twelve, and with him a great multitude with swords and staves from the high Priests, and Scribes, and Elders.
(k) ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.
- 14:44 (w) And his traitor had given to them a token, saying, Whomever I shall kiss, he it is; hold ye him, and lead ye him warily.
(p) And his traitor had given to them a token, and said, Whomever I kiss, he it is; hold ye him, and lead ye him warily.

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- (t) And He that betrayed him, had given [gave] them a general token, saying: whosoever I do kiss, he it is, take him, and lead him away warily.
- (g) And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, he it is; take him and lead him away safely.
- (k) And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.
- 14:45 (w) And when he had come, anon he coming to him, saith, Master; and he kissed him.
(p) And when he came, at once he came to him, and said, Master; and he kissed him.
(t) And as soon as he was come, he went straightway to him, and said unto him: master, master, and kissed him.
(g) And as soon as he was come, he went straightway to him, and said, Master, master; and kissed him.
(k) And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.
- 14:46 (w) And they laid hands on him, and held him.
(p) And they laid hands on him, and held him.
(t) And they laid their hands on him, and took him.
(g) Then they laid their hands on him, and took him.
(k) ¶ And they laid their hands on him, and took him.
- 14:47 (w) Forsooth one of men standing about, drawing out a sword, smote the servant of the highest priest, and cut off his ear.
(p) But one of the men that stood about, drew out a sword, and smote the servant of the high priest, and cut off his ear.
(t) And One of them that stood by drew out a sword, and smote a servant of the high priest, and cut off his ear.
(g) And one of them that stood by, drew out a sword, and smote a servant of the high Priest, and cut off his ear.
(k) And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.
- 14:48 (w) And Jesus answered, and said to them, As to a thief ye have gone out with swords and staves, to take me?
(p) And Jesus answered, and said to them, As to a thief ye have gone out with swords and staves, to take me?
(t) ¶ And Jesus answered and said unto them: ye be come [came] out as unto a thief with swords and with staves for to take me.
(g) And Jesus answered, and said to them, Ye are come out as against a thief, with swords and with staves, to take me.
(k) And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?
- 14:49 (w) Day by day I was at you, teaching in the temple, and ye held not me; but that the scriptures be fulfilled.
(p) Day by day I was among you, and taught in the temple, and ye held not me; but that the scriptures be fulfilled.
(t) I was daily with you in the temple teaching, and ye took me not, but that the scriptures should be fulfilled:
(g) I was daily with you, teaching in the Temple, and ye took me not; but *this is done* that the Scriptures should be fulfilled.
(k) I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.
- 14:50 (w) Then all his disciples forsook him, and fled.
(p) Then all his disciples forsook him, and fled.
(t) And they all forsook him and ran away.
(g) Then they all forsook him, and fled.
(k) And they all forsook him, and fled.
- 14:51 (w) Soothly some young man, clothed with linen cloth on the bare, followed him; and they held him.

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- (p) But a young man, clothed with linen cloth on the bare, followed him; and they held him.
(t) And there followed him a certain young man [was a certain young man that followed him] clothed in linen upon the bare, and the young men caught him,
(g) And there followed him a certain young man, clothed in linen upon his bare *body*, and the young men caught him.
(k) And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:
- 14:52 (w) And the linen cloth forsaken, he naked fled away from them.
(p) And he left the linen clothing, and flew naked away from them.
(t) and he left his linen and fled from them naked.
(g) But he left his linen cloth, and fled from them naked.
(k) ¶ And he left the linen cloth, and fled from them naked.
- 14:53 (w) And they led Jesus to the highest priest. And all came together into one, the priests and the scribes and elder men.
(p) And they led Jesus to the highest priest. And all the priests and scribes and elder men came together.
(t) ¶ And they led Jesus away to the highest priest of all, and to him came all the high priests and the elders [seniors], and the scribes.
(g) So they led Jesus away to the high Priest, and to him came together all the high Priests, and the Elders, and the Scribes.
(k) And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.
- 14:54 (w) But Peter followed him afar till into the hall of the highest priest. And he sat with the servants, and warmed him(self) at the fire.
(p) But Peter followed him afar into the hall of the highest priest. And he sat with the servants, and warmed him(self) at the fire.
(t) And Peter followed him a great way off even into the palace of the high priest, [and he was there] and sat with the servants, and warmed himself at the fire.
(g) And Peter followed him afar off, even into the hall of the high Priest, and sat with the servants, and warmed *himself* at the fire.
(k) And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.
- 14:55 (w) And the highest priests, and all the council, sought witnessing against Jesus that they should betake him to death; but they found not.
(p) And the highest priests, and all the council, sought witnessing against Jesus to take him to the death; but they found not.
(t) ¶ And the high priests and all the council sought for witness against Jesus, to put him to death, and [they] found none.
(g) And the high Priests, and all the Council sought for witness against Jesus, to put him to death, but found none.
(k) And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.
- 14:56 (w) For many said false witnessing against him, and the witnessings were not covenable.
(p) For many said false witnessing against him, and the witnessings were not suitable.
(t) Yet many bare false witness against him, but [and] their witness agreed not together.
(g) For many bare false witness against him, but their witness agreed not together.
(k) For many bare false witness against him, but their witness agreed not together.

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- 14:57 (w) And some rose up, and bare false witnessing against him, saying,
(p) And some rose up, and bare false witnessing against him, and said,
(t) And there arose certain and brought false witness against him, saying:
(g) Then there arose certain, and bare false witness against him, saying,
(k) And there arose certain, and bare false witness against him, saying,
- 14:58 (w) For we heard him say, I shall undo this temple made with hands, and by the third day I shall build another not made with hands.
(p) For we heard him saying, I shall undo this temple made with hands, and after the third day I shall build another not made with hands.
(t) We heard him say: I will destroy this temple made with hands, and within three days I will build another, made without hands.
(g) We heard him say, I will destroy this Temple made with hands, and within three days I will build another, made without hands.
(k) We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.
- 14:59 (w) And the witnessing of them was not covenable.
(p) And the witnessing of them was not suitable.
(t) And their witness agreed not together.
(g) But their witness yet agreed not together.
(k) But neither so did their witness agree together.
- 14:60 (w) And the highest priest rising up into the midst, asked Jesus, saying, Answerest thou nothing to those things that be put against thee of these men?
(p) And the highest priest rose up into the middle, and asked Jesus, and said, Answerest thou nothing to those things that be put against thee of these?
(t) ¶ And the highest priest stood up amongst them [before them all], and asked Jesus saying: answerest thou nothing? How is it that these bear witness against thee?
(g) Then the high Priest stood up amongst them, and asked Jesus, saying, Answerest thou nothing? What is the matter that these bear witness against thee?
(k) And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?
- 14:61 (w) But he was still, and answered nothing. Again the highest priest asked him, and said to him, Art thou Christ, the Son of the blessed God?
(p) But he was still, and answered nothing. Again the high priest asked him, and said to him, Art thou Christ, the Son of the blessed God?
(t) And he held his peace, and answered nothing. Again the highest priest asked him, and said unto him: Art thou the Christ the son of the blessed?
(g) But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou that Christ the Son of the Blessed?
(k) But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?
- 14:62 (w) And Jesus said to him, I am; and ye shall see man's Son sitting on the right half of the virtue of God, and coming in the clouds of heaven.

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- (p) And Jesus said to him, I am; and ye shall see man's Son sitting on the right half of the virtue of God, and coming in the clouds of heaven.
- (t) And Jesus said: I am. And ye shall see the son of man sit on the right hand of power, and come in the clouds of heaven.
- (g) And Jesus said, I am *he*, and ye shall see the Son of man sit at the right hand of the power *of God*, and come in the clouds of heaven.
- (k) And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
- 14:63 (w) Forsooth the highest priest, cutting his clothes, saith, What yet desire we witnesses?
- (p) And the high priest rent his clothes, and said, What yet desire we witnesses?
- (t) Then the highest priest rent his clothes and said: what need we any further witness?
- (g) Then the high Priest rent his clothes, and said, What have we anymore need of witnesses?
- (k) Then the high priest rent his clothes, and saith, What need we any further witnesses?
- 14:64 (w) Ye have heard blasphemy. What seemeth to you? And they all condemned him to be guilty of death.
- (p) Ye have heard blasphemy. What seemeth to you? And they all condemned him to be guilty of death.
- (t) ye have heard the blasphemy, what think ye? And they all gave sentence that he was worthy of death.
- (g) Ye have heard the blasphemy; what think ye? And they all condemned him to be worthy of death.
- (k) Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.
- 14:65 (w) And some began to spit on him, and to hide his face, and smite him with buffets, and say to him, Prophecy thou. And the ministers beat him with strokes.
- (p) And some began to bespit him, and to cover his face, and to smite him with buffets, and to say to him, Declare thou. And the ministers beat him with strokes.
- (t) And some began to spit at him, and to cover his face, and to beat him with [their] fists, and to say unto him, aread unto us. And the servants buffeted him on the face.
- (g) And some began to spit at him, and to cover his face, and to beat him with fists, and to say unto him, Prophecy. And the sergeants smote him with *their* rods.
- (k) And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.
- 14:66 (w) And when Peter was in the hall beneath, one of the handmaidens of the highest priest came.
- (p) And when Peter was in the hall beneath, one of the damsels of the high priest came.
- (t) ¶ And as Peter was beneath in the palace, [and] there came one of the wenches of the highest priest,
- (g) And as Peter was beneath in the hall, there came one of the maids of the high Priest.
- (k) ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:
- 14:67 (w) And when she had seen Peter warming him(self), she beheld him, and said, And thou wast with Jesus of Nazareth.
- (p) And when she had seen Peter warming him(self), she beheld him, and said, And thou were with Jesus of Nazareth.
- (t) And when she saw Peter warming himself, she looked on him, and said: was not thou also with Jesus of Nazareth?
- (g) And when she saw Peter warming *himself*, she looked on him, and said, Thou wast also with Jesus of Nazareth.
- (k) And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.
- 14:68 (w) And he denied, saying, Neither I know, neither I know, what thou sayest. And he went out withoutforth before the hall; and anon the cock crew.

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- (p) And he denied, and said, Neither I know, neither I know, what thou sayest. And he went withoutforth before the hall; and at once the cock crew.
- (t) And he denied it saying: I know him not, neither know I what thou sayest: And he went out into the porch, and the cock crew.
- (g) But he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cock crew.
- (k) But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.
- 14:69 (w) Again forsooth when another handmaiden/handmaid had seen him, she began to say to men standing about, For this is of them.
- (p) And again when another damsel had seen him, she began to say to men that stood about, That this is of them.
- (t) And a damsel saw him, and again began to say to them that stood by, this is one of them.
- (g) Then a maid saw him again, and began to say to them that stood by, This is *one* of them.
- (k) And a maid saw him again, and began to say to them that stood by, This is one of them.
- 14:70 (w) And he again denied. And after a little, again they that were present, said to Peter, Verily thou art of them, for also thou art of Galilee.
- (p) And he again denied. And after a little, again they that stood nigh, said to Peter, Verily thou art of them, for thou art of Galilee also.
- (t) And he denied it again. And anon after, they that stood by, said again to Peter [again they that stood by, said to Peter]: surely thou art one of them, for thou art of Galilee, and thy speech agreeith thereto.
- (g) But he denied it again. And anon after, they that stood by, said again to Peter, Surely thou art *one* of them, for thou art of Galilee, and thy speech is like.
- (k) And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeith thereto.
- 14:71 (w) But he began to curse and to swear, For I know not this man, of whom ye say.
- (p) But he began to curse and to swear, For I know not this man, of whom ye say.
- (t) And he began to curse and to swear, saying: I know not this man of whom ye speak.
- (g) And he began to curse, and swear, *saying*, I know not this man of whom ye speak.
- (k) But he began to curse and to swear, *saying*, I know not this man of whom ye speak.
- 14:72 (w) And anon again the cock crew. And Peter bethought on the word that Jesus had said to him, Before that the cock crow twice, thou shalt deny me thrice. And he began to weep.
- (p) And at once again the cock crew. And Peter bethought on the word that Jesus had said to him, Before the cock crow twice, thrice thou shalt deny me. And he began to weep.
- (t) And again the cock crew. And Peter remembered the word that Jesus said unto him: before the cock crow twice, thou shalt deny me thrice, and began to weep.
- (g) Then the second time the cock crew, and Peter remembered the word that Jesus had said unto him, Before the cock crow twice, thou shalt deny me thrice, and weighing that with himself, he wept.
- (k) And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept {or, he wept abundantly, or, he began to weep}.

CHAPTER 15

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- 15:1 (w) And anon the morrow made, the highest priests, making counsel with the elder men, and scribes, and all the council, binding Jesus, led and betook to Pilate.
(p) And at once in the morrowtide the high priests made a counsel with the elder men, and the scribes, and with all the council, and bound Jesus and led, and betook him to Pilate.
(t) ¶ And anon in the dawning the high priests held council [held the high priests a council] with the elders [seniors] and the scribes, and [also] the whole congregation, and bound Jesus and led him away, and delivered him to Pilate.
(g) And anon in the dawning, the high Priests held a Council with the Elders, and the Scribes, and the whole Council, and bound Jesus, and led him away, and delivered him to Pilate.
(k) And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.
- 15:2 (w) And Pilate asked him, Art thou king of Jews? And he answering saith to him, Thou sayest.
(p) And Pilate asked him, Art thou king of Jews? And Jesus answered, and said to him, Thou sayest.
(t) And Pilate asked him: art thou the king of the Jews? And he answered, and said unto him: thou sayest it.
(g) Then Pilate asked him, Art thou the King of the Jews? And he answered, and said unto him, Thou sayest it.
(k) And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.
- 15:3 (w) And the highest priests accused him in many things.
(p) And the high priests accused him in many things.
(t) And the high priests accused him of many things.
(g) And the high Priests accused him of many things.
(k) And the chief priests accused him of many things: but he answered nothing.
- 15:4 (w) But Pilate again asked him, saying, Answerest thou nothing? Seest thou in how many things they accuse thee?
(p) But Pilate again asked him, and said, Answerest thou nothing? Seest thou in how many things they accuse thee?
(t) Wherefore Pilate asked him again, saying: Answerest thou nothing? Behold how many things they lay unto thy charge.
(g) Wherefore Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.
(k) And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.
- 15:5 (w) Forsooth Jesus more nothing answered, so that Pilate wondered.
(p) But Jesus answered no more, so that Pilate wondered.
(t) Jesus yet answered never a word, so that Pilate marveled.
(g) But Jesus answered no more at all, so that Pilate marveled.
(k) But Jesus yet answered nothing; so that Pilate marvelled.
- 15:6 (w) Forsooth by the feast day he was wont to leave to them/he was wont to deliver to them one of the prisoners, whomever they asked.
(p) But by the feast day he was wont to let go to them to them one of the men bound, whomever they asked.
(t) ¶ At that [the] feast Pilate was wont to deliver at their pleasure a prisoner: whomsoever they would desire.
(g) Now at the feast, Pilate did deliver a prisoner unto them, whomsoever they would desire.
(k) Now at that feast he released unto them one prisoner, whomsoever they desired.
- 15:7 (w) And there was one that was said Barabbas, that was bound with men of dissension, that had done manslaying in dissension.

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- (p) And there was one that was said Barabbas, that was bound with men of dissension, that had done manslaughter in sedition.
- (t) And there was one named Barabbas, which lay bound with them, that made [caused] insurrection, and in the insurrection committed murder.
- (g) Then there was one named Barabbas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.
- (k) And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.
- 15:8 (w) And when the company had ascended, he began to pray, as he ever did to them.
- (p) And when the people was gone up, he began to pray, as he evermore did to them.
- (t) And the people called unto him, and began to desire [of him], according as he had ever done unto them.
- (g) And the people cried aloud, and began to desire *that he would do* as he had ever done unto them.
- (k) And the multitude crying aloud began to desire *him to do* as he had ever done unto them.
- 15:9 (w) Soothly Pilate answered to them, and said, Will ye I leave to you the king of Jews/Will ye that I deliver to you the king of Jews?
- (p) And Pilate answered to them, and said, Will ye that I let go to you the king of Jews?
- (t) Pilate answered them, and said: Will ye that I loose unto you the king of the Jews?
- (g) Then Pilate answered them, and said, Will ye that I let loose unto you the King of the Jews?
- (k) But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?
- 15:10 (w) Forsooth he knew that the highest priests had betaken him by envy.
- (p) For he knew, that the high priests had taken him by envy.
- (t) For he knew that the high priests had delivered him of envy.
- (g) For he knew that the high Priests had delivered him of envy.
- (k) For he knew that the chief priests had delivered him for envy.
- 15:11 (w) Forsooth the bishops stirred the company of people, that more he should leave to them Barabbas/Forsooth the bishops excited the company, that more he should deliver to them Barabbas.
- (p) But the bishops stirred the people, that he should rather let go to them Barabbas.
- (t) But the high priests had moved the people that he should rather deliver Barabbas unto them.
- (g) But the high Priests had moved the people *to desire* that he would rather deliver Barabbas unto them.
- (k) But the chief priests moved the people, that he should rather release Barabbas unto them.
- 15:12 (w) And again Pilate answered, and said to them, What then will ye that I shall do to the king of Jews?
- (p) And again Pilate answered, and said to them, What then will ye that I shall do to the king of Jews?
- (t) ¶ And Pilate answered again, and said unto them: What will ye then that I do with him, whom ye call the king of the Jews?
- (g) And Pilate answered, and said again unto them, What will ye then that I do *with him*, whom ye call the King of the Jews?
- (k) And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?
- 15:13 (w) And they again cried, Crucify him, *that is, Put him on the cross*.
- (p) And they again cried, Crucify him.
- (t) And they cried again: crucify him.

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- (g) And they cried again, Crucify him.
(k) And they cried out again, Crucify him.
- 15:14 (w) But Pilate said to them, Soothly what evil hath he done? And they cried the more, Crucify him.
(p) But Pilate said to them, What evil hath he done? And they cried the more, Crucify him.
(t) Pilate said unto them: What evil [harm] hath he done? And they cried the more fervently: Crucify him.
(g) Then Pilate said unto them, But what evil hath he done? And they cried the more fervently, Crucify him.
(k) Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.
- 15:15 (w) And soothly Pilate, willing to do enough to the people, *or to fulfill their will*, left to them Barabbas/delivered to them Barabbas, and he betook Jesus, beaten with scourges, to be crucified.
(p) And Pilate, willing to make satisfaction to the people, let go to them Barabbas, and he betook to them Jesus, beaten with scourges, to be crucified.
(t) And so Pilate willing to content the people, loosed them Barabbas, and delivered Jesus when he had scourged him, [scourged] for to be crucified.
(g) So Pilate willing to content the people, loosed them Barabbas, and delivered Jesus, when he had scourged him, that he might be crucified.
(k) ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.
- 15:16 (w) And knights led him withinforth, into the porch of the moot hall. And they called together all the company of knights,
(p) And knights led him withinforth, into the porch of the moot hall. And they called together all the company of knights,
(t) ¶ And the soldiers led him away into the common hall, and called together [all] the whole multitude,
(g) Then the soldiers led him away into the hall, which is the common hall, and called together the whole band,
(k) And the soldiers led him away into the hall, called Praetorium {or, the palace, or, hall of audience}; and they call together the whole band.
- 15:17 (w) and they clothed him with purple. And they folding a crown of thorns, put on him.
(p) and they clothed him with purple. And they wreathed a crown of thorns, and put on him.
(t) and they clothed him with purple, and they plaited a crown of thorns and crowned him withal,
(g) And clad him with purple, and platted a crown of thorns, and put it about *his head*,
(k) And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,
- 15:18 (w) And began to greet him, *saying*, Hail, king of Jews.
(p) And they began to greet him, *and said*, Hail, king of Jews.
(t) And began to salute him: Hail king of the Jews.
(g) And began to salute him, *saying*, Hail, King of the Jews.
(k) And began to salute him, Hail, King of the Jews!
- 15:19 (w) And they smote his head with a reed, and spat on him; and putting, *or bowing*, their knees, worshipped him.
(p) And they smote his head with a reed, and bespat him; and they kneeled, and worshipped him.
(t) And they smote him on the head with a reed, and spat upon him, and kneeled down and worshipped him.
(g) And they smote him on the head with a reed, and spat upon him, and bowed the knees, *and* did him reverence.
(k) And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

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- 15:20 (w) And after that they had scorned him, they unclothed him from purple, and clothed him with his clothes, and led out him, to crucify him.
(p) And after that they had scorned him, they unclothed him of the purple, and clothed him with his clothes, and led out him, to crucify him.
(t) ¶ And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out, to crucify him.
(g) And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucify him.
(k) And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.
- 15:21 (w) And they constrained some man passing forth, Simon of Cyrene, coming from the town, the father of Alexander and Rufus, that he should take his cross.
(p) And they compelled a man that passed by the way, that came from the town, Simon of Cyrene, the father of Alexander and of Rufus, to bear his cross.
(t) And they compelled one that passed by, called Simon of Cyrene (which came out of the field, and was father of Alexander and Rufus) to bear his cross.
(g) And they compelled one that passed by, *called* Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to bear his cross.
(k) And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.
- 15:22 (w) And they led him into the place of Golgatha, that is interpreted, the place of Calvary.
(p) And they led him into a place Golgatha, that is to say, the place of Calvary.
(t) And they brought him to a place named Golgotha (which is by interpretation, the place of dead men's skulls)
(g) And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens'* skulls.
(k) And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.
- 15:23 (w) And they gave him to drink wine meddled with myrrh, and he took not.
(p) And they gave to him to drink wine mixed with myrrh, and he took not.
(t) and they gave him to drink wine mingled with myrrh, but he received it not.
(g) And they gave him to drink wine mingled with myrrh; but he received it not.
(k) And they gave him to drink wine mingled with myrrh: but he received it not.
- 15:24 (w) And they crucified him, and parted his clothes, sending lot on them/casting lot on those, who should take what.
(p) And they crucified him, and parted his clothes, and cast lot on those, who should take what.
(t) ¶ And when they had crucified him, they parted his garments, casting lots for them, what every man should have.
(g) And when they had crucified him, they parted his garments, casting lots for them, what every man should have.
(k) And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.
- 15:25 (w) And it was the third hour, and they crucified him.
(p) And it was the third hour, and they crucified him.
(t) And it was about the third hour, and they crucified him.
(g) And it was the third hour when they crucified him.
(k) And it was the third hour, and they crucified him.

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- 15:26 (w) And the title of his cause was written, King of Jews.
(p) And the title of his cause was written, King of Jews.
(t) And the title of his cause [the cause of his death] was written: The king of the Jews.
(g) And the title of his cause was written above, THE KING OF THE JEWS.
(k) And the superscription of his accusation was written over, THE KING OF THE JEWS.
- 15:27 (w) And they crucified with him two thieves, one on his right half, and one on his left half/and another at his left half.
(p) And they crucify with him two thieves, one at the right half and one at his left half.
(t) And they crucified with him two thieves: the one on the [his] right hand, and the other on his left [hand].
(g) They crucified also with him two thieves, the one on the right hand, and the other on his left.
(k) And with him they crucify two thieves; the one on his right hand, and the other on his left.
- 15:28 (w) And the scripture was fulfilled that saith, And he is areckoned with wicked men.
(p) And the scripture was fulfilled that saith, And he is ordained with wicked men.
(t) And the scripture was fulfilled, which sayeth: [and] he was counted among the wicked.
(g) Thus the Scripture was fulfilled, which saith, And he was counted among the wicked.
(k) And the scripture was fulfilled, which saith, And he was numbered with the transgressors.
- 15:29 (w) And as they passed forth, they blasphemed him, moving their heads, and saying, Fie! thou that destroyest the temple of God, and in three days buildest it again;
(p) And as they passed forth, they blasphemed him, moving their heads, and saying, Vath! thou that destroyest the temple of God, and in three days buildest it again;
(t) ¶ And they that went by, railed on him: wagging their heads, and saying: A wretch, that destroyest the temple and buildest it in three days.
(g) And they that went by, railed on him, wagging their heads, and saying, Hey, thou that destroyest the Temple, and buildest it in three days,
(k) And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,
- 15:30 (w) come adown from the cross, and make thyself safe.
(p) come adown from the cross, and make thyself safe.
(t) Save thyself, and come down from the cross.
(g) Save thyself, and come down from the cross.
(k) Save thyself, and come down from the cross.
- 15:31 (w) In like manner and the highest priests scorning him, each to other, with the scribes, said, Others he made safe, himself he may not make safe.
(p) Also the high priests scorned him each to other with the scribes, and said, He hath made other men safe, he may not save himself.
(t) Likewise also mocked him the high priests among themselves with the scribes, and said: He saved other men, himself he cannot save.
(g) Likewise also even the high Priests mocking, said among themselves with the Scribes, He saved other men, himself he cannot save.
(k) Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

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- 15:32 (w) Christ, the king of Israel, come down now from the cross, that we see, and believe. And they that were crucified with him, put wrong, *or false reproof*, to him.
(p) Christ, king of Israel, come down now from the cross, that we see, and believe. And they that were crucified with him, despised him.
(t) Let Christ the king of Israel now descend from the cross, that we may see and believe. And they that were crucified with him, checked him also.
(g) Let Christ the King of Israel now come down from the cross, that we may see, and believe. They also that were crucified with him, reviled him.
(k) Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.
- 15:33 (w) And when the sixth hour was come, darknesses were made upon all the earth till unto the ninth hour, *that is, noon*.
(p) And when the sixth hour was come, darknesses were made on all the earth till into the ninth hour.
(t) ¶ And when the sixth hour was come, darkness arose over all the earth, until the ninth hour.
(g) ¶ Now when the sixth hour was come, darkness arose over all the land until the ninth hour.
(k) And when the sixth hour was come, there was darkness over the whole land until the ninth hour.
- 15:34 (w) And in the ninth hour Jesus cried with a great voice, saying, Eloi, Eloi, lama sabachthani, the which is interpreted, My God, my God, why hast thou forsaken me?
(p) And in the ninth hour Jesus cried with a great voice, and said, Eloi, Eloi, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me?
(t) And at the ninth hour Jesus cried with a loud voice, saying: Eloi, Eloi, lamaasabathani, which is if it be interpreted: my God, my God, why hast thou forsaken me?
(g) And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? Which is by interpretation, My God, my God, why hast thou forsaken me?
(k) And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?
- 15:35 (w) And some of the men that stood about heard, and said, Lo! he calleth Elias.
(p) And some of the men that stood about heard, and said, Lo! he calleth Elias.
(t) And some of them that stood by when they heard that said: behold he calleth for Elias.
(g) And some of them that stood by, when they heard it, said, Behold, he calleth Elijah.
(k) And some of them that stood by, when they heard it, said, Behold, he calleth Elias.
- 15:36 (w) And one ran, and filled a sponge with vinegar, and putteth about to a reed, and gave him to drink, saying, Suffer ye, see we, if Elias come to do him down.
(p) And one ran, and filled a sponge with vinegar, and putteth about to a reed, and gave him to drink, and said, Suffer ye, see we, if Elias come to do him down.
(t) And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave [it] him to drink, saying: let him alone, let us see whether Elias will come and take him down.
(g) And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let him alone, let us see if Elijah will come, and take him down.
(k) And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.
- 15:37 (w) Forsooth Jesus, a great voice sent out, died, *or sent out the breath*/Forsooth, a great voice sent out, Jesus sent out the spirit, *either died*.
(p) And Jesus gave out a great cry, and died.

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- (t) ¶ But Jesus cried with a loud voice, and gave up the ghost.
(g) And Jesus cried with a loud voice, and gave up the ghost.
(k) And Jesus cried with a loud voice, and gave up the ghost.
- 15:38 (w) And the veil of the temple was cut into twain from the highest, till to down, *or beneath*.
(p) And the veil of the temple was rent atwo from the highest to beneath.
(t) And the veil of the temple did rent in two pieces [parts], from the top to the bottom.
(g) ¶ And the veil of the Temple was rent in twain, from the top to the bottom.
(k) And the veil of the temple was rent in twain from the top to the bottom.
- 15:39 (w) But the centurion that stood over against saw, that he so crying had died, and said, Verily, this man was the Son of God.
(p) But the centurion that stood over against saw, that he so crying had died, and he said, Verily, this man was God's Son.
(t) And when the centurion [undercaptain] which stood before him saw that he so cried and gave up the ghost, [and] he said: truly this man was the son of God.
(g) Now when the Centurion, which stood over against him, saw that he thus crying gave up the ghost, he said, Truly this man was the Son of God.
(k) ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.
- 15:40 (w) And there were also women beholding from afar, among which was Mary Magdalene, and Mary, the mother of James the less, and Joseph, and Salome.
(p) And there were also women beholding from afar, among whom was Mary Magdalene, and Mary, the mother of James the less, and of Joseph, and of Salome.
(t) There were also women a good way off beholding him: among whom was Mary Magdalene, and Mary the mother of James the little and of Joses, and Mary Salome:
(g) ¶ There were also women which beheld afar off, among whom was Mary Magdalene, and Mary (the mother of James the less, and of Joses), and Salome,
(k) There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;
- 15:41 (w) And when Jesus was in Galilee, they followed him, and ministered to him, and many other *women*, which had ascended together with him to Jerusalem.
(p) And when Jesus was in Galilee, they followed him, and ministered to him, and many other *women*, that came up together with him to Jerusalem.
(t) which also when he was in Galilee, followed him and ministered unto him, and many other women which came up with him to Jerusalem.
(g) Which also when he was in Galilee, followed him, and ministered unto him, and many other women which came up with him unto Jerusalem.
(k) (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.
- 15:42 (w) And when even was now made, for it was the making ready, *either vigil*, which is before the sabbath,
(p) And when the eventide was come, for it was the eventide that is before the sabbath,
(t) ¶ And now when night was come (because it was the even that goeth before the sabbath)
(g) And now when the night was come (because it was the day of the preparation that is before the Sabbath)
(k) ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

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- 15:43 (w) Joseph of Arimathea, a noble decurion, came, which also he was abiding the realm of God; and boldly he entered in to Pilate, and asked the body of Jesus.
(p) Joseph of Arimathea, the noble decurion, came, and he abode the realm of God; and boldly he entered to Pilate, and asked the body of Jesus.
(t) Joseph of Arimathea a noble counselor [senator] (which also looked for the kingdom of God) came and went in boldly unto Pilate, and begged the body of Jesus.
(g) Joseph of Arimathea, an honorable counselor, which also looked for the kingdom of God, came, and went in boldly unto Pilate, and asked the body of Jesus.
(k) Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.
- 15:44 (w) Forsooth Pilate wondered, if he had now died. And when the centurion was called, he asked him, if he were now dead;
(p) But Pilate wondered, if he were now dead. And when the centurion was called, he asked him, if he were dead;
(t) And Pilate marveled that he was already dead, and called unto him the centurion [undercaptain], and asked of him, whether he had been any while dead.
(g) And Pilate marveled, if he were already dead, and called unto him the Centurion, and asked of him whether he had been any while dead.
(k) And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.
- 15:45 (w) and when he knew of the centurion, he gave the body of Jesus to Joseph.
(p) and when he knew of the centurion, he granted the body of Jesus to Joseph
(t) And when he knew the truth of the centurion [undercaptain], he gave the body to Joseph.
(g) And when he knew *the truth* of the Centurion, he gave the body to Joseph.
(k) And when he knew it of the centurion, he gave the body to Joseph.
- 15:46 (w) Soothly Joseph buying sendal, *or linen cloth*, and doing him down, wrapped him in the linen cloth, and put him in a new sepulchre that was hewn in a stone, and wallowed a stone to the door of the sepulchre.
(p) And Joseph bought linen cloth, and took him down, and wrapped in the linen cloth, and laid him in a sepulchre that was hewn of a stone, and wallowed a stone to the door of the sepulchre.
(t) And he bought a linen cloth, and took him down and wrapped him in the linen cloth, and laid him in a tomb, that was hewn out of the rock. And rolled a stone unto the door of the sepulcher.
(g) Who bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb that was hewn out of a rock, and rolled a stone unto the door of the sepulcher;
(k) And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.
- 15:47 (w) And Mary Magdalene and Mary of Joseph beheld, where he was laid.
(p) And Mary Magdalene and Mary of Joseph beheld, where he was laid.
(t) And Mary Magdalene and Mary Joses beheld where he was laid.
(g) And Mary Magdalene, and Mary Joses' *mother*, beheld where he should be laid.
(k) And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

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- 16:1 (w) And when the sabbath was passed, Mary Magdalene, and Mary of James, and Salome bought sweet smelling ointments, that they coming should anoint Jesus.
(p) And when the sabbath was passed, Mary Magdalene, and Mary of James, and Salome bought sweet smelling ointments, to come and to anoint Jesus.
(t) ¶ And when the sabbath day was past, Mary Magdalene, and Mary Jacobi, and Salome, bought odors [ointments], that they might come and anoint him.
(g) And when the Sabbath day was past, Mary Magdalene, and Mary the *mother* of James and Salome, bought sweet ointments, that they might come and anoint him.
(k) And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.
- 16:2 (w) And full early in one of the week days, they came to the sepulchre, when the sun was risen.
(p) And full early in one of the week days, they came to the sepulchre, when the sun was risen.
(t) And early in the morning the next day after the sabbath day, they came unto the sepulcher, when the sun was risen.
(g) Therefore early in the morning, the first day of the week, they came unto the sepulcher, when the sun was now risen.
(k) And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.
- 16:3 (w) And they said together, Who shall turn away to us the stone from the door of the sepulchre?
(p) And they said together, Who shall move away to us the stone from the door of the sepulchre?
(t) And they said one to another: who shall roll us away the stone from the door of the sepulcher?
(g) And they said one to another, Who shall roll us away the stone from the door of the sepulcher?
(k) And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
- 16:4 (w) And they beheld, and saw the stone wallowed away, for it was full great.
(p) And they beheld, and saw the stone wallowed away, for it was full great.
(t) And when they looked [beheld it], they saw how the stone was rolled away. For it was a very great one,
(g) And when they looked, they saw that the stone was rolled away (for it was a very great one.)
(k) And when they looked, they saw that the stone was rolled away: for it was very great.
- 16:5 (w) And they entering into the sepulchre, saw a young *one*, covered with a white stole, sitting on the right half; and they were astonished/and they were abashed, *or greatly afeared*.
(p) And they went into the sepulchre, and saw a youngling, covered with a white stole, sitting at the right half; and they were afeared.
(t) and they went into the sepulcher, and saw a young man, sitting on the right side, clothed in a long white garment, and they were abashed.
(g) So they went into the sepulcher, and saw a young man sitting at the right side, clothed in a long white robe; and they were afraid.
(k) And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
- 16:6 (w) Which saith to them, Do not ye dread; ye seek Jesus of Nazareth crucified; he is risen, he is not here; lo! the place where they laid him.
(p) Which saith to them, Do not ye dread; ye seek Jesus of Nazareth crucified; he is risen, he is not here; lo! the place where they laid him.
(t) ¶ He said unto them, be not afraid, ye seek Jesus of Nazareth, which was crucified. He is risen, he is not here. Behold the place, where they put him.
(g) But he said unto them, Be not so afraid, ye seek Jesus of Nazareth, which hath been crucified: he is risen, he is not here; behold the place where they put him.

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(k) And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

16:7 (w) But go ye, and say to his disciples, and to Peter, that he shall go before you into Galilee; there ye shall see him, as he said to you.

(p) But go ye, and say to his disciples, and to Peter, that he shall go before you into Galilee; there ye shall see him, as he said to you.

(t) But go your way, and tell his disciples, and namely Peter, [that] he will go [is gone] before you into Galilee, there shall ye see him, as he said unto you.

(g) But go your way, and tell his disciples, and Peter, that he will go before you into Galilee; there shall ye see him as he said unto you.

(k) But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

16:8 (w) And they went out, and fled from the sepulchre; for trembling and dread had assailed them, and to no man they said any thing, for they dreaded.

(p) And they went out, and fled from the sepulchre; for dread and quaking had assailed them, and to no man they said any thing, for they dreaded.

(t) And they went out quickly and fled from the sepulcher. For they trembled and were amazed. Neither said they anything to any man, for they were afraid.

(g) And they went out quickly, and fled from the sepulcher, for they trembled, and were amazed; neither said they anything to any man, for they were afraid.

(k) And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

16:9 (w) And Jesus rose early the first day of the week, and appeared first to Mary Magdalene, of whom he had cast out seven devils.

(p) And Jesus rose early the first day of the week, and appeared first to Mary Magdalene, from whom he had cast out seven devils.

(t) ¶ When Jesus was risen the morrow after the sabbath day, he appeared first to Mary Magdalene, out of whom he cast seven devils.

(g) ¶ And when Jesus was risen again, early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils;

(k) ¶ Now when *Jesus* was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

16:10 (w) She going told to them mourning and weeping, that were with him.

(p) And she went, and told to them that had been with him, *which were* wailing and weeping.

(t) And she went, and told them that were with him, as they mourned and wept.

(g) And she went and told them that had been with him, which mourned and wept.

(k) And she went and told them that had been with him, as they mourned and wept.

16:11 (w) And they hearing that he lived, and was seen of her, believed not.

(p) And they hearing that he lived, and was seen of her, believed not.

(t) And when they heard, that he was alive, and he had appeared to her: they believed it not.

(g) And when they heard that he was alive, and had appeared to her, they believed it not.

(k) And they, when they had heard that he was alive, and had been seen of her, believed not.

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- 16:12 (w) Forsooth after these things, he was showed in another likeness, *or figure*, to twain of them walking and going into a town.
(p) But after these things when twain of them wandered, he was showed in another likeness to them going into a town.
(t) After that, he appeared unto two of them in a strange figure, as he walked, and went into the country.
(g) ¶ After that, he appeared unto two of them in another form, as they walked and went into the country.
(k) ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.
- 16:13 (w) And they going told to others, neither they believed to them.
(p) And they went, and told to the others, and neither they believed to them.
(t) And they went, and told it to the remnant. And they believed them neither.
(g) And they went and told it to the remnant, but they believed them not.
(k) And they went and told it unto the residue: neither believed they them.
- 16:14 (w) But after at the last, when the eleven sat at the meat, Jesus appeared to them, and reproveth the unbelief of them, and the hardness of heart, for they believed not to these, that had seen him to have risen from dead.
(p) But after at the last, when the eleven sat at the meat, Jesus appeared to them, and reproveth the unbelief of them, and the hardness of heart, for they believed not to them, that had seen that he was risen from death.
(t) ¶ After that he appeared unto the eleven as they sat at meat: and cast in their teeth their unbelief, and hardness of heart: because they believed not them which had seen him after his resurrection.
(g) ¶ Finally, he appeared unto the eleven as they sat together, and reproached them for their unbelief and hardness of heart, because they believed not them which had seen him, being risen up again.
(k) ¶ Afterward he appeared unto the eleven as they sat at meat {or, together}, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.
- 16:15 (w) And he said to them, Go ye into all the world, and preach the gospel to each creature.
(p) And he said to them, Go ye into all the world, and preach the gospel to each creature.
(t) And he said unto them: Go ye into all the world, and preach the glad tidings [gospel] to all creatures:
(g) And he said unto them, Go ye into all the world, and preach the Gospel to every creature.
(k) And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- 16:16 (w) He that shall believe, and shall be baptized, *or christened*, shall be saved; soothly he that shall not believe, shall be damned.
(p) Who that believeth, and is baptized, shall be safe; but he that believeth not, shall be condemned.
(t) He that [Whosoever] believeth, and is baptized, shall be saved [safe]: But he that [And whosoever] believeth not, shall be damned.
(g) He that shall believe and be baptized, shall be saved; but he that will not believe, shall be damned.
(k) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
- 16:17 (w) Forsooth these signs shall follow them, that believe. In my name they shall cast out fiends; they shall speak with new tongues;
(p) And these tokens shall follow them, that believe. In my name they shall cast out fiends; they shall speak with new tongues;
(t) ¶ And these signs shall follow them that believe: In my name they shall cast out devils, and shall speak with new tongues,
(g) And these tokens shall follow them that believe, In my Name they shall cast out devils, and shall speak with new tongues,

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- (k) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
- 16:18 (w) they shall do away serpents; and if they shall drink any venom, *or deadly thing*, it shall not harm them. They shall put their hands upon sick men, and they shall have them well/and they shall have well.
(p) they shall do away serpents; and if they drink any venom, it shall not harm them. They shall set their hands on sick men, and they shall wax whole.
(t) and shall kill serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay their hands on the sick, and they shall recover.
(g) And shall take away serpents, and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.
(k) They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
- 16:19 (w) And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right half of God.
(p) And the Lord Jesus, after he had spoken to them, was taken up into heaven, and he sitteth on the right half of God.
(t) ¶ So then when the Lord had spoken unto them, he was received into heaven, and is set down [sat] on the right hand of God.
(g) So after the Lord had spoken unto them, he was received into heaven, and sat at the right hand of God.
(k) ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
- 16:20 (w) Soothly they gone forth preached every where, the Lord working with, and confirming the word with signs following.
(p) And they went forth, and preached every where, for the Lord wrought with them, and confirmed the word with signs following.
(t) And they went forth, and preached everywhere. And the Lord wrought with them, And confirmed the word [their preaching] with miracles that followed.
(g) And they went forth, and preached everywhere. And the Lord wrought with them, and confirmed the word with signs that followed. Amen.
(k) And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

CHAPTER END

The Holy Gospel of Christ Jesus, According to Luke

Generally attributed to Luke, the physician and companion to the apostle Paul, before the early 60s
written primarily for the Greeks, who were searching for human perfection

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Forsooth for many men endeavoured to ordain the telling of things, which be filled in us,
(p) Forsooth for many men endeavoured to ordain the telling of things, which be filled in us,
(t) ¶ For as much as many have taken in hand to compile a treatise of those things, which are surely known among us,
(g) Forasmuch as many have taken in hand to set forth the story of those things, whereof we are fully persuaded,
(k) Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
- 1:2 (w) as they that saw at the beginning, and were ministers of the word, betaken,
(p) as they that saw at the beginning, and were ministers of the word, betaken,
(t) even as they declared them unto us, which from the beginning saw them themselves [with their eyes], and were ministers at the doing:
(g) As they have delivered them unto us, which from the beginning saw them themselves, and were ministers of the word,
(k) Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- 1:3 (w) it is seen also to me, having from the beginning all things diligently by order, to write to thee, thou best Theophilus,
(p) it is seen also to me, having from the beginning all things diligently by order, to write to thee, thou best Theophilus,
(t) I determined also, as soon as I had searched out diligently all things from the beginning, that then I would write unto thee, good Theophilus,
(g) It seemed good also to me (most noble Theophilus) as soon as I had searched out perfectly all things from the beginning, to write unto thee thereof from point to point,
(k) It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
- 1:4 (w) that thou know the truth of those words, of which thou art learned. * These four prefatory verses are only found in two copies of the "Early Version".
(p) that thou know the truth of those words, of which thou art learned.
(t) that thou mightst know the certainty of those things, whereof thou art informed.
(g) That thou mightest acknowledge the certainty of those things, whereof thou hast been instructed.
(k) That thou mightest know the certainty of those things, wherein thou hast been instructed.
- 1:5 (w) In the days of Herod, king of Judaea, there was some priest, Zacharias by name, of the sort of Abia, and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.
(p) In the days of Herod, king of Judaea, there was a priest, Zacharias by name, of the sort of Abia, and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.
(t) ¶ There was in the days of Herod king of Jewry, [In the time of Herod king of Jewry, there was] a certain priest named Zacharias, of the course of Abia. And his wife was of the daughters of Aaron: and her name was Elizabeth.
(g) In the time of Herod King of Judea, there *was* a certain Priest named Zacharias, of the course of Abia; and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.
(k) ¶ There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.
- 1:6 (w) And they both were just before God, going in all the commandments and justifiings of the Lord, without plaint.
(p) And both were just before God, going in all the commandments and justifiings of the Lord, without plaint.

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- (t) Both were perfect before God, and walked in all the laws and ordinances of the Lord that no man could find fault with them.
- (g) Both were just before God, and walked in all the commandments and ordinances of the Lord, without reproof.
- (k) And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
- 1:7 (w) And they had no child, for that Elisabeth was barren, and both had gone far in their days.
(p) And they had no child, for Elisabeth was barren, and both were of great age in their days.
(t) And they had no child, because that Elisabeth was barren, and both were well stricken in age.
(g) And they had no child, because that Elisabeth was barren, and both were well stricken in age.
(k) And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.
- 1:8 (w) Soothly it was done, that when Zacharias should do the office of priesthood, in the order of his course before God,
(p) And it befell, that when Zacharias should do the office of priesthood, in the order of his course before God,
(t) ¶ And It came to pass, as he executed the priest's office, before God as his course came
(g) And it came to pass, as he executed the Priest's office before God, as his course came in order,
(k) And it came to pass, that while he executed the priest's office before God in the order of his course,
- 1:9 (w) after the custom of the priesthood, by sort he went forth, and entered into the temple of the Lord, to incense.
(p) after the custom of the priesthood, he went forth by lot, and entered into the temple, to incense.
(t) (according to the custom of the priest's office) his lot was to burn incense [odors]. And went into the temple of the Lord,
(g) According to the custom of the Priest's office, his lot was to burn incense, when he went into the Temple of the Lord.
(k) According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
- 1:10 (w) And all the multitude of the people was withoutforth, praying in the hour of incense.
(p) And all the multitude of the people was withoutforth, and prayed in the hour of incensing.
(t) and the whole [all the] multitude of the people were without in prayer [their prayers] while the incense [odors] were a burning.
(g) And the whole multitude of the people were without in prayer, while the incense was burning.
(k) And the whole multitude of the people were praying without at the time of incense.
- 1:11 (w) And an angel of the Lord appeared to him, standing on the right half of the altar of incense.
(p) And an angel of the Lord appeared to him, and stood on the right half of the altar of incense.
(t) And there appeared unto him an angel of the Lord [There appeared unto him the Lord's angel], standing on the right side of the altar of incense [odors].
(g) Then appeared unto him an Angel of the Lord, standing at the right side of the altar of incense.
(k) And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.
- 1:12 (w) And Zacharias seeing was distroubled, and dread fell upon him.
(p) And Zacharias seeing was afraid, and dread fell upon him.
(t) And when Zacharias saw him, he was abashed, and fear came on him.
(g) And when Zacharias saw *him*, he was troubled, and fear fell upon him.
(k) And when Zacharias saw him, he was troubled, and fear fell upon him.
- 1:13 (w) And the angel said to him, Zacharias, dread thou not; for thy prayer is heard, and Elisabeth, thy wife, shall bear to thee a son, and his name shall be called John.

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- (p) And the angel said to him, Zacharias, dread thou not; for thy prayer is heard, and Elisabeth, thy wife, shall bear to thee a son, and his name shall be called John.
- (t) ¶ And The angel said unto him: fear not Zacharias, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John:
- (g) But the Angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.
- (k) But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
- 1:14 (w) And joy and gladdening shall be to thee; and many shall have joy in his nativity, *or birth*.
(p) And joy and gladdening shall be to thee; and many shall have joy in his nativity, *or birth*.
(t) And thou shalt have joy and gladness: and many shall rejoice at his birth.
(g) And thou shalt have joy and gladness, and many shall rejoice at his birth.
(k) And thou shalt have joy and gladness; and many shall rejoice at his birth.
- 1:15 (w) For he shall be great before the Lord, and he shall not drink wine nor cider, and he shall be filled of the Holy Ghost yet from his mother's womb.
(p) For he shall be great before the Lord, and he shall not drink wine nor cider, and he shall be full-filled with the Holy Ghost yet from his mother's womb.
(t) For he shall be great in the sight of the Lord [God], and shall neither drink wine nor strong drink. And he shall be filled with the holy ghost, even in his mother's womb:
(g) For he shall be great in the sight of the Lord, and shall neither drink wine, nor strong drink, and he shall be filled with the holy Ghost, even from his mother's womb.
(k) For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
- 1:16 (w) And he shall convert many of the sons of Israel to the Lord God of them;
(p) And he shall convert many of the children of Israel to their Lord God;
(t) and many of the children of Israel shall he turn to their Lord God.
(g) And many of the children of Israel shall he turn to their Lord God.
(k) And many of the children of Israel shall he turn to the Lord their God.
- 1:17 (w) and he shall go before him in the spirit and virtue of Elias; and shall turn the hearts of the fathers into the sons, and men out of belief to the prudence of just men, to make ready a perfect people to the Lord.
(p) and he shall go before him in the spirit and virtue of Elias; and he shall turn the hearts of the fathers into the sons, and men out of belief to the prudence of just men, to make ready a perfect people to the Lord.
(t) And he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the [their] children, and the unbelievers to the wisdom of the just men: to make the people ready for the Lord.
(g) For he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just men, to make ready a people prepared for the Lord.
(k) And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to {or, by } the wisdom of the just; to make ready a people prepared for the Lord.
- 1:18 (w) And Zacharias said to the angel, Whereof shall I know this? for I am old, and my wife hath gone far in her days.
(p) And Zacharias said to the angel, Whereof shall I know this? for I am old, and my wife hath gone far in her days.
(t) ¶ And Zacharias said unto the angel: Whereby shall I know this? Seeing that I am old, and my wife well stricken in years.
(g) Then Zacharias said unto the Angel, Whereby shall I know this? For I am an old man, and my wife is of a great age.

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(k) And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

1:19 (w) And the angel answering said to him, For I am Gabriel, that stand nigh before God; and I am sent to thee to speak, and to evangelize, *or tell*, to thee these things.

(p) And the angel answered, and said to him, For I am Gabriel, that stand nigh before God; and I am sent to thee to speak, and to evangelize to thee these things.

(t) And the angel answered, and said unto him: I am Gabriel that stand in the presence of God, and am sent to speak unto thee: and to show thee these [this] glad tidings.

(g) And the Angel answered, and said unto him, I am Gabriel that stand in the presence of God, and am sent to speak unto thee, and to shew thee these good tidings.

(k) And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

1:20 (w) And lo! thou shalt be dumb, and thou shalt not be able to speak till into the day, in which these things shall be done; for thou hast not believed to my words, which shall be fulfilled in their time.

(p) And lo! thou shalt be dumb, and thou shalt not be able to speak till into the day, in which these things shall be done; for thou hast not believed to my words, which shall be fulfilled in their time.

(t) And behold [take heed] thou shalt be dumb, and not able to speak until the time that these things be performed, because thou believedst not my words, which shall be fulfilled in their season.

(g) And behold, thou shalt be dumb, and not be able to speak, until the day that these things be done, because thou believedst not my words, which shall be fulfilled in their season.

(k) And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

1:21 (w) And the people was abiding Zacharias, and they wondered, that he tarried in the temple.

(p) And the people was abiding Zacharias, and they wondered, that he tarried in the temple.

(t) ¶ And the people waited for Zacharias and marveled that he tarried in the temple.

(g) Now the people waited for Zacharias, and marveled that he tarried so long in the Temple.

(k) And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

1:22 (w) And he went out, and might not speak to them, and they knew that he had seen a vision in the temple. And he beckoned to them, and dwelled still dumb.

(p) And he went out, and might not speak to them, and they knew that he had seen a vision in the temple. And he beckoned to them, and dwelled still dumb.

(t) And When he came out, he could not speak unto them. Whereby [And] they perceived, that he had seen some vision in the temple. And he beckoned unto them, and remained speechless.

(g) And when he came out, he could not speak unto them; then they perceived that he had seen a vision in the Temple; for he made signs unto them, and remained dumb.

(k) And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

1:23 (w) And it was done, when the days of his office were fulfilled, he went into his house.

(p) And it was done, when the days of his office were fulfilled, he went into his house.

(t) ¶ And it fortuned, as soon as the time of his office was out, he departed home into his own house.

(g) And it came to pass, when the days of his office were fulfilled, that he departed to his own house.

(k) And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

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- 1:24 (w) And after these days Elisabeth, his wife, conceived, and hid her(self) five months, saying,
(p) And after these days Elisabeth, his wife, conceived, and hid her(self) five months, and said,
(t) And After those days, his wife Elizabeth conceived, and hid herself five months, saying:
(g) And after those days, his wife Elizabeth conceived, and hid herself five months, saying,
(k) And after those days his wife Elisabeth conceived, and hid herself five months, saying,
- 1:25 (w) For so the Lord did to me in the days, in which he beheld, to take away my reproof among men.
(p) For so the Lord did to me in the days, in which he beheld, to take away my reproof among men.
(t) This wise hath God dealt with me in the days when he looked on me, to take from me the rebuke that I suffered among men.
(g) Thus hath the Lord dealt with me, in the days wherein he looked on *me*, to take from me my rebuke among men.
(k) Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.
- 1:26 (w) But in the sixth month the angel Gabriel was sent from God into a city of Galilee, to which the name Nazareth,
(p) But in the sixth month the angel Gabriel was sent from God into a city of Galilee, whose name *was* Nazareth,
(t) ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
(g) ¶ And in the sixth month, the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
(k) And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
- 1:27 (w) to a virgin, wedded to a man, whose name was Joseph, of the house of David; and the name of the maiden *was* Mary.
(p) to a maiden, wedded to a man, whose name was Joseph, of the house of David; and the name of the maiden *was* Mary.
(t) to a virgin espoused to a man, whose name was Joseph, of the house of David, and the virgin's name was Mary.
(g) To a virgin affianced to a man whose name *was* Joseph, of the house of David, and the virgin's name *was* Mary.
(k) To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
- 1:28 (w) And the angel entered to her, and said, Hail, full of grace; the Lord *is* with thee; blessed *be* thou among women.
(p) And the angel entered to her, and said, Hail, full of grace; the Lord *is* with thee; blessed *be* thou among women.
(t) And the angel went in unto her, and said: Hail full of grace, the Lord is with thee: blessed art thou among women.
(g) And the Angel went in unto her, and said, Hail thou *that art* freely beloved, the Lord *is* with thee; blessed *art* thou among women.
(k) And the angel came in unto her, and said, Hail, *thou that art* highly favoured {or, graciously accepted, or, much graced}, the Lord is with thee: blessed art thou among women.
- 1:29 (w) And when she had heard, she was troubled in his word, and thought what manner salutation this was.
(p) And when she had heard, she was troubled in his word, and thought what manner salutation this was.
(t) ¶ When she saw him, she was abashed at his saying: and cast in her mind what manner of salutation that should be.
(g) And when she saw *him*, she was troubled at his saying, and thought what manner of salutation that should be.
(k) And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
- 1:30 (w) And the angel said to her, Dread thou not, Mary, for thou hast found grace with God.
(p) And the angel said to her, Dread thou not, Mary, for thou hast found grace with God.
(t) And the angel said unto her: fear not Mary, thou hast found grace with God.
(g) Then the Angel said unto her, Fear not, Mary; for thou hast found favor with God.
(k) And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

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- 1:31 (w) Lo! thou shalt conceive in the womb, and shalt bear a son, and thou shalt call his name Jesus.
(p) Lo! thou shalt conceive in womb, and shalt bear a son, and thou shalt call his name Jesus.
(t) Lo: thou shalt conceive in thy womb, and shalt bear a son [child], and shalt call his name Jesus.
(g) For lo, thou shalt conceive in thy womb, and bear a son, and shalt call his name JESUS.
(k) And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
- 1:32 (w) He shall be great, and he shall be called the Son of the Highest; and the Lord God shall give to him the seat of David, his father,
(p) This shall be great, and he shall be called the Son of the Highest; and the Lord God shall give to him the seat of David, his father,
(t) He shall be great, and shall be called the son of the highest. And the Lord God shall give unto him the seat of his father David:
(g) He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of his father David.
(k) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
- 1:33 (w) and he shall reign in the house of Jacob into without end, and of his realm shall be none end.
(p) and he shall reign in the house of Jacob without end, and of his realm shall be none end.
(t) And he shall reign over the house of Jacob forever, and of his kingdom shall be none end.
(g) And he shall reign over the house of Jacob forever, and of his kingdom shall be none end.
(k) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
- 1:34 (w) And Mary said to the angel, On what manner shall this thing be done, for I know not man?
(p) And Mary said to the angel, On what manner shall this thing be done, for I know not man?
(t) ¶ Then said Mary unto the angel: How shall this be, seeing I know not a man [no man]?
(g) Then said Mary unto the Angel, How shall this be, seeing I know not a man?
(k) Then said Mary unto the angel, How shall this be, seeing I know not a man?
- 1:35 (w) And the angel answered, and said to her, The Holy Ghost shall come from above into thee, and the virtue of the Highest shall overshadow thee; and therefore that holy thing that shall be born of thee, shall be called the Son of God.
(p) And the angel answered, and said to her, The Holy Ghost shall come from above into thee, and the virtue of the Highest shall overshadow thee; and therefore that holy thing that shall be born of thee, shall be called the Son of God.
(t) And the angel answered, and said unto her: The holy ghost shall come upon thee, and the power of the highest shall overshadow thee. Therefore also that holy thing which shall be born, shall be called the son of God.
(g) And the Angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the most High shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.
(k) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
- 1:36 (w) And lo! Elisabeth, thy cousin, and she also hath conceived a son in her old (age), and this month is the sixth to her that is called barren;
(p) And lo! Elisabeth, thy cousin, and she also hath conceived a son in her old (age), and this month is the sixth to her that is called barren;
(t) And behold [mark], thy cousin Elizabeth, she hath also conceived a son in her [old] age. And this is her sixth month, though she be called barren [the sixth month to her, which was called barren],

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- (g) And behold, thy cousin, Elisabeth, she hath also conceived a son in her old age; and this is her sixth month, which was called barren.
- (k) And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
- 1:37 (w) for every word shall not be impossible with God.
(p) for every word shall not be impossible with God.
(t) for with God can [shall] nothing be impossible.
(g) For with God shall nothing be impossible.
(k) For with God nothing shall be impossible.
- 1:38 (w) Forsooth Mary said, Lo! the handmaiden/handmaid of the Lord; be it done to me after thy word. And the angel departed from her.
(p) And Mary said, Lo! the handmaid of the Lord; be it done to me after thy word. And the angel departed from her.
(t) Mary said: behold the handmaiden of the Lord, be it unto me even as thou hast said. And the angel departed from her.
(g) Then Mary said, Behold the servant of the Lord; be it unto me according to thy word. So the Angel departed from her.
(k) And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.
- 1:39 (w) Soothly Mary rising up in those days, went with haste into the hilly places, into a city of Judaea.
(p) And Mary rose up in those days, and went with haste into the mountains, into a city of Judaea.
(t) ¶ And Mary arose in those days, and went into the mountains with haste into a city of jewry,
(g) ¶ And Mary arose in those days, and went into the hill *country* with haste to a city of Judah,
(k) And Mary arose in those days, and went into the hill country with haste, into a city of Juda;
- 1:40 (w) And she entered into the house of Zacharias, and greeted Elisabeth.
(p) And she entered into the house of Zacharias, and greeted Elisabeth.
(t) and entered into the house of Zacharias, and saluted Elisabeth:
(g) And entered into the house of Zacharias, and saluted Elisabeth.
(k) And entered into the house of Zacharias, and saluted Elisabeth.
- 1:41 (w) And it was done, as Elisabeth heard the salutation of Mary, the young child in her womb gladdened. And Elisabeth was filled with the Holy Ghost,
(p) And it was done, as Elisabeth heard the salutation of Mary, the young child in her womb gladdened. And Elisabeth was full-filled with the Holy Ghost,
(t) And it fortunèd, as Elisabeth heard the salutation of Mary, the babe sprang in her belly. And Elisabeth was filled with the holy ghost,
(g) And it came to pass, as Elisabeth heard the salutation of Mary, the babe sprang in her belly, and Elisabeth was filled with the holy Ghost.
(k) And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:
- 1:42 (w) and cried with a great voice, and said, Blessed *be* thou among women, and blessed *be* the fruit of thy womb.
(p) and cried with a great voice, and said, Blessed *be* thou among women, and blessed *be* the fruit of thy womb.
(t) and cried with a loud voice, and said: Blessed art thou among the women, and blessed is the fruit of thy womb.
(g) And she cried with a loud voice, and said, Blessed art thou among women, because the fruit of thy womb is blessed.

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- (k) And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.
- 1:43 (w) And whereof *is* this thing to me, that the mother of my Lord come to me?
(p) And whereof *is* this thing to me, that the mother of my Lord come to me?
(t) And whence happeneth this to me, that the mother of my Lord should come to me?
(g) And whence cometh this to me, that the mother of my Lord should come to me?
(k) And whence is this to me, that the mother of my Lord should come to me?
- 1:44 (w) For lo! as the voice of thy salutation was made in mine ears, the young child gladdened with joy in my womb.
(p) For lo! as the voice of thy salutation was made in mine ears, the young child gladdened in joy in my womb.
(t) For Lo, as soon as the voice of thy salutation sounded in mine ears, the babe sprang [leapt] in my belly for joy.
(g) For lo, as soon as the voice of thy salutation sounded in my ears, the babe sprang in my belly for joy,
(k) For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
- 1:45 (w) And blessed be thou, that hast believed, for those things that be said to thee from the Lord, shall be perfectly done.
(p) And blessed be thou, that hast believed, for those things that be said of the Lord to thee, shall be perfectly done.
(t) And blessed art thou that believedst: for those things shall be performed which were told thee from the Lord. And Mary said:
(g) And blessed is she that believed, for those things shall be performed, which were told her from the Lord.
(k) And blessed is she that believed: for there {or, which believed, that there} shall be a performance of those things which were told her from the Lord.
- 1:46 (w) And Mary said, My soul magnifieth the Lord,
(p) And Mary said, My soul magnifieth the Lord,
(t) ¶ My soul magnifieth the Lord.
(g) Then Mary said, My soul magnifieth the Lord,
(k) And Mary said, My soul doth magnify the Lord,
- 1:47 (w) and my spirit hath gladdened in God, mine health-giver.
(p) and my spirit hath gladdened in God, mine health.
(t) ¶ And my spirit rejoiceth in God my savior:
(g) And my spirit rejoiceth in God my Saviour.
(k) And my spirit hath rejoiced in God my Saviour.
- 1:48 (w) For he hath beholden the meekness of his handmaiden/handmaid. Lo! forsooth of this all generations shall say me blessed.
(p) For he hath beheld the meekness of his handmaiden. For lo! of this all generations shall say that I am blessed.
(t) ¶ For he hath looked on the poor degree of his handmaiden. Behold now from hence forth shall all generations call me blessed.
(g) For he hath looked on the poor degree of his servant; for behold, from henceforth shall all ages call me blessed,
(k) For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.
- 1:49 (w) For he that is mighty hath done to me great things, and his name *is* holy.
(p) For he that is mighty hath done to me great things, and his name *is* holy.
(t) ¶ For he that is mighty hath done to me great things, and holy [blessed] is his name.

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- (g) Because he that is mighty hath done for me great things, and holy is his Name.
- (k) For he that is mighty hath done to me great things; and holy is his name.

- 1:50 (w) And his mercy is from kindreds into kindreds, to men that dread him.
(p) And his mercy is from kindred into kindreds, to men that dread him.
(t) ¶ And his mercy is [always] on them that fear him throughout all generations.
(g) And his mercy is from generation to generation on them that fear him.
(k) And his mercy is on them that fear him from generation to generation.
- 1:51 (w) He made might in his arm, he scattered proud men with the thought of his heart.
(p) He made might in his arm, he scattered proud men with the thought of his heart.
(t) ¶ He showeth [hath showed] strength with his arm, he scattereth [hath scattered] them that are proud in the imagination of their hearts.
(g) He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
(k) He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
- 1:52 (w) He put down mighty men from *their* seats, and enhanced meek men.
(p) He put down mighty men from *their* seats, and enhanced meek men.
(t) ¶ He putteth [hath put] down the mighty from their seats, and exalteth [hath exalted] them of low degree.
(g) He hath put down the mighty from their seats, and exalted them of low degree.
(k) He hath put down the mighty from their seats, and exalted them of low degree.
- 1:53 (w) He hath filled hungry men with good things, and he hath left rich men void.
(p) He hath full-filled hungry men with goods, and he hath left rich men void.
(t) ¶ He fillet [hath filled] the hungry with good things: and sendeth [hath sent] away the rich empty.
(g) He hath filled the hungry with good things, and sent away the rich empty.
(k) He hath filled the hungry with good things; and the rich he hath sent empty away.
- 1:54 (w) He, having mind of his mercy, took Israel, his child;
(p) He, having mind of his mercy, took Israel, his child;
(t) ¶ He remembereth [hath remembered] mercy: and helpeth [hath helpen] his servant Israel.
(g) He hath upholden Israel his servant to be mindful of his mercy.
(k) He hath holpen his servant Israel, in remembrance of his mercy;
- 1:55 (w) as he hath spoken to our fathers, to Abraham and to his seed, into worlds.
(p) as he hath spoken to our fathers, to Abraham and to his seed, into worlds.
(t) ¶ Even as he promised to our fathers, Abraham and to his seed forever.
(g) (As he hath spoken to our fathers, *to wit*, to Abraham, and his seed) forever.
(k) As he spake to our fathers, to Abraham, and to his seed for ever.
- 1:56 (w) Forsooth Mary dwelled with her as three months, and turned again into her house.
(p) And Mary dwelled with her, as it were three months, and turned again into her house.
(t) ¶ And Mary abode with her about three months, and returned again to her own house [home again].
(g) ¶ And Mary abode with her about three months, after, she returned to her own house.
(k) And Mary abode with her about three months, and returned to her own house.

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- 1:57 (w) But the time of bearing child was fulfilled to Elisabeth, and she bare a son.
(p) But the time of bearing child was fulfilled to Elisabeth, and she bare a son.
(t) ¶ Elizabeth's time was come that she should be delivered, and she brought forth a son.
(g) ¶ Now Elisabeth's time was fulfilled, that she should be delivered, and she brought forth a son.
(k) Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
- 1:58 (w) And the neighbours and the cousins of her heard, that the Lord had magnified his mercy with her; and they together joyed to her.
(p) And the neighbours and the cousins of her heard, that the Lord had magnified his mercy with her; and they thanked him.
(t) And her neighbors and her cousins heard tell how, the Lord had showed great mercy [magnified his mercy] upon her, and they rejoiced with her.
(g) And her neighbors, and cousins heard tell how the Lord had shewed his great mercy upon her, and they rejoiced with her.
(k) And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.
- 1:59 (w) And it was done in the eighth day, they came to circumcise the child; and they called him Zacharias, by the name of his father.
(p) And it was done in the eighth day, they came to circumcise the child; and they called him Zacharias, by the name of his father.
(t) ¶ And it fortun'd the eighth day: they came to circumcise the child: and called his name Zacharias after the name of his father.
(g) And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias after the name of his father.
(k) And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
- 1:60 (w) And his mother answered, and said, Nay, but he shall be called John.
(p) And his mother answered, and said, Nay, but he shall be called John.
(t) How be it [and] his mother answered, and said: not so, but he shall be called John.
(g) But his mother answered, and said, Not so, but he shall be called John.
(k) And his mother answered and said, Not so; but he shall be called John.
- 1:61 (w) And they said to her, For no man is in thy kindred, that is called by this name.
(p) And they said to her, For no man is in thy kindred, that is called this name.
(t) And they said unto her: There is none of thy kin, that is named with this name.
(g) And they said unto her, There is none of thy kindred, that is named with this name.
(k) And they said unto her, There is none of thy kindred that is called by this name.
- 1:62 (w) Soothly they made a sign to his father, whom he would him to be called.
(p) And they beckoned to his father, what he would that he were called.
(t) And they made signs to his father, how he would have him called.
(g) Then they made signs to his father, how he would have him called.
(k) And they made signs to his father, how he would have him called.

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- 1:63 (w) And he asking a pointel, wrote, saying, John is his name. And all men wondered.
(p) And he asking a stylus, wrote, saying, John is his name. And all men wondered.
(t) And he asked for writing tables and wrote saying: his name is John. And they marveled all.
(g) So he asked for writing tablets, and wrote, saying, His name is John, and they marveled all.
(k) And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.
- 1:64 (w) Forsooth his mouth was opened anon, and his tongue, and he spake, and blessed God.
(p) And at once his mouth was opened, and his tongue, and he spake, and blessed God.
(t) And his mouth was opened immediately, and his tongue also, and he spake lauding God.
(g) And his mouth was opened immediately, and his tongue *loosed*, and he spake and praised God.
(k) And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.
- 1:65 (w) And dread was made on all their neighbours, and all these words were published on all the hilly places of Judaea.
(p) And dread was made on all their neighbours, and all these words were published on all the mountains of Judaea.
(t) And fear came on all them that dwelt nigh unto them: and all these sayings were noised abroad throughout all the hill [hilly] country of jewry:
(g) Then fear came on all them that dwelt near unto them, and all these words were noised abroad throughout all the hill *country* of Judea.
(k) And fear came on all that dwelt round about them: and all these sayings {or, things} were noised abroad throughout all the hill country of Judaea.
- 1:66 (w) And all men that heard put in their heart, saying, Who guessest thou, this child shall be? And soothly the hand of the Lord was with him.
(p) And all men that heard putted in their heart, and said, What manner child shall this be? For the hand of the Lord was with him.
(t) and all they that heard them laid them up in their hearts, saying: What manner child shall this be? And the hand of the Lord [God] was with him.
(g) And all they that heard them, laid *them* up in their hearts, saying, What manner child shall this be? And the hand of the Lord was with him.
(k) And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
- 1:67 (w) And Zacharias, his father, was filled with the Holy Ghost, and prophesied, saying,
(p) And Zacharias, his father, was full-filled with the Holy Ghost, and prophesied, and said,
(t) ¶ And his father Zacharias was filled with the holy ghost, and prophesied saying:
(g) Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,
(k) And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
- 1:68 (w) Blessed *be* the Lord God of Israel, for he hath visited, and made redemption of his people.
(p) Blessed *be* the Lord God of Israel, for he hath visited, and made redemption of his people.
(t) ¶ Blessed be the Lord God of Israel, for he hath visited and redeemed his people.
(g) Blessed *be* the Lord God of Israel, because he hath visited and redeemed his people,
(k) Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
- 1:69 (w) And he hath raised to us an horn of health in the house of David, his child.
(p) And he hath raised to us an horn of health in the house of David, his child.

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- (t) ¶ And hath raised up an horn of salvation [the horn of health] unto us, in the house of his servant David.
(g) And hath raised up the horn of salvation unto us, in the house of his servant David,
(k) And hath raised up an horn of salvation for us in the house of his servant David;
- 1:70 (w) As he spake by the mouth of his holy prophets, that were from the world.
(p) As he spake by the mouth of his holy prophets, that were from the world.
(t) ¶ Even as he promised by the mouth of his holy prophets which were since the world began.
(g) As he spake by the mouth of his holy Prophets, which were since the world began, *saying*,
(k) As he spake by the mouth of his holy prophets, which have been since the world began:
- 1:71 (w) Health from our enemies, and from the hand of all that hated us.
(p) Health from our enemies, and from the hand of all men that hated us.
(t) ¶ That we should be saved from our enemies: and from the hands of all that hate us:
(g) *That he would send us* deliverance from our enemies, and from the hands of all that hate us,
(k) That we should be saved from our enemies, and from the hand of all that hate us;
- 1:72 (w) To do mercy with our fathers, and to have mind of his holy testament.
(p) To do mercy with our fathers, and to have mind of his holy testament.
(t) ¶ To fulfill the mercy promised our fathers, and to remember his holy covenant [To show mercy towards our fathers, and to remember his holy promise].
(g) That he might shew mercy towards our fathers, and remember his holy covenant,
(k) To perform the mercy promised to our fathers, and to remember his holy covenant;
- 1:73 (w) The oath that he swore to Abraham, our father,
(p) The great oath that he swore to Abraham, our father,
(t) ¶ And to perform the oath [That is to say the oath], which he swore to our father Abraham, for to give us.
(g) *And* the oath, which he sware to our father Abraham.
(k) The oath which he sware to our father Abraham,
- 1:74 (w) to give himself to us. That we delivered from the hand of our enemies, serve to him without dread,
(p) to give himself to us. That we without dread delivered from the hand of our enemies, serve to him,
(t) ¶ That we delivered out of the hands of our enemies, might serve him without fear: all the days of our life,
(g) *Which was*, that he would grant unto us, that we being delivered out of the hands of our enemies, should serve him without fear,
(k) That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
- 1:75 (w) in holiness and rightwiseness before him in all our days.
(p) in holiness and rightwiseness before him in all our days.
(t) in such holiness and righteousness that are accept before him.
(g) All the days of our life, in holiness and righteousness before him.
(k) In holiness and righteousness before him, all the days of our life.
- 1:76 (w) 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.
(p) 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.

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- (t) ¶ And thou child, shalt be called the prophet of the highest, for thou shalt go before the face of the Lord, to prepare his ways:
- (g) And thou, babe, shalt be called the Prophet of the most High; for thou shalt go before the face of the Lord, to prepare his ways,
- (k) And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
- 1:77 (w) To give science of health to his people, into remission of their sins;
(p) To give science of health to his people, into remission of their sins;
(t) ¶ And to give knowledge of salvation [health] unto his people, for the remission of sins:
(g) And to give knowledge of salvation unto his people, by the remission of their sins,
(k) To give knowledge of salvation unto his people by {or, for} the remission of their sins,
- 1:78 (w) by the inwardness of the mercy of our God, in which he springing up from on high hath visited us.
(p) by the inwardness of the mercy of our God, in the which he springing up from on high hath visited us.
(t) ¶ Through the tender mercy of our God [Lord], whereby the dayspring from on high hath visited us [wherewith hath visited us the dayspring from on high]:
(g) Through the tender mercy of our God, whereby the dayspring from on high hath visited us,
(k) Through the tender mercy {or, bowels of the mercy} of our God; whereby the dayspring {or, sunrising, or, branch} from on high hath visited us,
- 1:79 (w) To give light to them that sit in darkneses and in the shadow of death; to dress our feet into the way of peace.
(p) To give light to them that sit in darkneses and in the shadow of death; to direct our feet into the way of peace.
(t) ¶ To give light to them that sat in darkness, and in shadow of death, and to guide our feet into the way of peace.
(g) To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace.
(k) To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.
- 1:80 (w) And the child waxed, and was comforted in spirit, and was in desert till the day of his showing to Israel.
(p) And the child waxed, and was comforted in spirit, and was in desert places unto the day of his showing to Israel.
(t) ¶ And the child grew [increased] and waxed strong in spirit, and was in wilderness, till the day came, when he should show himself unto the Israelites.
(g) And the child grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should shew himself unto Israel.
(k) And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER 2

- 2:1 (w) And it was done in those days, a commandment went out from Caesar Augustus, that all the world should be described.
(p) And it was done in those days, a commandment went out from the emperor Augustus, that all the world should be described.
(t) ¶ And it chanced [It followed] in those days: that there went out a commandment from Augustus the Emperor, that all the world should be taxed [valued].
(g) And it came to pass in those days, that there came a decree from Augustus Caesar, that all the world should be taxed.
(k) And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed {or, enrolled}.

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- 2:2 (w) This first describing was made of Cyrenius, justice, *or keeper*, of Syria.
(p) This first describing was made of Cyrenius, justice of Syria.
(t) And This taxing was the first and executed when Cyrenius was lieutenant in Syria.
(g) (This first taxing was made when Cyrenius was governor of Syria.)
(k) (And this taxing was first made when Cyrenius was governor of Syria.)
- 2:3 (w) And all went, that they should make profession, *or acknowledging*, each by himself into his city.
(p) And all men went to make profession, each into his own city.
(t) And every man went into his own city to be taxed [his own shire town, there to be taxed].
(g) Therefore went all to be taxed, every man to his own city.
(k) And all went to be taxed {or, enrolled}, every one into his own city.
- 2:4 (w) And Joseph went up from Galilee, of the city of Nazareth, into Judaea, into a city of David, that is called Bethlehem, for that he was of the house and of the family of David,
(p) And Joseph went up from Galilee, from the city Nazareth, into Judaea, into a city of David, that is called Bethlehem, for that he was of the house and of the family of David,
(t) And Joseph also ascended from Galilee, out of a city called Nazareth, into Jewry: unto the city [into a city] of David, which is called Bethlehem, because he was of the house and lineage of David
(g) And Joseph also went up from Galilee out of a city called Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David.)
(k) And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)
- 2:5 (w) that he should acknowledge with Mary, spoused to him wife, with child.
(p) that he should acknowledge with Mary, his wife, that was wedded to him, and was great with child.
(t) to be taxed with Mary his spoused [wedded] wife, which was with child.
(g) To be taxed with Mary that was given him to wife, which was with child.
(k) To be taxed {or, enrolled} with Mary his espoused wife, being great with child.
- 2:6 (w) And it was done, while they were there, the days were fulfilled, that she should bear child.
(p) And it was done, while they were there, the days were fulfilled, that she should bear child.
(t) ¶ And it fortun'd while they were there [there were], her time was come that she should be delivered.
(g) ¶ And so it was, that while they were there, the days were accomplished that she should be delivered,
(k) And so it was, that, while they were there, the days were accomplished that she should be delivered.
- 2:7 (w) And she bare her firstborn son, and wrapped him in 'clothes, and put him in a cratch, for there was no place to him in no chamber.
(p) And she bare her firstborn son, and wrapped him in 'clothes, and laid him in a feed-trough, for there was no place to him in no chamber.
(t) And she brought forth her first begotten son. And wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them within, in the inn [hostelry].
(g) And she brought forth her first begotten son, and wrapped him in swaddling clothes, and laid him in a crèche, because there was no room for them in the Inn.
(k) And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.
- 2:8 (w) And shepherds were in the same country, waking and keeping the watches of the night upon their flock.

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- (p) And shepherds were in the same country, waking and keeping the watches of the night on their flock.
(t) ¶ And there were in the same region shepherds abiding in the field, and watching their flock by night.
(g) ¶ And there were in the same country shepherds, abiding in the field, and keeping watch by night over their flock.
(k) And there were in the same country shepherds abiding in the field, keeping watch {or, the night watches} over their flock by night.
- 2:9 (w) And lo! the angel of the Lord stood beside them, and the clearness of God shone about them; and they dreaded with great dread.
(p) And lo! the angel of the Lord stood beside them, and the clearness of God shined about them; and they dreaded with great dread.
(t) And lo: the angel of the Lord stood hard by them, and the brightness of the Lord shone round about them, and they were sore afraid.
(g) And lo, the Angel of the Lord came upon them, and the glory of the Lord shone about them, and they were sore afraid.
(k) And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
- 2:10 (w) And the angel said to them, Do not ye dread; for lo! soothly I evangelize to you a great joy, that shall be to all people.
(p) And the angel said to them, Do not ye dread; for lo! I preach to you a great joy, that shall be to all people.
(t) But [And] the angel said unto them: Be not afraid. For Behold I bring you tidings of great joy, that shall come to all the people:
(g) Then the Angel said unto them, Be not afraid; for behold, I bring you glad tidings of great joy, that shall be to all the people,
(k) And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
- 2:11 (w) For a Saviour is born to day to you, that is Christ the Lord, in the city of David.
(p) For a Saviour is born to day to you, that is Christ the Lord, in the city of David.
(t) for unto you is born this day in the city of David a savior, which is Christ the Lord.
(g) *That is*, that unto you is born this day in the city of David, a Saviour, which is Christ the Lord.
(k) For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
- 2:12 (w) And this *is* a token to you; ye shall find a young child wrapped in 'clothes, and put in a cratch.
(p) And this *is* a token to you; ye shall find a young child wrapped in 'clothes, and laid in a feed-trough.
(t) And take this for a sign: ye shall find the child swaddled, and laid in a manger.
(g) And this *shall be* a sign unto you, Ye shall find the babe swaddled, and laid in a crèche.
(k) And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
- 2:13 (w) And suddenly there was made with the angel a multitude of heavenly knighthood, praising God, and saying,
(p) And suddenly there was made with the angel a multitude of heavenly knighthood, praising God, and saying,
(t) And straight way there was with the angel a multitude of heavenly soldiers, lauding God, and saying:
(g) And straightway there was with the Angel a multitude of heavenly soldiers, praising God, and saying,
(k) And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
- 2:14 (w) Glory in the highest things to God, and in earth peace to men of good will.
(p) Glory *be* in the highest things to God, and in earth peace *be* to men of good will.

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- (t) Glory to God on high, and peace on the earth: and unto men rejoicing.
(g) Glory *be* to God in the high *heavens*, and peace in earth, and towards men good will.
(k) Glory to God in the highest, and on earth peace, good will toward men.
- 2:15 (w) And it was done, as the angels passed away from them into heaven, the shepherds spake together, and said, Go we over till to Bethlehem, and see we this word that is made, which the Lord hath made, and showed to us.
(p) And it was done, as the angels passed away from them into heaven, the shepherds spake together, and said, Go we over to Bethlehem, and see we this word that is made, which the Lord hath made, and showed to us.
(t) ¶ And it fortun'd, as soon as the angels were gone away from them into heaven, the shepherds said one to another: let us go even unto Bethlehem, and see this thing that is happened, which the Lord hath showed unto us.
(g) And it came to pass when the Angels were gone away from them into heaven, that the shepherds said one to another, Let us go then unto Bethlehem, and see this thing that is come to pass, which the Lord hath shewed unto us.
(k) And it came to pass, as the angels were gone away from them into heaven, the shepherds {Gr. the men the shepherds} said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.
- 2:16 (w) And they hieing came, and found Mary and Joseph, and the young child put in a cratch.
(p) And they hieing came, and found Mary and Joseph, and the young child laid in a feed-trough.
(t) And they came with haste, and found Mary and Joseph, and the babe laid in a manger.
(g) So they came with haste, and found both Mary and Joseph and the babe laid in the crèche.
(k) And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.
- 2:17 (w) And they seeing, knew of the word that was said to them of this child.
(p) And they seeing, knew of the word that was said to them of this child.
(t) And When they had seen it, they published abroad the saying, which was told them of that child.
(g) And when they had seen it, they published abroad the thing which was told them of that child.
(k) And when they had seen it, they made known abroad the saying which was told them concerning this child.
- 2:18 (w) And all men that heard wondered, and of these things that were said to them of the shepherds.
(p) And all men that heard wondered, and of these things that were said to them of the shepherds.
(t) And all that heard it wondered, at those things which were told them of the shepherds.
(g) And all that heard it, wondered at the things which were told them of the shepherds.
(k) And all they that heard it wondered at those things which were told them by the shepherds.
- 2:19 (w) But Mary kept all these words, bearing together in her heart.
(p) But Mary kept all these words, bearing together in her heart.
(t) But Mary kept all those sayings, and pondered them in her heart.
(g) But Mary kept all those sayings, and pondered *them* in her heart.
(k) But Mary kept all these things, and pondered them in her heart.
- 2:20 (w) And the shepherds turned again, glorifying and praising God in all things that they had heard and seen, as it was said to them.
(p) And the shepherds turned again, glorifying and praising God in all things that they had heard and seen, as it was said to them.
(t) And the shepherds returned, praising and lauding God for all that they had heard and seen, even as it was told unto them.

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- (g) And the shepherds returned glorifying and praising God, for all that they had heard and seen, as it was spoken unto them.
- (k) And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.
- 2:21 (w) And after that eight days were ended, that the child should be circumcised, his name was called Jesus, which was called of the angel, before that he was conceived in the womb.
- (p) And after that eight days were ended, that the child should be circumcised, his name was called Jesus, which was called of the angel, before that he was conceived in the womb.
- (t) ¶ And when the eighth day was come that the child should be circumcised, his name was called Jesus, which was named of the angel before he was conceived in the [his mother's] womb.
- (g) ¶ And when the eight days were accomplished, that they should circumcise the child, his name was then called JESUS, which was named of the Angel, before he was conceived in the womb.
- (k) And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.
- 2:22 (w) And after that the days of the purification of Mary were fulfilled, after Moses' law, they took him into Jerusalem, to offer him to the Lord,
- (p) And after that the days of the purification of Mary were fulfilled, after Moses' law, they took him into Jerusalem, to offer him to the Lord,
- (t) ¶ And when the time of their purification (after the law of Moses) was come they brought him to Jerusalem, to present him to the Lord
- (g) And when the days of her purification, after the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,
- (k) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;
- 2:23 (w) as it is written in the law of the Lord, For every male-kind opening the womb, shall be called holy to the Lord;
- (p) as it is written in the law of the Lord, For every male-kind opening the womb, shall be called holy to the Lord;
- (t) (As it is written in the law of the Lord: every man [child] that first openeth the matrix, shall be called holy to the Lord)
- (g) (As it is written in the Law of the Lord, Every man child that *first* openeth the womb, shall be called holy to the Lord)
- (k) (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)
- 2:24 (w) and that they shall give an offering, after that it is said in the law of the Lord, A pair of turtledoves, or two culver birds.
- (p) and that they shall give an offering, after that it is said in the law of the Lord, A pair of turtledoves, or two young pigeons.
- (t) and to offer (as it is said in the law of the Lord) a pair of turtle doves, or two young pigeons.
- (g) And to give an oblation, as it is commanded in the Law of the Lord, a pair of turtle doves, or two young pigeons.
- (k) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.
- 2:25 (w) And lo! a man was in Jerusalem, whose name *was* Simeon; and this man *was* just and dread-full, abiding the comfort of Israel; and the Holy Ghost was in him.
- (p) And lo! a man was in Jerusalem, whose name *was* Simeon; and this man *was* just and virtuous, and abode the comfort of Israel; and the Holy Ghost was in him.
- (t) ¶ And behold there was a man in Jerusalem, whose name was Simeon. And the same man was just and feared God, and longed for the consolation of Israel, and the holy ghost was in him.

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- (g) And behold, there was a man in Jerusalem, whose name was Simeon; this man *was* just, and feared God, and waited for the consolation of Israel, and the holy Ghost was upon him.
(k) And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
- 2:26 (w) And he had taken an answer of the Holy Ghost, that he should not see death, but he saw first the Christ of the Lord.
(p) And he had taken an answer of the Holy Ghost, that he should not see death, but he saw first the Christ of the Lord.
(t) And an answer was given him of the holy ghost, that he should not see death, before he had seen the Lord's Christ.
(g) And it was declared to him from God by the holy Ghost, that he should not see death, before he had seen the Lord's Christ.
(k) And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.
- 2:27 (w) And he came in Spirit into the temple. And when his father and mother led in the child Jesus to do after the custom of the law for him,
(p) And he came in Spirit into the temple. And when his father and mother led the child Jesus to do after the custom of the law for him,
(t) And he came by inspiration into the temple.
(g) And he came by *the motion* of the Spirit into the Temple, and when the parents brought in the child Jesus, to do for him after the custom of the Law,
(k) And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,
- 2:28 (w) he took him into his arms, and blessed God, and said,
(p) he took him into his arms, and blessed God, and said,
(t) ¶ And when [as] the father and mother brought in the child Jesus, to do for him after the custom of the law. Then took he him up in his arms and said:
(g) Then he took him in his arms, and praised God, and said,
(k) Then took he him up in his arms, and blessed God, and said,
- 2:29 (w) Lord, now thy leavest thy servant after thy word in peace;
(p) Lord, now thou lettest go thy servant after thy word in peace;
(t) ¶ Lord now letest thou thy servant depart in peace according to thy promise.
(g) Lord, now lettest thou thy servant depart in peace, according to thy word,
(k) Lord, now lettest thou thy servant depart in peace, according to thy word:
- 2:30 (w) for mine eyes have seen thine health,
(p) for mine eyes have seen thine health,
(t) ¶ For mine eyes have seen the savior sent from thee
(g) For mine eyes have seen thy salvation,
(k) For mine eyes have seen thy salvation,
- 2:31 (w) which thou hast made ready before the face of all peoples;
(p) which thou hast made ready before the face of all peoples;
(t) ¶ Which thou hast prepared before the face of all people.
(g) Which thou hast prepared before the face of all people,
(k) Which thou hast prepared before the face of all people;

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- 2:32 (w) light to the showing of heathen men, and glory of thy people Israel.
(p) light to the showing of heathen men, and glory of thy people Israel.
(t) ¶ A light to lighten the gentiles, and the glory of thy people Israel.
(g) A light to be revealed to the Gentiles, and the glory of thy people Israel.
(k) A light to lighten the Gentiles, and the glory of thy people Israel.
- 2:33 (w) And his father and his mother were wondering upon these things, that were said of him.
(p) And his father and his mother were wondering on these things, that were said of him.
(t) ¶ And his father and mother marveled at those things, which were spoken of him:
(g) And Joseph and his mother marveled at those things, which were spoken touching him.
(k) And Joseph and his mother marvelled at those things which were spoken of him.
- 2:34 (w) And Simeon blessed them, and said to Mary, his mother, Lo! this is set into the falling and into the rising again of many men in Israel, and into a token, to whom it shall be against-said.
(p) And Simeon blessed them, and said to Mary, his mother, Lo! this is set into the falling down and into the rising again of many men in Israel, and into a token, to whom it shall be against-said.
(t) And Simeon blessed them, and said unto Mary his mother: behold, this child shall be the fall, and resurrection of many in Israel: and a sign which shall be spoken against.
(g) And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is appointed for the fall and rising again of many in Israel, and for a sign which shall be spoken against,
(k) And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
- 2:35 (w) And a sword shall pass through thine own soul, that the thoughts be showed of many hearts.
(p) And a sword shall pass through thine own soul, that the thoughts be showed of many hearts.
(t) And moreover the sword shall pierce thy soul [the very heart of thee], that the thoughts of many hearts may be opened.
(g) (Yea and a sword shall pierce through thy soul) that the thoughts of many hearts may be opened.
(k) (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.
- 2:36 (w) And Anna was a prophetess, the daughter of Phanuel, of the lineage of Aser. And she had gone forth in many days, and had lived with her husband seven years from her maidenhood.
(p) And Anna was a prophetess, the daughter of Phanuel, of the lineage of Aser. And she had gone forth in many days, and had lived with her husband seven years from her maidenhood.
(t) ¶ And there was a prophetess, one Anna, [Anna, a prophetess,] the daughter of Phanuel of tribe of Aser: which was [Aser. And she was] of a great age, and had lived with an husband. seven year from her virginity.
(g) And there was a Prophetess, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had lived with a husband seven years from her virginity,
(k) And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;
- 2:37 (w) And this was a widow to fourscore years and four; which departed not from the temple, but served *God* night and day in fastings and prayers.
(p) And this was a widow to fourscore years and four; and she departed not from the temple, but served *God* night and day in fastings and prayers.
(t) And she had been a widow about four score and four year [And this widow about four score and four year of age], which went never out of the temple, but served God [there] with fasting and prayer night and day.

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- (g) And she *was* widow about fourscore, and four years, and went not out of the Temple, but served *God* with fastings and prayers night and day.
- (k) And she was a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.
- 2:38 (w) And this in that hour above coming, acknowledged to the Lord, and spake of him to all that abided the redemption of Israel.
- (p) And this came upon them in that hour, and acknowledged to the Lord, and spake of him to all that abided the redemption of Israel.
- (t) And the same [she] came forth that same hour, and praised the Lord [God], and spake of him to all that looked for redemption in Jerusalem.
- (g) She then coming at the same instant upon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Jerusalem.
- (k) And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem {or, Israel}.
- 2:39 (w) And as they had perfectly done all things, after the law of the Lord, they turned again into Galilee, into their city Nazareth.
- (p) And as they had full done all things, after the law of the Lord, they turned again into Galilee, into their city Nazareth.
- (t) ¶ And as soon as they had performed all things according to the law of the Lord, they returned into Galilee to [into] their own city Nazareth.
- (g) And when they had performed all things, according to the Law of the Lord, they returned into Galilee to their own city Nazareth.
- (k) And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
- 2:40 (w) And the child waxed, and was comforted, full of wisdom; and the grace of God was in him.
- (p) And the child waxed, and was comforted, full of wisdom; and the grace of God was in him.
- (t) And the child grew and waxed strong in spirit, and was filled with [full of] wisdom, and the grace [favor] of God was with him.
- (g) And the child grew, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.
- (k) And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.
- 2:41 (w) And his father and mother went by all years into Jerusalem, in the solemn day of pask.
- (p) And his father and mother went each year into Jerusalem, in the solemn day of pask.
- (t) ¶ And his father and mother went to Jerusalem every year at the feast of Easter.
- (g) ¶ Now his parents went to Jerusalem every year, at the feast of the Passover.
- (k) Now his parents went to Jerusalem every year at the feast of the passover.
- 2:42 (w) And when Jesus was twelve years old, they went up to Jerusalem, after the custom of the feast day.
- (p) And when Jesus was twelve years old, they went up to Jerusalem, after the custom of the feast day.
- (t) And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
- (g) And when he was twelve years old, and they were come up to Jerusalem, after the custom of the feast,
- (k) And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
- 2:43 (w) And when the days were done, they turned again; and the child abode in Jerusalem, and his father and mother knew it not.

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- (p) And when the days were done, they turned again; and the child abode in Jerusalem, and his father and mother knew it not.
- (t) And when they had fulfilled the days, as they returned home, the child Jesus bode still in Jerusalem, unknowing to his father and mother.
- (g) And had finished the days *thereof*, as they returned, the child Jesus remained in Jerusalem, and Joseph knew not, nor his mother,
- (k) And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.
- 2:44 (w) Forsooth they guessing him to be in the company, *or fellowship*, came the way, *or journey*, of a day, and sought him among his cousins and known.
- (p) For they guessing that he had been in the fellowship, came a day's journey, and sought him among his cousins and his acknowledged.
- (t) For they supposed he had been in the company, and therefore came [company. They came] a day's journey, and sought him among their kinsfolk and acquaintance,
- (g) But they supposing that he had been in the company, went a days journey, and sought him among *their* kinsfolk, and acquaintances.
- (k) But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.
- 2:45 (w) And when they found him not, they turned again into Jerusalem, and seeking him.
- (p) And when they found him not, they turned again into Jerusalem, and sought him.
- (t) and when they found him not they went back again to Jerusalem, and sought him.
- (g) And when they found him not, they turned back to Jerusalem, and sought him.
- (k) And when they found him not, they turned back again to Jerusalem, seeking him.
- 2:46 (w) And it was done, that after the third day they found him in the temple, sitting in the middle of the doctors, hearing them and asking them.
- (p) And it befell, that after the third day they found him in the temple, sitting in the middle of the doctors, hearing them and asking them.
- (t) And it fortun'd [that] after three days, that they found him in the temple sitting in the midst of the doctors, both hearing them, and posing them.
- (g) And it came to pass three days after, that they found him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
- (k) And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
- 2:47 (w) And all men that heard him, wondered on the prudence and the answers of him.
- (p) And all men that heard him, wondered on the prudence and the answers of him.
- (t) And all that heard him marveled at his wit and answers.
- (g) And all that heard him, were astonied at his understanding and answers.
- (k) And all that heard him were astonished at his understanding and answers.
- 2:48 (w) And they saw, and wondered. And his mother said to him, Son, what hast thou done to us thus? Lo! thy father and I sorrowing have sought thee.
- (p) And they saw, and wondered. And his mother said to him, Son, what hast thou done to us thus? Lo! thy father and I sorrowing have sought thee.

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(t) ¶ And when they saw him, they were astonished. And his mother said unto him: son why hast thou thus dealt with us? Behold thy father and I have sought thee, sorrowing [sorrowed and sought thee].

(g) So when they saw him, they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee with very heavy hearts.

(k) And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

2:49 (w) And he said to them, What is it that ye sought me? wist ye not, that in those things that be my Father's, it behooveth me to be?

(p) And he said to them, What is it that ye sought me? knew ye not that in those things that be of my Father, it behooveth me to be?

(t) And he said unto them: how is it that ye sought me? Knew ye not that I must go about my father's business?

(g) Then said he unto them, How is it that ye sought me? Knew ye not that I must go about my Father's business?

(k) And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

2:50 (w) And they understood not the word, which he spake to them.

(p) And they understood not the word, which he spake to them.

(t) And they understood not the saying that he spake to them.

(g) But they understood not the word that he spake to them.

(k) And they understood not the saying which he spake unto them.

2:51 (w) And he came down with them, and came to Nazareth, and was subject to them. And his mother kept together all these words, bearing together in her heart.

(p) And he came down with them, and came to Nazareth, and was subject to them. And his mother kept together all these words, and bare them in her heart.

(t) And he went with them, and came to Nazareth, and was obedient to them. But His mother kept all these things in her heart.

(g) Then he went down with them, and came to Nazareth, and was subject to them; and his mother kept all these sayings in her heart.

(k) And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

2:52 (w) And Jesus profited in wisdom, age, and grace, with God and men.

(p) And Jesus profited in wisdom, age, and grace, with God and men.

(t) And Jesus increased in wisdom and age, and in favor with God and man.

(g) And Jesus increased in wisdom, and stature, and in favor with God and men.

(k) And Jesus increased in wisdom and stature {or, age}, and in favour with God and man.

CHAPTER 3

3:1 (w) In the fifteen year of the empire of Tiberius, the emperor, when Pilate of Pontii governed Judaea, and Herod *was* prince of Galilee, and Philip, his brother, *was* prince of Ituraea, and of the country of Trachonitis, and Lysanias *was* prince of Abilene,

(p) In the fifteen year of the empire of Tiberius, the emperor, when Pilate of Pontii governed Judaea, and Herod *was* prince of Galilee, and Philip, his brother, *was* prince of Ituraea, and of the country of Trachonitis, and Lysanias *was* prince of Abilene,

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- (t) ¶ In the fifteenth year of the reign of Tiberius the Emperor, Pontius Pilate being lieutenant of Jewry, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch in Ituraea, and in the region of Trachonitis, and Lysanias the Tetrarch of Abilene:
- (g) Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Ituraea, and of the country of Trachonitis, and Lysanias the Tetrarch of Abilene,
- (k) Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch {or, governor of four provinces} of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
- 3:2 (w) under the princes of priests Annas and Caiaphas, the word of the Lord was made upon John, the son of Zacharias, in desert.
- (p) under the princes of priests Annas and Caiaphas, the word of the Lord was made on John, the son of Zacharias, in desert.
- (t) When Annas and Caiaphas were the high priests: the word of God came [commandment of God was published] unto John the son of Zacharias in the wilderness.
- (g) (When Annas and Caiaphas were the high Priests) the word of God came unto John, the son of Zacharias in the wilderness.
- (k) Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
- 3:3 (w) And he came into all the country of Jordan, and preaching baptism of penance into remission of sins.
- (p) And he came into all the country of Jordan, and preached baptism of penance into remission of sins.
- (t) And he came into all the coasts about Jordan, preaching the baptism of repentance for the remission of sins,
- (g) And he came into all the coasts about Jordan, preaching the baptism of repentance for the remission of sins,
- (k) And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;
- 3:4 (w) As it is written in the book of the words of Esaias, the prophet, The voice of *one* crying in desert, Make ye ready the way of the Lord, make ye his paths right.
- (p) As it is written in the book of the words of Esaias, the prophet, The voice of a crier in desert, Make ye ready the way of the Lord, make ye his paths right.
- (t) as it is written in the book of the sayings of Esaias the prophet, which sayeth: The voice of a crier in wilderness, prepare the way of the Lord, make his paths straight.
- (g) As it is written in the book of the sayings of Isaiah the Prophet, which saith, The voice of him that crieth in the wilderness *is*, Prepare ye the way of the Lord, make his paths straight.
- (k) As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- 3:5 (w) Each valley shall be filled, and each mountain and little hill shall be made low; and shrewd things shall be into dressed things, and sharp things into plain ways;
- (p) Each valley shall be full-filled, and every hill and little hill shall be made low; and depraved things shall be into dressed things, and sharp things into plain ways;
- (t) Every valley shall be filled, and every mountain and hill shall be brought low: and crooked things shall be made straight: and the rough ways shall be made smooth.
- (g) Every valley shall be filled, and every mountain and hill shall be brought low, and crooked things shall be made straight, and the rough ways *shall be made* smooth.
- (k) Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;
- 3:6 (w) and each flesh shall see the health of God.

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- (p) and every flesh shall see the health of God.
(t) And all flesh shall see the savior sent of God.
(g) And all flesh shall see the salvation of God.
(k) And all flesh shall see the salvation of God.
- 3:7 (w) Therefore he said to the companies, that went out, that they should be baptized of him, Fruits, *or kindlings*, of adders, who showed to you to flee from the wrath to come?
(p) Therefore he said to the people, which went out to be baptized of him, Kindlings of adders, who showed to you to flee from the wrath to coming?
(t) ¶ Then said he to the people, that were come to be baptized of him. O generation of vipers: who hath taught you to fly from the wrath to come [who hath showed you the craft to fly from wrath to come]?
(g) Then said he to the people that were come out to be baptized of him, O generations of vipers, who hath forewarned you to flee from the wrath to come?
(k) Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?
- 3:8 (w) Therefore do ye worthy fruits of penance, and begin ye not to say, We have a father Abraham; soothly I say to you, God is mighty of these stones to raise the sons of Abraham.
(p) Therefore do ye worthy fruits of penance, and begin ye not to say, We have a father Abraham; for I say to you, that God is mighty to raise of these stones the sons of Abraham.
(t) Bring forth due fruits of repentance, and begin not to say in yourselves, we have Abraham to our father. For I say unto you: God is able of these stones to raise up children unto Abraham.
(g) Bring forth therefore fruits worthy amendment of life, and begin not to say with yourselves, We have Abraham to *our* father, for I say unto you, that God is able of these stones to raise up children unto Abraham.
(k) Bring forth therefore fruits worthy of {or, meet for} repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.
- 3:9 (w) And now an ax is put to the root of the tree; and therefore every tree that maketh not good fruit, shall be cut down, shall be cut down, and sent into the fire.
(p) And now an ax is set to the root of the tree; and therefore every tree that maketh not good fruit, shall be cut down, and shall be cast into the fire.
(t) Now also is the axe laid unto the root of the trees: so that every tree [Every tree therefore], which bringeth not forth good fruit, shall be hewn down, and cast into the fire.
(g) Now also is the axe laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.
(k) And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.
- 3:10 (w) And the people asked him, saying, What then shall we do?
(p) And the people asked him, and said, What then shall we do?
(t) ¶ And the people asked him, saying: What shall we do then.
(g) ¶ Then the people asked him, saying, What shall we do then?
(k) And the people asked him, saying, What shall we do then?
- 3:11 (w) Soothly he answering said to them, He that hath two coats, give he to him that hath none; and he that hath meats, do in like manner.
(p) He answered, and said to them, He that hath two coats, give he to him that hath none; and he that hath meats, do in like manner.

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- (t) He answered and said unto them: He that hath two coats, let him part with him that hath none: and he that hath meat, let him do likewise.
- (g) And he answered, and said unto them, He that hath two coats, let him part with him that hath none; and he that hath meat, let him do likewise.
- (k) He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.
- 3:12 (w) And the publicans came to be baptized; and they said to him, Master, what shall we do?
(p) And publicans came to be baptized; and they said to him, Master, what shall we do?
(t) ¶ Then came there publicans to be baptized, and said unto him: Master, what shall we do?
(g) Then came there Publicans also to be baptized, and said unto him, Master, what shall we do?
(k) Then came also publicans to be baptized, and said unto him, Master, what shall we do?
- 3:13 (w) And he said to them, Do ye nothing more, than that that is ordained to you.
(p) And he said to them, Do ye nothing more, than that that is ordained to you.
(t) He answered unto them: require no more than that, which is appointed unto you.
(g) And he said unto them, Require no more than that which is appointed unto you.
(k) And he said unto them, Exact no more than that which is appointed you.
- 3:14 (w) Forsooth and the knights asked him, saying, What shall and we do? And he said to them, Smite ye wrongfully no man, neither make ye false challenge, and be satisfied with your wages.
(p) And knights asked him, and said, What shall also we do? And he said to them, Smite ye wrongfully no man, neither make ye false challenge, and be ye satisfied with your wages.
(t) ¶ The soldiers likewise demanded of him, saying: and what shall we do? And he said to them: Do violence to no man: neither trouble any man wrongfully: and be content with your wages.
(g) The soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.
(k) And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man {or, Put no man in fear}, neither accuse any falsely; and be content with your wages {or, allowances}.
- 3:15 (w) When all the people guessed, and all men thought in their hearts of John, lest peradventure he were Christ,
(p) When all the people guessed, and all men thought in their hearts of John, lest peradventure he were Christ,
(t) ¶ As the people were in a doubt, and all men disputed in their hearts of John: whether he were very Christ,
(g) As the people waited, and all men mused in their hearts of John, if he were not the Christ,
(k) And as the people were in expectation {or, suspense}, and all men mused {or, reasoned, or, debated} in their hearts of John, whether he were the Christ, or not;
- 3:16 (w) John answered, saying to all men, Soothly I baptize you in water; but a stronger than I shall come after me, of whose I am not worthy to unbind the thong of his shoes; he shall baptize you in the Holy Ghost and fire.
(p) John answered, and said to all men, I baptize you in water; but a stronger than I shall come after me, of whom I am not worthy to unbind the lace of his shoes; he shall baptize you in the Holy Ghost and fire.
(t) John answered and said to them all: I baptize you with water, but a stronger than I [then] cometh, whose shoe latchet I am not worthy to unloose: he will baptize you with the holy ghost, and with fire,
(g) John answered, and said to them all, Indeed I baptize you with water, but one stronger than I, cometh, whose shoe's latchet I am not worthy to unloose; he will baptize you with the holy Ghost, and with fire.
(k) John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

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- 3:17 (w) Whose fan in his hand/Whose winnowing tool *is* in his hand, and he shall purge his corn floor, and shall gather the wheat into his barn; but the chaff he shall burn with fire unquenchable.
(p) Whose fan in his hand/Whose winnowing tool *is* in his hand, and he shall purge his floor of corn, and shall gather the wheat into his barn; but the chaff he shall burn with fire unquenchable.
(t) which hath his fan in his hand, and will purge his floor, and will gather the [his] corn into his barn: but [and] the chaff will he burn with fire that never shall be quenched.
(g) Whose fan *is* in his hand, and he will make clean his floor, and will gather the wheat into his garner, but the chaff will he burn up with fire that never shall be quenched.
(k) Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.
- 3:18 (w) Forsooth and he stirring, *or admonishing*, many other things, evangelized to the people.
(p) And many other things also he spake, and preached to the people.
(t) And many other things in his exhortation preached he unto the people.
(g) Thus then exhorting with many other things, he preached unto the people.
(k) And many other things in his exhortation preached he unto the people.
- 3:19 (w) But Herod the tetrarch, when he was blamed of John for Herodias, the wife of his brother, and for all the evils that Herod did,
(p) But Herod tetrarch, when he was blamed of John for Herodias, the wife of his brother, and for all the evils that Herod did,
(t) ¶ Then Herod the tetrarch (when he was rebuked of him for Herodias his brother Phillip's wife, and for all the evils which Herod had done)
(g) But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philip's wife, and for all the evils which Herod had done,
(k) But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,
- 3:20 (w) added this over all, and shut John in prison.
(p) he increased this over all, and shut John in prison.
(t) added this above all, and laid John prison.
(g) He added yet this above all, that he shut up John in prison.
(k) Added yet this above all, that he shut up John in prison.
- 3:21 (w) And it was done, when all the people was baptized, and when Jesus was baptized, and praying, heaven was opened.
(p) And it was done, when all the people was baptized, and when Jesus was baptized, and prayed, heaven was opened.
(t) ¶ And it fortun'd as all the people received baptism (and when Jesus was baptized and did pray) that heaven was opened,
(g) Now it came to pass, as all the people were baptized, and that Jesus was baptized and did pray, that the heaven was opened,
(k) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
- 3:22 (w) And the Holy Ghost came down in bodily likeness, as a dove on him; and a voice was made from heaven, Thou art my dear-worthy Son, in thee it hath well pleased to me.
(p) And the Holy Ghost came down in bodily likeness, as a dove on him; and a voice was made from heaven, Thou art my dear-worthy Son, in thee it hath well pleased to me.

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- (t) and the holy ghost came down in a bodily shape like a dove upon him, and a voice came from heaven, saying: Thou art my dear son, in thee do I delight.
- (g) And the holy Ghost came down in a bodily shape like a dove, upon him, and there was a voice from heaven, saying, Thou art my beloved Son, in thee I am well pleased.
- (k) And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.
- 3:23 (w) And Jesus himself was beginning as of thirty years, that he was guessed the son of Joseph, which was of Heli,
(p) And Jesus himself was beginning as of thirty years, that he was guessed the son of Joseph, which was of Heli,
(t) ¶ And Jesus himself was about thirty year of age when he began, being as men supposed the son of Joseph: which Joseph was the son of Eli:
(g) ¶ And Jesus himself began to be about thirty years of age, being as men supposed the son of Joseph, *which was the son of Eli*,
(k) And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*,
- 3:24 (w) which was of Matthat, which was of Levi, which was of Melchi, which was of Janna, that was of Joseph,
(p) which was of Matthat, which was of Levi, which was of Melchi, that was of Janna, that was of Joseph,
(t) which was the son of Matthat: which was the son of Levi: which was the son of Melchi: which was the son of Janna: which was the son of Joseph:
(g) *The son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph*,
(k) Which was *the son of Matthat*, which was *the son of Levi*, which was the son of Melchi, which was *the son of Janna*, which was *the son of Joseph*,
- 3:25 (w) that was of Mattathias, that was of Amos, that was of Naum, that was of Esli, that was of Nagge,
(p) that was of Mattathias, that was of Amos, that was of Naum, that was of Esli, that was of Nagge,
(t) which was the son of Mattathias: which was the son of Amos: which was the son of Naum: which was the son of Esli: which was the son of Nagge:
(g) *The son of Mattathias, the son of Amos, the son of Naum, the son of Esli, the son of Nagge*,
(k) Which was *the son of Mattathias*, which was *the son of Amos*, which was *the son of Naum*, which was *the son of Esli*, which was *the son of Nagge*,
- 3:26 (w) that was of Maath, that was of Mattathias, that was of Semei, that was of Joseph, that was of Juda,
(p) that was of Maath, that was of Mattathias, that was of Semei, that was of Joseph, that was of Juda,
(t) which was the son of Maath: which was the son of Mattathias: which was the son of Semei: which was the son of Joseph: which was the son of Juda:
(g) *The son of Maath, the son of Mattathias, the son of Semei, the son of Joseph, the son of Judah*,
(k) Which was *the son of Maath*, which was *the son of Mattathias*, which was *the son of Semei*, which was *the son of Joseph*, which was *the son of Juda*,
- 3:27 (w) that was of Joanna, that was of Rhesa, that was of Zorobabel, that was of Salathiel, that was of Neri,
(p) that was of Joanna, that was of Rhesa, that was of Zorobabel, that was of Salathiel, that was of Neri,
(t) which was the son of Joanna: which was the son of Rhesa: which was the son of Zorobabel: which was the son of Salathiel: which was the son of Neri:
(g) *The son of Joanna, the son of Rhesa, the son of Zorobabel, the son of Salathiel, the son of Neri*,
(k) Which was *the son of Joanna*, which was *the son of Rhesa*, which was *the son of Zorobabel*, which was *the son of Salathiel*, which was *the son of Neri*,

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- 3:28 (w) that was of Melchi, that was of Addi, that was of Cosam, that was of Elmodam, that was of Er,
(p) that was of Melchi, that was of Addi, that was of Cosam, that was of Elmodam, that was of Er,
(t) which was the son of Melchi: which was the son of Addi: which was the son of Cosam: which was the son of Elmodam: which was the son of Er:
(g) *The son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,*
(k) Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,
- 3:29 (w) that was of Jose, that was of Eliezer, that was of Jorim, that was of Matthat, that was of Levi,
(p) that was of Jose, that was of Eliezer, that was of Jorim, that was of Matthat, that was of Levi,
(t) which was the son of Jeso: which was the son of Eliezer: which was the son of Jorim: which was the son of Matthat: which was the son of Levi:
(g) ¶ *The son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,*
(k) Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,
- 3:30 (w) that was of Simeon, that was of Juda, that was of Joseph, that was of Jonan, that was of Eliakim,
(p) that was of Simeon, that was of Juda, that was of Joseph, that was of Jonan, that was of Eliakim,
(t) which was the son of Simeon: which was the son of Juda: which was the son of Joseph: which was the son of Jonan: which was the son of Eliakim:
(g) *The son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim,*
(k) Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,
- 3:31 (w) that was of Melea, that was of Menan, that was of Mattatha, that was of Nathan, that was of David,
(p) that was of Melea, that was of Menan, that was of Mattatha, that was of Nathan, that was of David,
(t) which was the son of Melea: which was the son of Menan: which was the son of Mattatha: which was the son of Nathan: which was the son of David:
(g) *The son of Melea, the son of Mainan, the son of Mattatha, the son of Nathan, the son of David,*
(k) Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,
- 3:32 (w) that was of Jesse, that was of Obed, that was of Booz, that was of Salmon, that was of Naasson,
(p) that was of Jesse, that was of Obed, that was of Booz, that was of Salmon, that was of Naasson,
(t) which was the son of Jesse: which was the son of Obed: which was the son of Booz: which was the son of Salmon: which was the son of Naasson:
(g) *The son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Naasson,*
(k) Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,
- 3:33 (w) that was of Aminadab, that was of Aram, that was of Esrom, that was of Phares, that was of Juda,
(p) that was of Aminadab, that was of Aram, that was of Esrom, that was of Phares, that was of Juda,
(t) which was the son of Aminadab: which was the son of Aram: which was the son of Esrom: which was the son of Phares: which was the son of Juda:
(g) *The son of Aminadab, the son of Aram, the son of Esrom, the son of Phares, the son of Judah,*

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- (k) Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,
- 3:34 (w) that was of Jacob, that was of Isaac, that was of Abraham, that was of Thara, that was of Nachor,
(p) that was of Jacob, that was of Isaac, that was of Abraham, that was of Thara, that was of Nachor,
(t) which was the son of Jacob: which was the son of Isaac: which was the son of Abraham: which was the son of Thara: which was the son of Nachor:
(g) *The son* of Jacob, *the son* of Isaac, *the son* of Abraham, *the son* of Thara, *the son* of Nachor,
(k) Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,
- 3:35 (w) that was of Saruch, that was of Ragau, that was of Phalec, that was of Heber, that was of Sala,
(p) that was of Saruch, that was of Ragau, that was of Phalec, that was of Heber, that was of Sala,
(t) which was the son of Saruch: which was the son of Ragau: which was the son of Phalec: which was the son of Eber: which was the son of Sala:
(g) *The son* of Saruch, *the son* of Ragau, *the son* of Phalec, *the son* of Eber, *the son* of Sala,
(k) Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,
- 3:36 (w) that was of Cainan, that was of Arphaxad, that was of Sem, that was of Noe, that was of Lamech,
(p) that was of Cainan, that was of Arphaxad, that was of Sem, that was of Noe, that was of Lamech,
(t) which was the son of Cainan: which was the son of Arphaxad: which was the son of Shem: which was the son of Noah: which was the son of Lamech:
(g) *The son* of Cainan, *the son* of Arphaxad, *the son* of Shem, *the son* of Noah, *the son* of Lamech,
(k) Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,
- 3:37 (w) that was of Mathusala, that was of Enoch, that was of Jared, that was of Maleleel, that was of Cainan,
(p) that was of Mathusala, that was of Enoch, that was of Jared, that was of Maleleel, that was of Cainan,
(t) which was the son of Methusalah: which was the son of Enoch: which was the son of Jared: which was the son of Maleleel: which was the son of Cainan:
(g) *The son* of Methuselah, *the son* of Enoch, *the son* of Jared, *the son* of Maleleel, *the son* of Cainan,
(k) Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,
- 3:38 (w) that was of Enos, that was of Seth, that was of Adam, that was of God.
(p) that was of Enos, that was of Seth, that was of Adam, that was of God.
(t) which was the son of Enos: which was the son of Seth: which was the son of Adam: which was the son of God.
(g) *The son* of Enos, *the son* of Seth, *the son* of Adam, *the son* of God.
(k) Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAPTER 4

- 4:1 (w) And Jesus full of the Holy Ghost turned again from Jordan, and was led by the Spirit into desert
(p) And Jesus full of the Holy Ghost turned again from Jordan, and was led by the Spirit into desert
(t) ¶ Jesus then full of the holy ghost, returned from Jordan, and was carried of the spirit into [a] wilderness,
(g) And Jesus full of the holy Ghost returned from Jordan, and was led by that Spirit into the wilderness,

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- (k) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
- 4:2 (w) forty days, and was tempted of the devil, and he ate nothing in those days; and when those days were ended, he hungered.
(p) forty days, and was tempted of the devil, and ate nothing in those days; and when those days were ended, he hungered.
(t) and was forty days tempted of the devil. And in those days ate he nothing: And when they were ended, he afterward hungered.
(g) And was *there* forty days tempted of the devil, and in those days he did eat nothing, but when they were ended, he afterward was hungry.
(k) Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
- 4:3 (w) And the devil said to him, If thou be God's Son, say to this stone, that it be made bread.
(p) And the devil said to him, If thou art God's Son, say to this stone, that it be made bread.
(t) And the devil said unto him: if thou be the son of God, command this stone that it [he] be bread.
(g) Then the devil said unto him, If thou be the Son of God, command this stone, that it be made bread.
(k) And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
- 4:4 (w) And Jesus answered to him, It is written, That a man liveth not in bread alone, but in every word of God.
(p) And Jesus answered to him, It is written, That a man liveth not in bread alone, but in every word of God.
(t) And Jesus answered him, saying: It is written: man shall not live by bread only, but by every word of God.
(g) But Jesus answered him, saying, It is written, That man shall not live by bread only, but by every word of God.
(k) And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
- 4:5 (w) And the devil led him into an high hill, and showed to him all the realms of the world in a moment of time;
(p) And the devil led him into an high hill, and showed to him all the realms of the world in a moment of time;
(t) ¶ And the devil took him up into an high mountain, and showed him all the kingdoms of the world [earth], even in the twinkling of an eye.
(g) Then the devil took him up into a high mountain, and shewed him all the kingdoms of the world, in the twinkling of an eye.
(k) And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
- 4:6 (w) and said to him, I shall give to thee all this power, and the glory of them, for to me they be given, and to whom I will, I give them;
(p) and said to him, I shall give to thee all this power, and the glory of them, for to me they be given, and to whom I will, I give them;
(t) And the devil said unto him: all this power will I give thee every whit, and the glory of them: [()for that is delivered to me, and to whosoever I will, I give it ()]
(g) And the devil said unto him, All this power will I give thee, and the glory of those *kingdoms*; for that is delivered to me, and to whomsoever I will, I give it.
(k) And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
- 4:7 (w) therefore if thou shalt worship before me, all things shall be thine.
(p) therefore if thou fall down, and worship before me, all things shall be thine.

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- (t) If thou therefore wilt worship me, they shall be all thine.
(g) If thou therefore wilt worship me, they shall be all thine.
(k) If thou therefore wilt worship me {or, fall down before me}, all shall be thine.
- 4:8 (w) And Jesus answered, and said to him, It is written, Thou shalt worship the Lord thy God, and to him alone thou shalt serve.
(p) And Jesus answered, and said to him, It is written, Thou shalt worship thy Lord God, and to him alone thou shalt serve.
(t) Jesus answered him and said [and said unto him]: hence from me Satan. For it is written. Thou shalt honor the Lord thy God [thy Lord God], and him only serve.
(g) But Jesus answered him, and said, Hence from me, Satan, for it is written, Thou shalt worship the Lord thy God, and him alone thou shalt serve.
(k) And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 4:9 (w) And he led him into Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art God's Son, send thyself from hence down;
(p) And he led him into Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art God's Son, send thyself from hence down;
(t) ¶ And he carried him to Jerusalem, and set him on a pinnacle of the temple, and said unto him: If thou be the son of God, cast thyself down from hence.
(g) Then he brought him to Jerusalem, and set him on a pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thyself down from hence,
(k) And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:
- 4:10 (w) for it is written, For he hath commanded to his angels of thee, that they keep thee in all thy ways,
(p) for it is written, For he hath commanded to his angels of thee, that they keep thee in all thy ways,
(t) For it is written, he shall give his angels charge over thee, to keep thee,
(g) For it is written, That he will give his Angels charge over thee to keep thee,
(k) For it is written, He shall give his angels charge over thee, to keep thee:
- 4:11 (w) and for in hands they shall take thee, lest peradventure thou hurt thy foot on a stone.
(p) and that they shall take thee in hands, lest peradventure thou hurt thy foot at a stone.
(t) and with their hands they shall stay thee up, that thou dash not [hurt not] thy foot against a stone.
(g) And with *their* hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.
(k) And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 4:12 (w) And Jesus answering saith to him, It is said, Thou shalt not tempt the Lord thy God.
(p) And Jesus answered, and said to him, It is said, Thou shalt not tempt thy Lord God.
(t) Jesus answered and said unto him, it is said, thou shalt not tempt the Lord thy God [thy Lord God].
(g) And Jesus answered, and said unto him, It is said, Thou shalt not tempt the Lord thy God.
(k) And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.
- 4:13 (w) And when every temptation was ended, the devil went away from him for a time.
(p) And when every temptation was ended, the fiend went away from him for a time.
(t) [And] as soon as the devil had ended all his temptations, he departed from him for a season.

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- (g) And when the devil had ended all the temptation, he departed from him for a little season.
(k) And when the devil had ended all the temptation, he departed from him for a season.
- 4:14 (w) And Jesus turned again in the virtue of the Spirit into Galilee, and the fame went forth of him through all the country.
(p) And Jesus turned again in the virtue of the Spirit into Galilee, and the fame went forth of him through all the country.
(t) ¶ And Jesus returned by the power of the spirit into Galilee, and there went a fame of him [and the fame of him went] throughout all the region round about.
(g) ¶ And Jesus returned by the power of the spirit into Galilee, and there went a fame of him throughout all the region round about.
(k) ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.
- 4:15 (w) And he taught in the synagogues of them, and was magnified of all men.
(p) And he taught in the synagogues of them, and was magnified of all men.
(t) And he taught in their synagogues, and was commended of all men.
(g) For he taught in their Synagogues, and was honored of all men.
(k) And he taught in their synagogues, being glorified of all.
- 4:16 (w) And he came to Nazareth, where he was nourished, and he entered after his custom in the sabbath day into the synagogue, and rose to read.
(p) And he came to Nazareth, where he was nourished, and he entered after his custom in the sabbath day into a synagogue, and rose to read.
(t) ¶ And he came to Nazareth where he was nursed, and as his custom was, went into the synagogue on the Sabbath days [day], and stood up for to read.
(g) And he came to Nazareth where he had been brought up, and (as his custom was) went into the Synagogue on the Sabbath day, and stood up to read.
(k) ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
- 4:17 (w) And the book of Esaias, the prophet, was taken to him; and as he turned the book, he found a place, where it was written,
(p) And the book of Esaias, the prophet, was taken to him; and as he turned the book, he found a place, where it was written,
(t) And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place, where it was written:
(g) And there was delivered unto him the book of the Prophet Isaiah. And when he had opened the book, he found the place, where it was written,
(k) And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
- 4:18 (w) The Spirit of the Lord *is* on me, for which thing he anointed me; he sent me to evangelize to poor men, to heal contrite men in heart, and to preach remission to captives, and sight to blind, and to deliver broken men into remission;
(p) The Spirit of the Lord *is* on me, for which thing he anointed me; he sent me to preach to poor men, to heal contrite men in heart, and to preach remission to prisoners, and sight to blind men, and to deliver broken men into remission;
(t) The spirit of the Lord upon me, because he hath anointed me, to preach the gospel to the poor he hath sent me, and to heal the broken hearted [them which are troubled in their hearts]: to preach deliverance to the captive, and sight to the blind, and freely to set at liberty them that are bruised,

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(g) The Spirit of the Lord *is* upon me, because he hath anointed me, that I should preach the Gospel to the poor, he hath sent me, that I should heal the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blind, that I should set at liberty them that are bruised,

(k) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

4:19 (w) to preach the year of the Lord accepted, *or pleasant*, and the day of retribution, *or yielding again*.

(p) to preach the year of the Lord pleasant, and the day of yielding again.

(t) and to preach the acceptable year of the Lord.

(g) And that I should preach the acceptable year of the Lord.

(k) To preach the acceptable year of the Lord.

4:20 (w) And when he had closed the book, he gave *it* again to the minister, and sat; and the eyes of all men in the synagogue were beholding into him.

(p) And when he had closed the book, he gave again to the minister, and sat; and the eyes of all men in the synagogue were beholding into him.

(t) ¶ And he closed the book, and gave it again to the minister, and sat down. And the eyes of all that were in the synagogue, were fastened on him.

(g) And he closed the book, and gave it again to the minister, and sat down; and the eyes of all that were in the Synagogue were fastened on him.

(k) And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

4:21 (w) And he began to say to them, For in this day this scripture is fulfilled in your ears.

(p) And he began to say to them, For in this day this scripture is fulfilled in your ears.

(t) And he began to say unto them. This day is this scripture fulfilled in your ears.

(g) Then he began to say unto them, This day is the Scripture fulfilled in your ears.

(k) And he began to say unto them, This day is this scripture fulfilled in your ears.

4:22 (w) And all men gave witnessing to him, and wondered in the words of grace, that came out of his mouth. And they said, Whether this is not the son of Joseph?

(p) And all men gave witnessing to him, and wondered in the words of grace, that came forth of his mouth. And they said, Whether this is not the son of Joseph?

(t) And all [they] bare him witness, and wondered at the gracious words, which proceeded out of his mouth, and said: Is not this Joseph's son?

(g) And all bare him witness, and wondered at the gracious words, which proceeded out of his mouth, and said, Is not this Joseph's son?

(k) And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

4:23 (w) And he said to them, Soothly ye shall say to me this likeness, Leech, heal thyself. How great things have we heard done in Capernaum, make thou and here in thy country.

(p) And he said to them, Soothly ye shall say to me this likeness, Physician, heal thyself. The Pharisees said to Jesus, How great things have we heard done in Capernaum, do thou also here in thy country.

(t) ¶ And he said unto them: Ye may very well say unto me this proverb. Physician, heal thyself. Whatsoever we have heard done in Capernaum, do the same likewise in thine own country.

(g) Then he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do it here likewise in thy own country.

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- (k) And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.
- 4:24 (w) Soothly he saith, Truly I say to you, for no man prophet is accepted, *or received*, in his own country.
(p) And he said, Truly I say to you, that no prophet is received in his own country.
(t) And he said: Verily I say unto you: No prophet is accepted in his own country.
(g) And he said, Verily I say unto you, No Prophet is accepted in his own country.
(k) And he said, Verily I say unto you, No prophet is accepted in his own country.
- 4:25 (w) In truth I say to you, that many widows were in the days of Elias, the prophet, in Israel, when heaven was closed three years and six months, when great hunger was made on all earth, *or every land*;
(p) In truth I say to you, that many widows were in the days of Elias, the prophet, in Israel, when heaven was closed three years and six months, when great hunger was made in all the earth;
(t) ¶ But I tell you of a truth, many widows were in Israel in the days of Elias, when heaven was shut three years and six months, when great famishment was throughout all the land,
(g) But I tell you of a truth, many widows were in Israel in the days of Elijah, when heaven was shut three years and six months, when great famine was throughout all the land;
(k) But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;
- 4:26 (w) and to none of them was Elias sent, but into Sarepta of Sidon, to a woman a widow.
(p) and to none of them was Elias sent, but into Sarepta of Sidon, to a woman a widow.
(t) And unto none of them was Elias sent, save into Sarepta besides Sidon unto a woman that was a widow.
(g) But unto none of them was Elijah sent, save into Sarepta, a *city* of Sidon, unto a certain widow.
(k) But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman that was a widow.
- 4:27 (w) And many mesels were in Israel, under Eliseus, the prophet, and none of them was cleansed, but Naaman of Syria.
(p) And many mesels were in Israel, under Eliseus, the prophet, and none of them was cleansed, but Naaman of Syria.
(t) And many lepers were in Israel in the time of Eliseus the prophet, and yet none of them was healed, saving Naaman of Syria.
(g) Also many lepers were in Israel, in the time of Elisha the Prophet; yet none of them was made clean, saving Naaman the Syrian.
(k) And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.
- 4:28 (w) And all in the synagogue hearing these things, were filled with wrath.
(p) And all in the synagogue hearing these things, were filled with wrath.
(t) ¶ And as many as were in the synagogue when they heard that, were filled with wrath
(g) Then all *that were* in the Synagogue, when they heard it, were filled with wrath,
(k) And all they in the synagogue, when they heard these things, were filled with wrath,
- 4:29 (w) And they rose up, and cast him out without the city, and led him to the top of the hill on which their city was builded, that they should cast him down.
(p) And they rose up, and drove him out without the city, and led him to the top of the hill on which their city was builded, to cast him down.
(t) and rose up, and thrust him out of the city, and led him even unto the edge of the hill, whereon their city was built, to cast him down headlong.

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(g) And rose up, and thrust him out of the city, and led him unto the edge of the hill, whereon their city was built, to cast him down headlong.

(k) And rose up, and thrust him out of the city, and led him unto the brow {or, edge} of the hill whereon their city was built, that they might cast him down headlong.

4:30 (w) Soothly Jesus passing went through the middle of them;

(p) But Jesus passed, and went through the middle of them;

(t) But he went his way even through the midst of them:

(g) But he passed through the midst of them, and went his way,

(k) But he passing through the midst of them went his way,

4:31 (w) and he came down into Capernaum, a city of Galilee, and there he taught them in the sabbaths.

(p) and he came down into Capernaum, a city of Galilee, and there he taught them in sabbaths.

(t) and came into Capernaum a city of Galilee, and there taught them on the sabbath days.

(g) ¶ And came down into Capernaum a city of Galilee, and there taught them on the Sabbath days.

(k) And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

4:32 (w) And they were astonished in his teaching, for his word was in power.

(p) And they were astonished in his teaching, for his word was in power.

(t) And they were astonied at his doctrine: for his preaching was with power.

(g) And they were astonied at his doctrine, for his word was with authority.

(k) And they were astonished at his doctrine: for his word was with power.

4:33 (w) And in the synagogue was a man having an unclean fiend, and cried with great voice,

(p) And in their synagogue was a man having an unclean fiend, and he cried with great voice,

(t) ¶ And in the synagogue there was a man, which had a spirit of an unclean devil [a foul spirit within him], and cried with a loud voice,

(g) And in the Synagogue there was a man which had a spirit of an unclean devil, which cried with a loud voice,

(k) ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

4:34 (w) saying, Suffer, what to us and to thee, thou Jesus of Nazareth? art thou come to lose us? I know thee, that thou art the holy of God.

(p) and said, Suffer, what to us and to thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee, that thou art the holy of God.

(t) saying: let me alone, what hast thou to do with us, thou Jesus of Nazareth? Art thou come to destroy us? I know thee what thou art, even the holy of God [thou art the holy man of God].

(g) Saying, Oh, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know who thou art, *even* the Holy one of God.

(k) Saying, Let us alone {or, Away}; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

4:35 (w) And Jesus blamed him, saying, Wax dumb, and go out from him. And when the fiend had cast him forth into the middle, he went away from him, and he harmed him nothing.

(p) And Jesus blamed him, and said, Wax dumb, and go out from him. And when the fiend had cast him forth into the middle, he went away from him, and he harmed him nothing.

(t) And Jesus rebuked him, saying: hold thy peace, and come out of him. And the devil threw him in the midst of them and came out of him, and hurt him not.

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- (g) And Jesus rebuked him, saying, Hold thy peace, and come out of him. Then the devil throwing him in the midst *of them*, came out of him, and hurt him not.
- (k) And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.
- 4:36 (w) And dread was made in all men, and they spake together, saying, What is this word, for in power and virtue he commandeth to unclean spirits, and they go out?
(p) And dread was made in all men, and they spake together, and said, What is this word, for in power and virtue he commandeth to unclean spirits, and they go out?
(t) And fear came on them all, and they spake among themselves, saying: what manner a thing is this? For with authority and power he commandeth the foul spirits and they come out?
(g) So fear came on them all, and they spake among themselves, saying, What thing is this? For with authority and power he commandeth the foul spirits, and they come out?
(k) And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.
- 4:37 (w) And the fame was published of him into each place of the country.
(p) And the fame was published of him into each place of the country.
(t) And the fame of him spread abroad throughout all places of the country round about.
(g) And the fame of him spread abroad throughout all the places of the country round about.
(k) And the fame of him went out into every place of the country round about.
- 4:38 (w) Forsooth Jesus rising of the synagogue, entered into the house of Simon; and the mother of Simon's wife was holden with a great fevers, and they prayed him for her.
(p) And Jesus rose up from the synagogue, and entered into the house of Simon; and the mother of Simon's wife was holden with a great fevers, and they prayed him for her.
(t) ¶ And he rose up and came out of the synagogue, and entered into Simon's house. And Simon's mother-in-law was taken with a great fever, and they made intercession to him for her.
(g) ¶ And he rose up, and came out of the Synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever, and they required him for her.
(k) ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.
- 4:39 (w) And Jesus stood over her, and commanded to the fever, and it left her; and anon she rising ministered to them.
(p) And Jesus stood over her, and commanded to the fever, and it left her; and at once she rose up, and served them.
(t) And he stood over her, and rebuked the fever: and it left her. And immediately she rose and ministered unto them.
(g) Then he stood over her, and rebuked the fever, and it left her, and immediately she arose, and ministered unto them.
(k) And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.
- 4:40 (w) Forsooth when the sun went down, all that had sick men with diverse languishings, *or aches*, led them to him; and he, putting hands to each by himself, healed them.
(p) And when the sun went down, all that had sick men with diverse languors, led them to him; and he set his hands on each by themselves, and healed them.
(t) ¶ When the sun was down, all they that had sick, taken with diverse diseases, brought them unto him: and he laid his hands on every one of them, and healed them.
(g) Now at the sun setting, all they that had sick *folks* of divers diseases, brought them unto him, and he laid his hands on every one of them, and healed them.

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(k) ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

4:41 (w) And fiends went out from many, crying, and saying, For thou art the Son of God. And he blaming suffered not them to speak, for they knew him, that he was Christ.

(p) And fiends went out from many, and cried, and said, For thou art the Son of God. And he blamed, and suffered them not to speak, for they knew him, that he was Christ.

(t) And devils also came out of many of them, crying and saying: thou art Christ the son of God. And he rebuked them, and suffered them not to speak, for they knew that he was Christ.

(g) And devils also came out of many, crying, and saying, Thou art the Christ the Son of God; but he rebuked them, and suffered them not to say that they knew him to be the Christ.

(k) And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ {or, to say that they knew him to be Christ}.

4:42 (w) And when the day was come, he went out, and went into a desert place; and the people sought him, and they came unto him, and they held him, that he should not go away from them.

(p) And when the day was come, he went out, and went into a desert place; and the people sought him, and they came to him, and they held him, that he should not go away from them.

(t) ¶ As soon as it was day, he departed and went away into a desert place, and the people sought him and came to him, and kept him that he should not depart from them.

(g) And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

(k) And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

4:43 (w) To whom he said, For also to other cities it behooveth me to preach the kingdom of God, for thereto I am sent.

(p) To whom he said, For also to other cities it behooveth me to preach the kingdom of God, for therefore I am sent.

(t) And he said unto them: I must to other cities also preach the kingdom [word] of God, for therefore am I sent.

(g) But he said unto them, Surely I must also preach the kingdom of God to other cities, for therefore am I sent.

(k) And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

4:44 (w) And he preached in the synagogues of Galilee.

(p) And he preached in the synagogues of Galilee.

(t) And he preached in the synagogues of Galilee.

(g) And he preached in the Synagogues of Galilee.

(k) And he preached in the synagogues of Galilee.

CHAPTER 5

5:1 (w) And it was done, when the people came fast to Jesus, to hear the word of God, and he stood beside the standing water of Gennesaret,

(p) And it was done, when the people came fast to Jesus, to hear the word of God, he stood beside the pool of Gennesaret,

(t) ¶ It came to pass as the people pressed upon him, to hear the word of God, that he stood by the lake of Gennesaret:

(g) Then it came to pass, as the people pressed upon him to hear the word of God, that he stood by the lake of Gennesaret,

(k) And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

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- 5:2 (w) and saw two boats standing beside the standing water; soothly the fishers had gone down, and washed nets.
(p) and saw two boats standing beside the pool; and the fishers were gone down, and washed their nets.
(t) and saw two ships stand by the lakeside, for the fishermen were gone out of them, and were washing their nets.
(g) And saw two ships stand by the lakeside, but the fishermen were gone out of them, and were washing their nets.
(k) And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.
- 5:3 (w) And he went up into a boat, that was Simon's, and prayed him to lead it a little from the land; and he sat, and taught the people out of the boat.
(p) And he went up into a boat, that was Simon's, and prayed him to lead it a little from the land; and he sat, and taught the people out of the boat.
(t) And he [Jesus] entered into one of the ships, which pertained to Simon, and prayed him, that he would thrust out [carry him] a little from the land. And he sat down and taught the people out of the ship.
(g) And he entered into one of the ships, which was Simon's, and required him that he would thrust off a little from the land, and he sat down, and taught the people out of the ship.
(k) And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
- 5:4 (w) And as he ceased to speak, he said to Simon, Lead out into the depth, and slake ye your nets into the taking.
(p) And as he ceased to speak, he said to Simon, Lead out into the depth, and slack your nets to take fish.
(t) ¶ When he had left speaking, he said unto Simon: Launch out into [Carry us into] the deep, and let slip your nets [thy net] to make a draught.
(g) ¶ Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets to make a draught.
(k) Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.
- 5:5 (w) And Simon answering said to him, Commander, we travailed all the night, and took nothing, but in thy word I shall lay out the net.
(p) And Simon answered, and said to him, Commander, we travailed all the night, and took nothing, but in thy word I shall lay out the net.
(t) And Simon answered, and said to him: Master we have labored all night, and have taken nothing. Neverthelater [Yet now] at thy word I will loose forth the net.
(g) Then Simon answered, and said unto him, Master, we have travailed sore all night, and have taken nothing, nevertheless at thy word I will let down the net.
(k) And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.
- 5:6 (w) And when they had done this thing, they closed together a great multitude of fishes; and their net was broken.
(p) And when they had done this thing, they closed together a great multitude of fishes; and their net was broken.
(t) And when they had so done, they enclosed a great multitude of fishes. And their [the] net brake:
(g) And when they had so done, they enclosed a great multitude of fishes, so that their net brake.
(k) And when they had this done, they inclosed a great multitude of fishes: and their net brake.
- 5:7 (w) And they beckoned to fellows, that were in another boat, that they should come, and help them. And they came, and filled both the boats, so that they were almost drowned.
(p) And they beckoned to fellows, that were in another boat, that they should come, and help them. And they came, and filled both the boats, so that they were almost drowned.

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- (t) but [and] they made signs to their fellows which were in the other ship, that they should come and help them. And they came, and [they] filled both the ships, that they sunk again.
- (g) And they beckoned to their partners, which were in the other ship, that they should come and help them, who came then, and filled both the ships, that they did sink.
- (k) And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
- 5:8 (w) And when Simon Peter saw this thing, he felled down to the knees of Jesus, saying, Lord, go from me, for I am a sinful man.
- (p) And when Simon Peter saw this thing, he felled down to the knees of Jesus, and said, Lord, go from me, for I am a sinful man.
- (t) ¶ When Simon Peter saw that, he fell down at Jesus' knees saying: Lord go from me, for I am a sinful man.
- (g) Now when Simon Peter saw it, he fell down at Jesus' knees, saying, Lord, go from me, for I am a sinful man.
- (k) When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.
- 5:9 (w) For he was on each side astonished, and all that were with him, in the taking of fishes which they took.
- (p) For he was on each side astonished, and all that were with him, in the taking of fishes which they took.
- (t) For he was utterly astonied, and all that were with him at the draft of fish which they took:
- (g) For he was utterly astonied, and all that were with him, for the draught of fishes which they took.
- (k) For he was astonished, and all that were with him, at the draught of the fishes which they had taken:
- 5:10 (w) Soothly in like manner James and John, the sons of Zebedee, which were fellows of Simon Peter. And Jesus said to Simon, Do not thou dread; now from this time thou shalt take men.
- (p) Soothly in like manner James and John, the sons of Zebedee, that were fellows of Simon Peter. And Jesus said to Simon, Do not thou dread; now from this time thou shalt take men.
- (t) and so was also James and John the sons of Zebedee, which were partners [partakers] with Simon. And Jesus said unto Simon: fear not, from henceforth thou shalt catch men.
- (g) And so was also James and John the sons of Zebedee, which were companions with Simon. Then Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.
- (k) And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
- 5:11 (w) And the boats led up to the land, all things left, or *forsaken*, they followed him.
- (p) And when the boats were led up to the land, they left all things, and they followed him.
- (t) And they brought the ships to land, and forsook all, and followed him.
- (g) And when they had brought the ships to land, they forsook all, and followed him.
- (k) And when they had brought their ships to land, they forsook all, and followed him.
- 5:12 (w) And it was done, when he was in one of the cities, lo! a man full of leprosy; and seeing Jesus fell down on his face, and prayed him, saying, Lord, if thou wilt, thou mayest make me clean.
- (p) And it was done, when he was in one of the cities, lo! a man full of leprosy; and seeing Jesus fell down on his face, and prayed him, and said, Lord, if thou wilt, thou mayest make me clean.
- (t) ¶ And it fortun'd [that] as he was in a certain city, [and] behold there was a man full of leprosy: and when he had spied Jesus, he fell on his face and besought him saying: Lord if thou wilt, thou canst make me clean.
- (g) ¶ Now it came to pass, as he was in a certain city, behold, *there was* a man full of leprosy, and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
- (k) ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

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- 5:13 (w) And Jesus held forth his hand, and touched him, saying, I will, be thou made clean. And anon the leprosy passed away from him.
(p) And Jesus held forth his hand, and touched him, and said, I will, be thou made clean. And at once the leprosy passed away from him.
(t) And he stretched forth his hand, and touched him saying: I will, be thou clean. And immediately the leprosy departed from him.
(g) So he stretched forth his hand, and touched him, saying, I will, be thou clean. And immediately the leprosy departed from him.
(k) And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.
- 5:14 (w) And Jesus commanded to him, that he should say to no man; But go, show thee to a priest, and offer for thy cleansing, as Moses bade, into witnessing to them.
(p) And Jesus commanded to him, that he should say to no man; But go, show thee to a priest, and offer for thy cleansing, as Moses bade, into witnessing to them.
(t) And he warned him, that he should tell no man: but that he should go and show himself to the priest, and offer for his cleansing according as Moses commandment was, for a witness unto them.
(g) And he commanded him that he should tell it no man, but Go, *saith he*, and shew thyself to the Priest, and offer for thy cleansing, as Moses hath commanded, for a witness unto them.
(k) And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
- 5:15 (w) And the word walked about the more of him; and many companies came together, to hear, and to be healed of their sicknesses.
(p) And the word walked about the more of him; and much people came together, to hear, and to be healed of their sicknesses.
(t) ¶ But so much the more went there a fame abroad of him, and much people came together to hear [But his name spread the more abroad, and the people came together to hear], and to be healed of him, of their infirmities.
(g) But so much more went there a fame abroad of him, and great multitudes came together to hear, and to be healed of him of their infirmities.
(k) But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.
- 5:16 (w) And he went into desert, and prayed.
(p) And he went into desert, and prayed.
(t) And he kept himself apart in the wildernesses [wilderness], and gave himself to prayer.
(g) But he kept himself apart in the wilderness, and prayed.
(k) ¶ And he withdrew himself into the wilderness, and prayed.
- 5:17 (w) And it was done in one of the days, and he sitting taught; and there were Pharisees sitting, and doctors of the law, that came from each castle of Galilee, and Judaea, and Jerusalem; and the virtue of the Lord was to heal sick men.
(p) And it was done in one of the days, he sat, and taught; and there were Pharisees sitting, and doctors of the law, that came of each castle of Galilee, and of Judaea, and of Jerusalem; and the virtue of the Lord was to heal sick men.
(t) ¶ And it happened on a certain day, that he taught, and there sat the Pharisees, and doctors of law, which were come out of all the towns of Galilee, Jewry, and Jerusalem, and the power of the Lord was to heal them.
(g) ¶ And it came to pass, on a certain day, as he was teaching, that the Pharisees and doctors of the Law sat by, which were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord *was in him*, to heal them.

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(k) And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.

- 5:18 (w) And lo! men bare in a bed a man that was sick in palsy, and they sought to bear him in, and to put before him.
(p) And lo! men bare in a bed a man that was sick in the palsy, and they sought to bear him in, and set before him.
(t) And behold, men brought a man lying in his bed, which was taken with a palsy, and [they] sought means to bring him in, and to lay him before him.
(g) Then behold, men brought a man lying in a bed, which was taken with a palsy, and they sought means to bring him in, and to lay him before him.
(k) ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.
- 5:19 (w) And they not finding in what part they should bear him in, for the company of people, ascended up on the roof, and by the slates they let him down with the bed, into the midst, before Jesus.
(p) And they found not in what part they should bear him in, for the people, and they went upon the roof, and by the slates they let him down with the bed, into the midst, before Jesus.
(t) And when they could not find by what way they might bring him in, because of the press, they went up on the top of the house, and let him down through the tiling, bed and all in the midst before Jesus.
(g) And when they could not find by what way they might bring him in, because of the press, they went up on the house, and let him down through the tiling, bed and all, in the midst before Jesus.
(k) And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.
- 5:20 (w) And when Jesus saw the faith of them, he said, Man, thy sins be forgiven to thee.
(p) And when Jesus saw the faith of them, he said, Man, thy sins be forgiven to thee.
(t) When he saw their faith he said unto him: man thy sins are forgiven thee.
(g) And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
(k) And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
- 5:21 (w) And the scribes and the Pharisees began to think, saying, Who is this, that speaketh blasphemies? who may forgive sins, but God alone?
(p) And the scribes and the Pharisees began to think, saying, Who is this, that speaketh blasphemies? who may forgive sins, but God alone?
(t) And the scribes, and the Pharisees, began to think saying: What fellow is this: which speaketh blasphemy? Who can forgive sins, but God only?
(g) Then the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God only?
(k) And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?
- 5:22 (w) And as Jesus knew the thoughts of them, he answering said to them, What think ye evil things in your hearts?
(p) And as Jesus knew the thoughts of them, he answered, and said to them, What think ye evil things in your hearts?
(t) ¶ When Jesus perceived their thoughts, he answered and said unto them: What think ye in your hearts?
(g) But when Jesus perceived their thoughts, he answered, and said unto them, What reason ye in your hearts?
(k) But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?
- 5:23 (w) What is lighter to say, Sins be forgiven to thee, or to say, Rise up, and walk?

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- (p) What is lighter to say, Sins be forgiven to thee, or to say, Rise up, and walk?
(t) Whether is easier to say, thy sins are forgiven thee, or to say: Rise and walk?
(g) Whether is easier to say, Thy sins are forgiven thee, or to say, Rise and walk?
(k) Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?
- 5:24 (w) But that ye know, that man's Son hath power in earth to forgive sins, he said to the sick man in palsy, I say to thee, rise up, take thy bed, and go into thine house.
(p) But that ye know, that man's Son hath power in earth to forgive sins, he said to the sick man in palsy, I say to thee, rise up, take thy bed, and go into thine house.
(t) But That ye may know that the son of man hath power to forgive sins on earth, he said unto the sick of the palsy: I say to thee, arise, take up thy bed and go home to thy house.
(g) But that ye may know that the Son of man hath authority to forgive sins in earth, (he said unto the sick of the palsy) I say to thee, Arise, take up thy bed, and go to thy house.
(k) But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.
- 5:25 (w) And anon he rose up before them, and took the bed in which he lay, and went into his house, magnifying God.
(p) And at once he rose up before them, and took the bed in which he lay, and went into his house, and magnified God.
(t) And immediately he rose up before them [all], and took up his bed whereon he lay, and departed to his own house praising God.
(g) And immediately he rose up before them, and took up *his bed* whereon he lay, and departed to his own house, praising God.
(k) And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.
- 5:26 (w) And great wonder took all, and they magnified God; and were filled with great dread, saying, For we have seen marvelous things to day.
(p) And great wonder took all, and they magnified God; and they were full-filled with great dread, and said, For we have seen marvelous things to day.
(t) And they were all amazed, and they lauded God, and were filled with fear, saying: We have seen strange things today.
(g) And they were all amazed, and praised God, and were filled with fear, saying, Doubtless we have seen strange things today.
(k) And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.
- 5:27 (w) And after these things Jesus went out, and saw a publican, Levi by name, sitting at the tollbooth. And he said to him, Follow thou me;
(p) And after these things Jesus went out, and saw a publican, Levi by name, sitting at the tollbooth. And he said to him, Follow thou me;
(t) ¶ And after that he went forth, and saw a publican, named Levi, sitting at the receipt of custom, and said unto him: follow me.
(g) ¶ And after that, he went forth and saw a Publican named Levi, sitting at the receipt of custom, and said unto him, Follow me.
(k) ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.
- 5:28 (w) and when he had left all things, he rose up, and followed him.
(p) and when he had left all things, he rose up, and followed him.

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- (t) And he left all, rose up, and followed him.
(g) And he left all, rose up, and followed him.
(k) And he left all, rose up, and followed him.
- 5:29 (w) And Levi made to him a great feast in his house; and there was a great company of publicans, and of others that were with them, sitting at the meat.
(p) And Levi made to him a great feast in his house; and there was a great company of publicans, and of others that were with them, sitting at the meat.
(t) And that same Levi made him a great feast at home in his own house. And there was a great company of publicans, and of other that sat at meat with him.
(g) Then Levi made him a great feast in his own house, where there was a great company of Publicans, and of others that sat at table with them.
(k) And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.
- 5:30 (w) And Pharisees and the scribes of them grutched, saying to his disciples, Why eat ye and drink with publicans and sinful men?
(p) And the Pharisees and the scribes of them grumbled, and said to his disciples, Why eat ye and drink with publicans and sinful men?
(t) And the scribes and Pharisees murmured [grudged] against his disciples, saying: Why eat ye and drink ye, with publicans and sinners?
(g) But they that were Scribes and Pharisees among them, murmured against his disciples, saying, Why eat ye and drink ye with Publicans and sinners?
(k) But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?
- 5:31 (w) And Jesus answering saith to them, They that be whole have not need to a leech, but they that have evil;
(p) And Jesus answered, and said to them, They that be whole have no need to a physician, but they that be sick;
(t) Jesus answered and said unto them: They that are whole, need not of the physician: but they that are sick.
(g) Then Jesus answered, and said unto them, They that are whole, need not the Physician, but they that are sick.
(k) And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.
- 5:32 (w) for I came not to call just men, but sinful men to penance.
(p) for I came not to call just men, but sinful men to penance.
(t) I came not to call the righteous ,but sinners, to repentance [to repentance: but the sinners].
(g) I came not to call the righteous, but sinners to repentance.
(k) I came not to call the righteous, but sinners to repentance.
- 5:33 (w) And they said to him, Why the disciples of John fast oft, and make prayers, also and of the Pharisees, but thine eat and drink?
(p) And they said to him, Why the disciples of John fast oft, and make prayers, also and of the Pharisees, but thine eat and drink?
(t) ¶ Then They said unto him: Why do the disciples of John fast often and pray: and the disciples of the Pharisees also: and thine eat and drink?
(g) Then they said unto him, Why do the *disciples* of John fast often, and pray, and the disciples of the Pharisees also, but thine eat and drink?
(k) ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

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- 5:34 (w) To whom he said, Whether ye may make the sons of the spouse to fast, while the spouse is with them?
(p) To whom he said, Whether ye be able to make the sons of the spouse to fast, while the spouse is with them?
(t) And he said unto them [To whom he said]: Can ye make the children of the wedding fast, as long as the bridegroom is present with them?
(g) And he said unto them, Can ye make the children of the wedding chamber to fast, as long as the bridegroom is with them?
(k) And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?
- 5:35 (w) But days shall come, when the spouse shall be taken away from them, and then they shall fast in those days.
(p) But days shall come, when the spouse shall be taken away from them, and then they shall fast in those days.
(t) The days will come, when the bridegroom shall be taken away from them, then shall they fast in those days.
(g) But the days will come, even when the bridegroom shall be taken away from them, then shall they fast in those days.
(k) But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
- 5:36 (w) And he said to them also a likeness; For no man taketh a piece of a new cloth, and putteth it into an old cloth; else both he breaketh the new, and the piece of the new accordeth not to the old.
(p) And he said to them also a likeness; For no man taketh a piece from a new cloak, and putteth *it* into an old clothing; else both he breaketh the new, and the piece of the new accordeth not to the old.
(t) ¶ Then He spake unto them in a similitude: No man putteth a piece of a new garment, into an old vesture: for if he do, then breaketh he the new and the piece that was taken out of the new, agreeith not with the old.
(g) Again he spake also unto them a parable, No man putteth a piece of a new garment into an old vesture; for then the new renteth it, and the piece *taken* out of the new, agreeeth not with the old.
(k) ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeeth not with the old.
- 5:37 (w) And no man putteth new wine into old bottles; else the new wine shall break the bottles, and the wine shall be shed out, and the bottles shall perish.
(p) And no man putteth new wine into old bottles; else the new wine shall break the bottles, and the wine shall be shed out, and the bottles shall perish.
(t) Also no man poureth new wine into old vessels. For if he do, the new wine breaketh the vessels, and runneth out itself, and the vessels perish:
(g) Also no man poureth new wine into old vessels; for then the new wine will break the vessels, and it will run out, and the vessels will perish;
(k) And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
- 5:38 (w) But new wine is to be put into new wine vessels, and both be kept.
(p) But new wine oweth to be put into new bottles, and both be kept.
(t) But new wine must be poured into new vessels, and both are preserved.
(g) But new wine must be poured into new vessels, so both are preserved.
(k) But new wine must be put into new bottles; and both are preserved.
- 5:39 (w) And no man drinking old, will anon new; soothly he saith, The old is better.
(p) And no man drinking the old, will at once the new; for he saith, The old is the better.
(t) Also no man that drinketh old wine, straightway can away with new, for he sayeth: the old is pleasanter.
(g) Also no man that drinketh old wine, straightway desireth new; for he saith, The old is better.

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(k) No man also having drunk old wine straightway desireth new: for he saith, The old is better.

CHAPTER 6

- 6:1 (w) And it was done in the first second sabbath, when he passed by the corns, his disciples plucked ears of corn; and they rubbing with their hands, ate.
(p) And it was done in the second first sabbath, when he passed by the corns, his disciples plucked ears of corn; and they rubbing with their hands, ate.
(t) ¶ It happened on an after Sabbath, that he went [they went] through the corn field, and that his disciples plucked the ears of corn, and ate [them], and rubbed them in their hands.
(g) And it came to pass on a second Sabbath, after the first, that he went through the corn fields, and his disciples plucked the ears of corn, and did eat, and rubbed them in *their* hands.
(k) And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.
- 6:2 (w) And some of the Pharisees said to them, What do ye that, that is not leaveful in the sabbaths?
(p) And some of the Pharisees said to them, What do ye that, that is not leaveful in the sabbaths?
(t) And Certain of the Pharisees said unto them: Why do ye that which is not lawful to do [be done] on the sabbath days?
(g) And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?
(k) And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?
- 6:3 (w) And Jesus answering said to them, Have ye not read, what David did, when he hungered, and they that were with him;
(p) And Jesus answered, and said to them, Have ye not read, what David did, when he hungered, and they that were with him;
(t) And Jesus answered them and said: Have ye not read what David did, when he himself was an hungered, and they which were with him:
(g) Then Jesus answered them, and said, Have ye not read this, that David did when he himself was ahungered, and they which were with him,
(k) And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;
- 6:4 (w) how he entered into the house of God, and took loaves of proposition, and ate, and gave to them that were with him; which *loaves* which it was not leaveful to eat, but to priests alone.
(p) how he entered into the house of God, and took loaves of proposition, and ate, and gave to them that were with him; which *loaves* it was not leaveful to eat, but only to priests.
(t) how he went into the house of God, and took and ate the loaves of hallowed bread, and gave also to them which were with him: which was not lawful to eat, but for the priests only.
(g) How he went into the house of God, and took, and ate the shewbread, and gave also to them which were with him, which was not lawful to eat, but for the Priests only?
(k) How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?
- 6:5 (w) And he said to them, For man's Son is Lord, yea, of the sabbath.

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- (p) And he said to them, For man's Son is Lord, yea, of the sabbath.
- (t) And he said unto them: The son of man is Lord [even] of the sabbath day.
- (g) And he said unto them, The Son of man is Lord also of the Sabbath day.
- (k) And he said unto them, That the Son of man is Lord also of the sabbath.
- 6:6 (w) And it was done and in another sabbath, that he entered into a synagogue, and taught. And a man was there, and his right hand was dry.
- (p) And it was done in another sabbath, that he entered into a synagogue, and taught. And a man was there, and his right hand was dry.
- (t) ¶ And it fortuned in another sabbath also, that he entered into the synagogue and taught. And there was a man, whose right hand was dried up.
- (g) ¶ It came to pass also on another Sabbath, that he entered into the Synagogue, and taught, and there was a man, whose right hand was dried up.
- (k) And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.
- 6:7 (w) Forsooth scribes and Pharisees espied him, if he would heal him in the sabbath, that they should find cause, whereof they should accuse him.
- (p) And the scribes and the Pharisees espied him, if he would heal him in the sabbath, that they should find cause, whereof they should accuse him.
- (t) And The scribes, and Pharisees watched him, to see whether he would heal on the sabbath day [or not], that they might find an accusation against him.
- (g) And the Scribes and Pharisees watched him, whether he would heal on the Sabbath *day*, that they might find an accusation *against* him.
- (k) And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.
- 6:8 (w) And he knew the thoughts of them, and he said to the man that had a dry hand, Rise up, and stand in the middle. And he rose, and stood.
- (p) And he knew the thoughts of them, and he said to the man that had a dry hand, Rise up, and stand in the middle. And he rose, and stood.
- (t) But he knew their thoughts, and said to the man which had the withered hand: Rise up, and stand forth in the midst. And He arose, and stepped forth.
- (g) But he knew their thoughts, and said to the man which had the withered hand, Arise, and stand up in the midst. And he arose, and stood up.
- (k) But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.
- 6:9 (w) And Jesus said to them, I ask you, if it is leaveful to do well in the sabbath day, or evil? to make a soul safe, or to lose?
- (p) And Jesus said to them, I ask you, if it is leaveful to do well in the sabbath, or evil? to make a soul safe, or to destroy?
- (t) Then said Jesus unto them: I will ask you a question: Whether is it lawful on the sabbath days to do good, or to do evil? to save life or for to destroy it?
- (g) Then said Jesus unto them, I will ask you a question, Whether is it lawful on the Sabbath days to do good, or to do evil? To save life, or to destroy?
- (k) Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

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- 6:10 (w) And, all men looked about, he said to the man, Hold forth thine hand. And he held forth, and his hand was restored to health.
(p) And when he had beheld all men about, he said to the man, Hold forth thine hand. And he held forth, and his hand was restored to health.
(t) And he beheld them all in compass, and said unto the man: Stretch forth thy hand. And He did so, and his hand was restored, and made as whole as the other.
(g) And he beheld them all in compass, and said unto the man, Stretch forth thy hand. And he did so, and his hand was restored again, as whole as the other.
(k) And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.
- 6:11 (w) Soothly they were filled with unwisdom, *or folly*, and spake together, what they should do of Jesus.
(p) And they were full-filled with unwisdom, and spake together, what they should do of Jesus.
(t) And they were filled full of madness, and communed [counseled] one with another, what they might do to Jesus.
(g) Then they were filled full of madness, and communed one with another, what they might do to Jesus.
(k) And they were filled with madness; and communed one with another what they might do to Jesus.
- 6:12 (w) And it was done in those days, he went out into an hill to pray; and he was all night dwelling in the prayer of God.
(p) And it was done in those days, he went out into an hill to pray; and he was all night dwelling in the prayer of God.
(t) ¶ And It fortuned in those days, he went out into a mountain for to pray, and continued all night in prayer to God.
(g) ¶ And it came to pass in those days, that he went into a mountain to pray, and spent the night in prayer to God.
(k) And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.
- 6:13 (w) And when the day was come, he called his disciples, and chose twelve of them, whom and apostles he named;
(p) And when the day was come, he called his disciples, and chose twelve of them, which he called also apostles;
(t) And as soon as it was day, he called his disciples, and of them he chose twelve, which also he called [his] apostles.
(g) And when it was day, he called his disciples, and of them he chose twelve which also he called Apostles:
(k) ¶ And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;
- 6:14 (w) Simon, whom he called Peter, and Andrew, his brother, James and John, Philip and Bartholomew,
(p) Simon, whom he called Peter, and Andrew, his brother, James and John, Philip and Bartholomew,
(t) Simon, whom [also] he named Peter: and Andrew his brother, James and John, Philip and Bartholomew,
(g) (Simon whom he named also Peter, and Andrew his brother, James and John, Philip and Bartholomew;
(k) Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,
- 6:15 (w) Matthew and Thomas, James Alphaeus, and Simon, that is called Zelotes,
(p) Matthew and Thomas, James Alphaeus, and Simon, that is called Zelotes,
(t) Matthew and Thomas, James the son of Alphaeus and Simon called Zelotes,
(g) Matthew and Thomas; James *the son* of Alphaeus, and Simon called zealous;
(k) Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,
- 6:16 (w) Judas of James, and Judas Iscariot, that was traitor.
(p) Judas of James, and Judas Iscariot, that was traitor.
(t) and Judas James' son, and Judas Iscariot, which same was the traitor.
(g) Judas James' *brother*, and Judas Iscariot, which also was the traitor.)
(k) And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

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- 6:17 (w) And Jesus came down from the hill with them, and stood in a field place; and the company of his disciples, and a great multitude of poor people, of all Judaea, and Jerusalem, and of the sea coasts, and of Tyre and Sidon, which came, that they should hear him, and to be healed of their sicknesses;
(p) And Jesus came down from the hill with them, and stood in a field place; and the company of his disciples, and a great multitude of people, of all Judaea, and Jerusalem, and of the sea coasts, and of Tyre and Sidon, that came to hear him, and to be healed of their sicknesses;
(t) ¶ And he came down with them and stood in the plain field with the company of his disciples, and a great multitude of people out of all parts of Jewry and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases,
(g) Then he came down with them, and stood in a plain place, with the company of his disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases,
(k) ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
- 6:18 (w) and they that were travailed with unclean spirits, were healed.
(p) and they that were travailed of unclean spirits, were healed.
(t) and they also that were vexed with foul spirits, and they were healed.
(g) And they that were vexed with foul spirits, and they were healed.
(k) And they that were vexed with unclean spirits: and they were healed.
- 6:19 (w) And each company of the people sought to touch him, for virtue went out of him, and healed all.
(p) And all the people sought to touch him, for virtue went out of him, and healed all.
(t) And all the people pressed to touch him: for there went virtue out of him, and healed them all.
(g) And the whole multitude sought to touch him, for there went virtue out of him, and healed them all.
(k) And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.
- 6:20 (w) And when his eyes were cast up into his disciples, he said, Blessed ye, poor, for the kingdom of God is yours.
(p) And when his eyes were cast up into his disciples, he said, Blessed be ye, poor men, for the kingdom of God is yours.
(t) ¶ And he lifted up his eyes upon the [his] disciples, and said: Blessed are ye poor: for yours is the kingdom of God.
(g) ¶ And he lifted up his eyes upon his disciples, and said, Blessed be ye poor, for yours is the kingdom of God.
(k) ¶ And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.
- 6:21 (w) Blessed be ye that hunger now, for ye shall be filled. Blessed be ye that weep now, for ye shall laugh.
(p) Blessed be ye, that now hunger, for ye shall be full-filled. Blessed be ye, that now weep, for ye shall laugh.
(t) Blessed are ye that hunger now: for ye shall be satisfied. Blessed are ye that weep now: for ye shall laugh.
(g) Blessed are ye that hunger now, for ye shall be satisfied. Blessed are ye that weep now, for ye shall laugh.
(k) Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.
- 6:22 (w) Ye shall be blessed, when men shall hate you, and shall separate you away, and shall put shame on you, and cast out your name as evil, for man's Son.
(p) Ye shall be blessed, when men shall hate you, and separate you away, and put reproof to you, and cast out your name as evil, for man's Son.
(t) Blessed are ye when men hate you, and thrust you out of their company, and rail [on you], and abhor your name, as an evil thing, for the son of man's sake.

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- (g) Blessed are ye when men hate you, and when they separate you, and revile *you*, and put out your name as evil, for the Son of man's sake.
- (k) Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.
- 6:23 (w) Joy ye in that day, and be ye glad; for lo! your meed is much in heaven; for after these things the fathers of them did to prophets.
- (p) Joy ye in that day, and be ye glad; for lo! your meed is much in heaven; for after these things the fathers of them did to prophets.
- (t) Rejoice ye then, and be glad: for behold your reward is great in heaven. After this manner their fathers entreated the prophets.
- (g) Rejoice ye in that day, and be glad, for behold, your reward *is* great in heaven, for after this manner their fathers did to the Prophets.
- (k) Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.
- 6:24 (w) Nevertheless woe to you, rich men, that have your comfort.
- (p) Nevertheless woe to you, rich men, that have your comfort.
- (t) ¶ But woe be to you that are rich: for ye have therein your consolation.
- (g) But woe *be* to you *that are* rich, for ye have received your consolation.
- (k) But woe unto you that are rich! for ye have received your consolation.
- 6:25 (w) Woe to you that be filled, for ye shall hunger. Woe to you that laugh now, for ye shall mourn, and weep.
- (p) Woe to you that be full-filled, for ye shall hunger. Woe to you that now laugh, for ye shall mourn, and weep.
- (t) Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall wail, and weep.
- (g) Woe *be* to you that are full, for ye shall hunger. Woe *be* to you that now laugh, for ye shall wail and weep.
- (k) Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.
- 6:26 (w) Woe *to you*, when all men shall bless you; after these things the fathers of them did to *false* prophets.
- (p) Woe *to you*, when all men shall bless you; after these things the fathers of them did to prophets.
- (t) Woe be to you when all men praise you: for so did their fathers to the false prophets.
- (g) Woe *be* to you when all men speak well of you, for so did their fathers to the false prophets.
- (k) Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
- 6:27 (w) But I say to you that hear, love ye your enemies, do ye well to them that hate you;
- (p) But I say to you that hear, love ye your enemies, do ye well to them that hated you;
- (t) ¶ But I say unto you which hear: Love your enemies. Do good to them which hate you.
- (g) ¶ But I say unto you which hear, Love your enemies, do well to them which hate you.
- (k) ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,
- 6:28 (w) bless ye men that curse you, pray ye for men that falsely challenge you.
- (p) bless ye men that curse you, pray ye for men that defame you.
- (t) Bless them that curse you. And pray for them which wrongfully trouble you.
- (g) Bless them that curse you, and pray for them which hurt you.
- (k) Bless them that curse you, and pray for them which despitefully use you.

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- 6:29 (w) And to him that smiteth thee on the one cheek, give also the other; and from him that taketh away from thee thy cloth, do not thou forbid the coat.
(p) And to him that smiteth thee on the one cheek, show also the other; and from him that taketh away from thee a cloak, do not thou forbid the coat.
(t) And unto him that smiteth thee on the one cheek, offer also the other. And him that taketh away thy gown, forbid not to take thy coat also.
(g) And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.
(k) And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.
- 6:30 (w) And give to each that asketh thee, and he that taketh away those things that be thine, ask thou not again.
(p) And give to each that asketh thee, and if a man taketh away those things that be thine, ask thou not again.
(t) Give to every man that asketh of thee. And of him that taketh [if any man take] away thy goods, ask them not again.
(g) Give to every man that asketh of thee, and of him that taketh away the *things that be* thine, ask them not again.
(k) Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.
- 6:31 (w) And as ye will that men do to you, do ye also to them in like manner.
(p) And as ye will that men do to you, do ye also to them in like manner.
(t) And as ye would that men should do to you: so do ye to them likewise.
(g) And as ye would that men should do to you, so do ye to them likewise.
(k) And as ye would that men should do to you, do ye also to them likewise.
- 6:32 (w) And if ye love them that love you, what grace, *or thank*, is to you? for sinful men love men that love them.
(p) And if ye love them that love you, what thank is to you? for sinful men love men that love them.
(t) ¶ If ye love them which love you: what thank are ye worthy of? For [Seeing that] the very sinners love their lovers.
(g) For if ye love them which love you, what thank shall ye have? For even the sinners love those that love them.
(k) For if ye love them which love you, what thank have ye? for sinners also love those that love them.
- 6:33 (w) And if ye do well to them that do well to you, what grace/what thank is to you? for sinful men do this thing.
(p) And if ye do well to them that do well to you, what grace is to you? for sinful men do this thing.
(t) And if ye do for them which do for you: what thank are ye worthy of? For the very sinners do even the same.
(g) And if ye do good for them which do good for you, what thank shall ye have? For even the sinners do the same.
(k) And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
- 6:34 (w) And if ye give borrowing, *or lend*, to them, of whom ye hope for to take again, what grace, *or thank*, is to you? for sinful men lend to sinful men, to take again as much.
(p) And if ye lend to them of which ye hope to take again, what thank is to you? for sinful men lend to sinful men, to take again as much.
(t) If ye lend to them of whom ye hope to receive: what thank shall ye have: for the very sinners, lend to sinners, to receive as much again.
(g) And if ye lend to them of whom ye hope to receive, what thank shall ye have? For even the sinners lend to sinners, to receive the like.
(k) And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

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- 6:35 (w) Nevertheless love ye your enemies, and do ye well, and lend ye, hoping nothing thereof, and your meed shall be much, and ye shall be the sons of the Highest, for he is benign on upon unkind men and evil men.
(p) Nevertheless love ye your enemies, and do ye well, and lend ye, hoping nothing thereof, and your meed shall be much, and ye shall be the sons of the Highest, for he is benign on unkind men and evil men.
(t) Wherefore, love ye your enemies, do good, and lend, looking for nothing again: and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unkind, and to the evil.
(g) Wherefore love ye your enemies, and do good, and lend, looking for nothing again, and your reward shall be great, and ye shall be the children of the most High; for he is kind unto the unkind, and to the evil.
(k) But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.
- 6:36 (w) Therefore be ye merciful, and your Father is merciful.
(p) Therefore be ye merciful, as your Father is merciful.
(t) ¶ Be ye therefore merciful, as your father is merciful.
(g) Be ye therefore merciful, as your Father also is merciful.
(k) Be ye therefore merciful, as your Father also is merciful.
- 6:37 (w) Do not ye deem, and ye shall not be deemed. Do not ye condemn, and ye shall not be condemned; forgive ye, and it shall be forgiven to you.
(p) Do not ye deem, and ye shall not be deemed. Do not ye condemn, and ye shall not be condemned; forgive ye, and it shall be forgiven to you.
(t) Judge not and ye shall not be judged. Condemn not: and ye shall not be condemned. Forgive, and ye shall be forgiven.
(g) ¶ Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.
(k) Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:
- 6:38 (w) Give ye, and it shall be given to you. They shall give into your bosom a good measure, and well-filled, and shaken together, and overflowing; for by the same measure, by which ye mete, it shall be meted again to you.
(p) Give ye, and it shall be given to you. They shall give into your bosom a good measure, and well-filled, and shaken together, and overflowing; for by the same measure, by which ye mete, it shall be meted again to you.
(t) Give, and it shall be given unto you: good measure, pressed down, shaken together, and running over, shall men give into your bosoms. For with what measure ye mete, with the same shall men mete to you again.
(g) Give, and it shall be given unto you; a good measure, pressed down, shaken together and running over shall men give into your bosom; for with what measure ye mete, with the same shall men mete to you again.
(k) Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.
- 6:39 (w) And he said to them a likeness, Whether the blind may lead the blind? whether they fall not both into the ditch?
(p) And he said to them a likeness, Whether the blind may lead the blind? nor fall they not both into the ditch?
(t) ¶ And he put forth a similitude unto them: Can the blind lead the blind? Do they not both then fall into the ditch?
(g) And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?
(k) And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?
- 6:40 (w) A disciple is not above his master; but each shall be perfect, if he shall be as his master.
(p) A disciple is not above his master; but each shall be perfect, if he be as his master.
(t) The disciple is not above his master. Every man shall be perfect, even as his master is.

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(g) The disciple is not above his master; but whosoever *will be* a perfect disciple, shall be as his master.

(k) The disciple is not above his master: but every one that is perfect shall be as his master {or, shall be perfected as his master}.

6:41 (w) And what seest thou in thy brother's eye a mote, but thou beholdest not a beam, that is in thine own eye?

(p) And what seest thou in thy brother's eye a mote, but thou beholdest not a beam, that is in thine own eye?

(t) Why seest thou a mote in thy brother's eye, and considerest not the beam that is in thine own eye?

(g) ¶ And why seest thou a mote in thy brother's eye, and considerest not the beam that is in thine own eye?

(k) And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

6:42 (w) Or how mayest thou say to thy brother, Brother, suffer, I shall cast out the mote of thine eye, and thou beholdest not a beam that is in thine own eye? Hypocrite, first cast out the beam of thine eye, and then thou shalt see to take out the mote of thy brother's eye.

(p) Or how mayest thou say to thy brother, Brother, suffer, I shall cast out the mote of thine eye, and thou beholdest not a beam that is in thine own eye? Hypocrite, first take out the beam of thine eye, and then thou shalt see to take out the mote of thy brother's eye.

(t) Other how canst thou say to thy brother: Brother let me pull out the mote that is in thine eye: when thou perceivest not the beam that is in thine own eye? Hypocrite, cast out the beam out of thine own eye first, and then shalt thou see perfectly, to pull out the mote out of thy brother's eye.

(g) Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beam that is in thine own eye? Hypocrite, cast out the beam out of thine own eye first, and then shalt thou see perfectly to pull out the mote that is in thy brother's eye.

(k) Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

6:43 (w) Forsooth it is not a good tree, that maketh evil fruits, neither an evil tree, that maketh good fruits;

(p) It is not a good tree, that maketh evil fruits, neither an evil tree, that maketh good fruits;

(t) ¶ It is not a good tree that bringeth forth evil fruit: neither is that an evil tree, that bringeth forth good fruit.

(g) ¶ For it is not a good tree that bringeth forth evil fruit, neither an evil tree, that bringeth forth good fruit.

(k) For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

6:44 (w) for every tree is known of his fruit. And men gather not figs of thorns, neither men gather a grape of a bush of briers.

(p) for every tree is known of his fruit. And men gather not figs of thorns, neither men gather a grape of a bush of briers.

(t) For every tree is known by his fruit. Neither of thorns gather men figs, nor of bushes gather they grapes.

(g) For every tree is known by his own fruit; for neither of thorns gather men figs, nor of bushes gather they grapes.

(k) For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes {Gr. a grape}.

6:45 (w) A good man of the good treasure of his heart bringeth forth good thing, and an evil man of evil treasure bringeth forth evil thing; for of the plenty of the heart the mouth speaketh.

(p) A good man of the good treasure of his heart bringeth forth good things, and an evil man of the evil treasure bringeth forth evil things; for of the plenty of the heart the mouth speaketh.

(t) A good man out of the good treasure of his heart bringeth forth that which is good. And the evil man out of the evil treasure of his heart, bringeth forth that which is evil. For of the abundance of the heart, his [the] mouth speaketh.

(g) A good man out of the good treasure of his heart bringeth forth good, and an evil man out of the evil treasure of his heart bringeth forth evil; for of the abundance of the heart his mouth speaketh.

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(k) A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

6:46 (w) And what call ye me, Lord, Lord, and do not those things that I say.

(p) And what call ye me, Lord, Lord, and do not those things that I say.

(t) ¶ Why call ye me Master, Master: and do not as I bid you?

(g) ¶ But why call ye me Lord, Lord, and do not the things that I speak?

(k) ¶ And why call ye me, Lord, Lord, and do not the things which I say?

6:47 (w) Each that cometh to me, and heareth my words, and doeth them, I shall show to you, to whom he is like.

(p) Each that cometh to me, and heareth my words, and doeth them, I shall show to you, to whom he is like.

(t) whosoever cometh to me, and heareth my sayings, and doth the same, I will show you to whom he is like.

(g) Whosoever cometh to me, and heareth my words, and doeth the same, I will shew you to whom he is like:

(k) Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

6:48 (w) He is like to a man building an house, and diggeth deep, and put the foundation on a stone. Soothly great flowing made, flood was hurtled to that house, and it might not move it, for it was founded upon a firm stone.

(p) He is like to a man that buildeth an house, that digged deep, and set the foundation on a stone. And when a great flood was made, the flood was hurled to that house, and it might not move it, for it was founded on a firm stone.

(t) He is like a man which built an house: and [which] digged deep, and laid the foundation on a rock. When the waters arose, the flood beat upon that house, and could not move it. For it was grounded upon a rock.

(g) He is like a man which built a house, and dug deep, and laid the foundation on a rock; and when the waters arose, the flood beat upon that house, and could not shake it, for it was grounded upon a rock.

(k) He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

6:49 (w) But he that heareth, and doeth not, is like to a man building his house upon the earth without foundation; into which the flood was hurtled, and anon it felled down; and the falling down of that house was made great.

(p) But he that heareth, and doeth not, is like to a man building his house on earth without foundation; into which the flood was hurled, and at once it fell down; and the falling down of that house was made great.

(t) But he that heareth and doeth not, is like a man, that without foundation built an house upon the earth, against which, the flood beat: and it fell by and by. And the fall of that house was great.

(g) But he that heareth and doeth not, is like a man that built an house upon the earth without foundation, against which the flood did beat, and it fell by and by, and the fall of that house was great.

(k) But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER 7

7:1 (w) And when he had fulfilled all his words into the ears of the people, he entered into Capernaum.

(p) And when he had fulfilled all his words into the ears of the people, he entered into Capernaum.

(t) ¶ When he had ended all his sayings in the audience of the people, he entered into Capernaum.

(g) When he had ended all his sayings in the audience of the people, he entered into Capernaum.

(k) Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

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- 7:2 (w) Soothly a servant of some man centurion, having evil, was to die, the which was precious to him.
(p) But a servant of a centurion, that was precious to him, was sick, and drawing to the death.
(t) And a certain centurion's servant [And the servant of a certain centurion] was sick, and ready to die, whom he made much of.
(g) And a certain Centurion's servant was sick and ready to die, which was dear unto him.
(k) And a certain centurion's servant, who was dear unto him, was sick, and ready to die.
- 7:3 (w) And when he had heard of Jesus, he sent to him the elder men of Jews, praying him, that he would come, and heal his servant.
(p) And when he had heard of Jesus, he sent to him the elder men of Jews, and prayed him, that he would come, and heal his servant.
(t) And when he heard of Jesus, he sent unto him the elders [seniors] of the Jews, beseeching him that he would come and heal [save] his servant.
(g) And when he heard of Jesus, he sent unto him the Elders of the Jews, beseeching him that he would come, and heal his servant.
(k) And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
- 7:4 (w) And, when they came to Jesus, they prayed busily, saying to him, For he is worthy that thou give to him this thing;
(p) And when they came to Jesus, they prayed him busily, and said to him, For he is worthy, that thou grant to him this thing;
(t) And they came to Jesus and besought him instantly, saying: He is worthy that thou shouldst do this for him.
(g) So they came to Jesus, and besought him instantly, saying that he was worthy that he should do this for him;
(k) And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:
- 7:5 (w) for he loveth our folk, and he built to us a synagogue.
(p) for he loveth our folk, and he builded to us a synagogue.
(t) For he loveth our nation, and hath built us a synagogue. And Jesus went with them.
(g) For he loveth, *said they*, our nation, and he hath built us a Synagogue.
(k) For he loveth our nation, and he hath built us a synagogue.
- 7:6 (w) And Jesus went with them. And when he was not far from the house, the centurion sent to him friends, saying, Lord, do not thou be travailed, for I am not worthy, that thou enter under my roof;
(p) And Jesus went with them. And when he was not far from the house, the centurion sent to him friends, and said, Lord, do not thou be travailed, for I am not worthy, that thou enter under my roof;
(t) ¶ And when he was not far from the house, the centurion sent friends to him [to him his friends], saying unto him: Lord trouble not thyself, for I am not worthy that thou shouldst enter under my roof [into my house].
(g) Then Jesus went with them; but when he was now not far from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof;
(k) Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:
- 7:7 (w) for which thing I deemed not myself worthy, that I come to thee; but say thou by word, and my child shall be healed.
(p) for which thing I deemed not myself worthy, that I come to thee; but say thou by word, and my child shall be healed.
(t) Wherefore I thought not myself worthy to come unto thee: but say the word and my servant shall be whole.
(g) Wherefore I thought not myself worthy to come unto thee, but say the word, and my servant shall be whole;

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- (k) Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.
- 7:8 (w) For I am a man ordained under power, having under me knights; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this thing, and he doeth *it*.
(p) For I am a man ordained under power, and have knights under me; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this thing, and he doeth.
(t) For I likewise am a man under power, and have under me soldiers, and I say unto one, go: and he goeth. And to another, come: and he cometh. And to my servant, do this: and he doeth it.
(g) For I likewise am a man set under authority, and have under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
(k) For I also am a man set under authority, having under me soldiers, and I say unto one {Gr. this man}, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
- 7:9 (w) And when this thing was heard, Jesus wondered; and he turned, and said to the people following him, Truly I say to you, not in Israel I found so great faith.
(p) And when this thing was heard, Jesus wondered; and said to the people following him, Truly I say to you, neither in Israel I found so great faith.
(t) When Jesus heard this, he marveled at him, and turned him about and said to the people that followed him: I say unto you, I have not found so great faith, no not in Israel, [certainly].
(g) When Jesus heard these things, he marveled at him, and turned him, and said to the people that followed him, I say unto you, I have not found so great faith, no not in Israel.
(k) When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.
- 7:10 (w) And they that were sent, turned again home, found the servant whole, that was sick.
(p) And they that were sent, turned again home, and found the servant whole, that was sick.
(t) And they that were sent, turned back home again, and found the servant that was sick whole.
(g) And when they that were sent, turned back to the house, they found the servant that was sick, whole.
(k) And they that were sent, returning to the house, found the servant whole that had been sick.
- 7:11 (w) And it was done afterward Jesus went into a city, that is called Nain, and his disciples went with him, and a full great company of people.
(p) And it was done afterward, Jesus went into a city, that is called Nain, and his disciples; and full great people went with him.
(t) ¶ And it fortun'd after that, he went into a city called Nain, and many of his disciples went with him, and much [a great number of] people.
(g) And it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and a great multitude.
(k) ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.
- 7:12 (w) And when he came nigh to the gate of the city, lo! an only son of his mother was borne out dead; and this was a widow; and much people of the city *was* with her.
(p) And when he came nigh to the gate of the city, lo! the son of a woman that had no more children, was borne out dead; and this was a widow; and much people of the city with her.
(t) When he came nigh to the gate of the city, behold, there was a dead man carried out, which was the only son of his mother, and she was a widow, and much people of the city was with her.

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(g) Now when he came near to the gate of the city, behold, there was a dead man carried out, *who was* the only begotten son of his mother, which was a widow, and much people of the city was with her.

(k) Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

7:13 (w) And when the Lord Jesus had seen her, he had ruth on her, and said to her, Do not thou weep.

(p) And when the Lord Jesus had seen her, he had ruth on her, and said to her, Do not thou weep.

(t) And when the Lord saw her, he [and] had compassion on her, and said unto her: weep not.

(g) And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

(k) And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

7:14 (w) And he came, and touched the bier; and they that bare *the bier* stood. And he said, Young man, I say to thee, rise up.

(p) And he came nigh, and touched the bier; and they that bare *the bier* stood. And he said, Young man, I say to thee, rise up.

(t) And he went and touched the coffin, and they that bare him stood still. And he said: Young man, I say unto thee, arise.

(g) And he went and touched the coffin (and they that bare him, stood still) and he said, Young man, I say unto thee, Arise.

(k) And he came and touched the bier {or, coffin}: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

7:15 (w) And he that was dead sat up, and began to speak; and he gave him to his mother.

(p) And he that was dead sat up again, and began to speak; and he gave him to his mother.

(t) And the dead sat up, and began to speak. And he delivered him to his mother.

(g) And he that was dead, sat up, and began to speak, and he delivered him to his mother.

(k) And he that was dead sat up, and began to speak. And he delivered him to his mother.

7:16 (w) And dread took all men, and they magnified God, saying, For a great prophet is risen among us, and, For God hath visited his people.

(p) And dread took all men, and they magnified God, and said, For a great prophet is risen among us, and, For God hath visited his people.

(t) And there came a fear on them all. And they glorified God saying: a great prophet is risen among us, and God hath visited his people.

(g) Then there came a fear on them all, and they glorified God, saying, A great Prophet is risen among us, and God hath visited his people.

(k) And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

7:17 (w) And this word went out of him into all Judaea, and into all the country about.

(p) And this word went out of him into all Judaea, and into all the country about.

(t) And this rumor of him went forth throughout all Jewry, and throughout all the regions which lie round about.

(g) And this rumor of him went forth throughout all Judea, and throughout all the region round about.

(k) And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

7:18 (w) And the disciples of John told to him of all these things.

(p) And John's disciples told him of all these things.

(t) ¶ And the disciples of John showed him of all these things [And unto John showed his disciples of all these things].

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(g) And the disciples of John shewed him of all these things.

(k) And the disciples of John shewed him of all these things.

7:19 (w) And John called together two of his disciples, and sent to Jesus, saying, Art thou he that is to come, or abide we another?

(p) And John called twain of his disciples, and sent *them* to Jesus, and said, Art thou he that is to come, or abide we another?

(t) And John called unto him two of his disciples, and sent *them* to Jesus saying: Art thou he that shall come: or shall we look for another?

(g) So John called unto him two certain men of his disciples, and sent them to Jesus, saying, Art thou he that should come, or shall we wait for another?

(k) ¶ And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

7:20 (w) Soothly when the men had come to him, they said, John Baptist sent us to thee, saying, Art thou he that is to come, or we abide another?

(p) And when the men came to him, they said, John Baptist sent us to thee, and said, Art thou he that is to come, or we abide another?

(t) When the men were come unto him, they said: John Baptist sent us unto thee saying: Art thou he that shall come: or shall we wait for another?

(g) And when the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or shall we wait for another?

(k) When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

7:21 (w) And in that hour he healed many men of their sicknesses, and wounds, and of evil spirits; and he gave sight to many blind men.

(p) And in that hour he healed many men of their sicknesses, and wounds, and evil spirits; and he gave sight to many blind men.

(t) And at the [At that] same time, he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind, he gave sight.

(g) And at that time, he cured many of their sicknesses, and plagues, and of evil spirits, and unto many blind men he gave sight.

(k) And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

7:22 (w) And Jesus answering said to them, Go ye again, and tell ye to John those things that ye have heard and seen; blind men see, crooked men go, mesels be made clean, deaf men hear, dead men rise again, poor men be taken to preaching of the gospel.

(p) And Jesus answered, and said to them, Go ye again, and tell ye to John those things that ye have heard and seen; blind men see, crooked men go, mesels be made clean, deaf men hear, dead men rise again, poor men be taken to preaching of the gospel.

(t) And Jesus [he] answered, and said unto them: Go your ways and show John, what things ye have seen and heard [heard and seen]: how that the blind see, the halt go, the lepers are cleansed, the deaf hear, the dead arise: to the poor is the glad tidings [gospel] preached,

(g) And Jesus answered, and said unto them, Go your ways and shew John, what things ye have seen and heard, that the blind see, the halt go, the lepers are cleansed, the deaf hear, the dead are raised, *and* the poor receive the Gospel.

(k) Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

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- 7:23 (w) And whoever shall not be offended in me, is blessed.
(p) And he that shall not be caused to stumble in me, is blessed.
(t) and happy is he that is not offended by me [that falleth not, by the reason of me].
(g) And blessed is he, that shall not be offended in me.
(k) And blessed is he, whosoever shall not be offended in me.
- 7:24 (w) And when the messengers of John had gone away, he began to say of John to the people, What went ye out into desert to see? a reed waved with the wind?
(p) And when the messengers of John were gone forth, he began to say of John to the people, What went ye out into desert to see? a reed wagged with the wind?
(t) ¶ When the messengers of John were departed, he began to speak unto the people of John: What went ye out into the wilderness for to see [for to see into the desert]? went ye to see a reed shaken with the wind?
(g) And when the messengers of John were departed, he began to speak unto the people, of John, What went ye out into the wilderness to see? A reed shaken with the wind?
(k) ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?
- 7:25 (w) But what went ye out to see? a man clothed with soft clothes? Lo! they that be in a precious cloth and in delights, be in kings' houses.
(p) But what went ye out to see? a man clothed with soft clothes? Lo! they that be in precious cloak and in delights, be in kings' houses.
(t) But what went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously appareled, and live delicately, are in kings' courts.
(g) But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in Kings' courts.
(k) But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.
- 7:26 (w) But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet.
(p) But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet.
(t) But what went ye forth to see? A prophet? Yea I say to you, and more than a prophet.
(g) But what went ye forth to see? A Prophet? Yea, I say to you, and greater than a Prophet.
(k) But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.
- 7:27 (w) This is he, of whom it is written, Lo! I send mine angel before thy face, which shall make ready thy way before thee.
(p) This is he, of whom it is written, Lo! I send mine angel before thy face, which shall make ready thy way before thee.
(t) This is he of whom it is written: Behold I send my messenger before thy face, to prepare thy way before thee.
(g) This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
(k) This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- 7:28 (w) Soothly I say to you, among the children of women, no man is more *prophet* than John Baptist; but he that is less in the kingdom of heavens, is more than he.
(p) Certainly I say to you, there is no man a more prophet among the children of women, than is John Baptist; but he that is less in the kingdom of heavens, is more than he.

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(t) For I say unto you: a greater prophet than John, among women's children, is there none. Nevertheless one that is less in the kingdom of God, is greater than he.

(g) For I say unto you, there is no greater Prophet than John, among them that are begotten of women; nevertheless, he that is the least in the kingdom of God, is greater than he.

(k) For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

- 7:29 (w) And all the people hearing, and publicans, baptized with the baptism of John, justified God;
(p) And all the people hearing, and publicans, that had been baptized with the baptism of John, justified God;
(t) ¶ And all the people that heard, and the publicans justified God, and were baptized with [which were baptized in] the baptism of John.
(g) Then all the people that heard, and the Publicans justified God, being baptized with the baptism of John.
(k) And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

- 7:30 (w) forsooth Pharisees and wise men of law, not baptized of him, despised the counsel of God against themselves.
(p) but the Pharisees and the wise men of the law, that were not baptized of him, despised the counsel of God against themselves.
(t) But the Pharisees and scribes despised the counsel of God, against themselves, and were not baptized of him.
(g) But the Pharisees and the expounders of the Law despised the counsel of God against themselves, and *were* not baptized of him.
(k) But the Pharisees and lawyers rejected {or, frustrated} the counsel of God against {or, within} themselves, being not baptized of him.

- 7:31 (w) And the Lord said, Therefore to whom shall I say men of this generation like, and to whom be they like?
(p) And the Lord said, Therefore to whom shall I say men of this generation like, and to whom be they like?
(t) ¶ And the Lord said: Whereunto shall I liken the men of this generation, and what thing are they like?
(g) And the Lord said, Whereunto shall I liken the men of this generation? And what *thing* are they like unto?
(k) ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

- 7:32 (w) They be like children sitting in the market, and speaking together, and saying, We have sung to you with pipes, and ye have not danced; we have made lamentation, *or mourning*, and ye have not wept.
(p) They be like to children sitting in the market, and speaking together, and saying, We have sung to you with pipes, and ye have not danced; we have made mourning, and ye have not wept.
(t) They are like unto children sitting in the market place, and crying one to another, and saying: We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.
(g) They are like unto little children sitting in the marketplace, and crying one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.
(k) They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

- 7:33 (w) For John Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a fiend.
(p) For John Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a fiend.
(t) For John Baptist came [unto you] neither eating bread, nor drinking wine, and ye say: he hath the devil.
(g) For John Baptist came, neither eating bread, nor drinking wine, and ye say, He hath the devil.
(k) For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

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- 7:34 (w) Man's Son came eating and drinking, and ye say, Lo! a man (a) devourer, *or glutton*, and drinking wine, a friend of publicans and of sinful men.
(p) Man's Son came eating and drinking, and ye say, Lo! a man a devourer, and drinking wine, a friend of publicans and of sinful men.
(t) The son of man is come and eateth and drinketh, and ye say: behold a man which is a glutton, and a drinker of wine, the friend of publicans and sinners.
(g) The Son of man is come, and eateth and drinketh, and ye say, Behold, a man *which is* a glutton, and a drinker of wine, a friend of Publicans and sinners;
(k) The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!
- 7:35 (w) And wisdom is justified of all her sons.
(p) And wisdom is justified of her sons.
(t) Yet [And] wisdom justified of all her children.
(g) But wisdom is justified of all her children.
(k) But wisdom is justified of all her children.
- 7:36 (w) But one of the Pharisees prayed Jesus, that he should eat with him. And he entered into the house of the Pharisee, and sat at the meat.
(p) But one of the Pharisees prayed Jesus, that he should eat with him. And he entered into the house of the Pharisee, and sat at the meat.
(t) ¶ And one of the Pharisees desired him that he would eat with him. And he went [came] into the Pharisee's house, and sat down to meat.
(g) ¶ And one of the Pharisees desired him that he would eat with him, and he went into the Pharisee's house, and sat down at table.
(k) ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.
- 7:37 (w) And lo! a woman sinner, that was in the city, as she knew, that Jesus had sat at the meat in the house of the Pharisee, brought an alabaster box of ointment;
(p) And lo! a sinful woman, that was in the city, as she knew, that Jesus sat at meat in the house of the Pharisee, she brought an alabaster box of ointment;
(t) And behold a woman in that city, which was a sinner, as soon as she knew that Jesus sat at meat in the Pharisee's house, she brought an alabaster box of ointment,
(g) And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at table in the Pharisee's house, she brought a box of ointment.
(k) And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,
- 7:38 (w) and standing behind beside his feet, began to moist his feet with tears, and wiped *them* with the hairs of her head, and kissed his feet, and anointed with ointment.
(p) and she stood behind beside his feet, and began to moist his feet with tears, and wiped with the hairs of her head, and kissed his feet, and anointed with ointment.
(t) and she stood at his feet behind him weeping, and began to wash his feet, with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment.
(g) And she stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.
(k) And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

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- 7:39 (w) Soothly the Pharisee seeing, that called him, saith within himself, saying, If this were a prophet, soothly he should know, who and what manner woman it is that toucheth him, for she is a sinner.
(p) And the Pharisee seeing, that had called him, said within himself, saying, If this were a prophet, he should know, who and what manner woman it were that toucheth him, for she is a sinful woman.
(t) ¶ When the Pharisee which bade him [to his house], saw that, he spake within himself, saying: If this man were a prophet, he would surely have known who and what manner woman this is which toucheth him, for she is a sinner.
(g) Now when the Pharisee which bade him, saw it, he spake within himself, saying, If this man were a Prophet, he would surely have known who, and what manner of woman this is which toucheth him, for she is a sinner.
(k) Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.
- 7:40 (w) And Jesus answering said to him, Simon, I have something to say to thee. And he saith, Master, say thou.
(p) And Jesus answered, and said to him, Simon, I have something to say to thee. And he said, Master, say thou.
(t) And Jesus answered, and said unto him: Simon I have somewhat to say unto thee. And he said: Master say on.
(g) And Jesus answered, and said unto him, Simon, I have somewhat to say unto thee. And he said, Master, say on.
(k) And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.
- 7:41 (w) And he answered, Two debtors were to some lender, *or usurer*; one owed five hundred pence, and an other fifty;
(p) And he answered, Two debtors were to one lender; and one owed five hundred pence, and the other fifty;
(t) There was a certain lender, which had two debtors, the one ought five hundred pence, and the other fifty.
(g) There was a certain lender which had two debtors: the one ought five hundred pence, and the other fifty;
(k) There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.
- 7:42 (w) soothly them not having whereof they should yield, he forgave freely to both. Who of *them* therefore loveth him more?
(p) but when they had not whereof to yield, he forgave to both. Who then loveth him more?
(t) When they had nothing to pay, he forgave them both. Which of them tell me, will love him most?
(g) When they had nothing to pay, he forgave them both. Which of them therefore, tell *me*, will love him most?
(k) And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
- 7:43 (w) Simon answered, and said, I guess, that he to whom he forgave more. And he answered to him, Thou hast deemed rightly.
(p) Simon answered, and said, I guess, that he to whom he forgave more. And he answered to him, Thou hast deemed rightly.
(t) Simon answered, and said: I suppose that he to whom he forgave most. And he said unto him: Thou hast truly judged.
(g) Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast truly judged.
(k) Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.
- 7:44 (w) And he turned to the woman, and said to Simon, Seest thou this woman? I entered into thine house, thou gavest no water to my feet; forsooth this *woman* hath moisted my feet with tears, and wiped with her hairs.
(p) And he turned to the woman, and said to Simon, Seest thou this woman? I entered into thine house, thou gavest no water to my feet; but this hath moisted my feet with tears, and wiped with her hairs.
(t) ¶ And he turned to the woman, and said unto Simon: Seest thou this woman? I entered into thy house, and thou gavest me no water to my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

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(g) Then he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, and thou gavest me no water to my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head.

(k) And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

7:45 (w) Thou hast not given to me a kiss; forsooth this *woman*, since I entered, hath not ceased to kiss my feet.

(p) Thou hast not given to me a kiss; but this, since she entered, ceased not to kiss my feet.

(t) Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet.

(g) Thou gavest me no kiss, but she, since the time I came in, hath not ceased to kiss my feet.

(k) Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

7:46 (w) Thou hast not anointed mine head with oil; but this anointed my feet with ointment.

(p) Thou anointedest not mine head with oil; but this anointed my feet with ointment.

(t) Mine head with oil thou didst not anoint: but [and] she hath anointed my feet with ointment.

(g) My head with oil thou didst not anoint, but she hath anointed my feet with ointment.

(k) My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

7:47 (w) For which thing I say to thee, many sins be forgiven to her, for she loved much; and to whom is less forgiven, he loveth less.

(p) For which thing I say to thee, many sins be forgiven to her, for she hath loved much; and to whom is less forgiven, he loveth less.

(t) Wherefore I say unto thee: many sins are forgiven her, for [because] she loved much. To whom less is forgiven, the same doth less love.

(g) Wherefore I say unto thee, many sins are forgiven her, for she loved much. To whom a little is forgiven, he doeth love a little.

(k) Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

7:48 (w) And Jesus said to her, Thy sins be forgiven to thee.

(p) And Jesus said to her, Thy sins be forgiven to thee.

(t) ¶ And he said unto her thy sins are forgiven thee.

(g) And he said unto her, Thy sins are forgiven thee.

(k) And he said unto her, Thy sins are forgiven.

7:49 (w) And they that sat together at the meat, began to say within themselves, Who is this that also forgiveth sins.

(p) And they that sat together at the meat, began to say within themselves, Who is this that forgiveth sins.

(t) And they that sat at meat with him, began to say within themselves: Who is this which forgiveth sins also?

(g) And they that sat at table with him, began to say within themselves, Who is this that even forgiveth sins?

(k) And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

7:50 (w) But he said to the woman, Thy faith hath made thee safe; go thou in peace.

(p) But he said to the woman, Thy faith hath made thee safe; go thou in peace.

(t) And he said to the woman: Thy faith hath saved thee, go in peace.

(g) And he said to the woman, Thy faith hath saved thee; go in peace.

(k) And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER 8

- 8:1 (w) And it was done afterward, and Jesus made journey by cities and castles, preaching and evangelizing the realm of God, and twelve with him;
(p) And it was done afterward, and Jesus made journey by cities and castles, preaching and evangelizing the realm of God, and twelve with him;
(t) ¶ And it fortun'd after that, that he himself went throughout cities and towns, preaching, and showing the kingdom of God, and the twelve with him.
(g) And it came to pass afterward, that he himself went through every city and town preaching and publishing the kingdom of God, and the twelve *were* with him,
(k) And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,
- 8:2 (w) and some women that were healed of wicked spirits and sicknesses, Mary, that is called Magdalene, of whom seven devils went out,
(p) and some women that were healed of wicked spirits and sicknesses, Mary, that is called Magdalene, of whom seven devils went out,
(t) And also certain women, which were healed of evil [unclean] spirits, and infirmities: Mary called Magdalene, out of whom went seven devils,
(g) And certain women, which were healed of evil spirits, and infirmities, *as* Mary which was called Magdalene, out of whom went seven devils,
(k) And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,
- 8:3 (w) and Joanna, the wife of Chuza, the procurator of Herod, and Susanna, and many others, which ministered to him of their faculties, *or riches*.
(p) and Joanna, the wife of Chuza, the procurator of Herod, and Susanna, and many others, that ministered to him of their riches.
(t) and Joanna the wife of Chusa, Herod's steward, and Susanna, and many other: which ministered unto them [him] of their substance.
(g) And Joanna the wife of Chuza Herod's steward, and Susanna, and many others which ministered unto him of their substance.
(k) And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.
- 8:4 (w) Forsooth when full much company came together, and from cities hasted to him, he said by a likeness, *or example*,
(p) And when much people was come together, and men hied to him from the cities, he said by a similitude,
(t) When much people were gathered together, and were come to him out of all [the] cities, he spake by a similitude:
(g) Now when much people were gathered together, and were come unto him out of all cities, he spake by a parable.
(k) ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:
- 8:5 (w) He that soweth, went out to sow his seed. And while he soweth, some fell beside the way, and was defouled, and birds of the air ate it.
(p) He that soweth, went out to sow his seed. And while he soweth, some fell beside the way, and was defouled, and birds of the air ate it.
(t) A sower went out to sow his seed, and as he sowed, some fell by the wayside, and it was trodden under feet, and the fowls of the air devoured it up.
(g) A sower went out to sow his seed, and as he sowed, some fell by the wayside, and it was trodden under feet, and the fowls of heaven devoured it up.

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- (k) A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.
- 8:6 (w) And other fell on a stone, and it sprang up, and dried, for it had no moisture.
(p) And other fell on a stone, and it sprang up, and dried, for it had not moisture.
(t) And some fell on stone, and as soon as it was sprung up, it withered away, because it lacked moistness.
(g) And some fell on the stones, and when it was sprung up, it withered away, because it lacked moistness.
(k) And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.
- 8:7 (w) And other fell among thorns, and the thorns sprang up together, and strangled it.
(p) And other fell among thorns, and the thorns sprang up together, and strangled it.
(t) And some fell among thorns, and the thorns sprang up with it, and choked it.
(g) And some fell among thorns, and the thorns sprang up with it, and choked it.
(k) And some fell among thorns; and the thorns sprang up with it, and choked it.
- 8:8 (w) And another fell down into good land, and it sprang up, and made an hundredfold fruit. He said these things, and cried, He that hath ears of hearing, hear he.
(p) And other fell into good earth, and it sprang up, and made an hundredfold fruit. He said these things, and cried, He that hath ears of hearing, hear he.
(t) And some fell on good ground, and sprang up and bare fruit, an hundred fold. And as he said these things, he cried: He that hath ears to hear, let him hear.
(g) And some fell on good ground, and sprang up, and bare fruit, a hundredfold. And as he said these things, he cried, He that hath ears to hear, let him hear.
(k) And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.
- 8:9 (w) But his disciples asked him, what this parable was.
(p) But his disciples asked him, what this parable was.
(t) ¶ And His disciples asked him, saying: what manner similitude is this? [this should be.]
(g) Then his disciples asked him, demanding what parable that was.
(k) And his disciples asked him, saying, What might this parable be?
- 8:10 (w) And he said to them, To you it is given to know the mystery of the kingdom of God; but to other men in parables, that they seeing see not, and they hearing understand not.
(p) And he said to them, To you it is granted to know the private of the kingdom of God; but to other men in parables, that they seeing see not, and they hearing understand not.
(t) And he said: unto you is it given to know the secrets of the kingdom of God: but to other in similitudes, that when they see, they should not see, and when they hear they should not understand.
(g) And he said, Unto you it is given to know the secrets of the kingdom of God, but to others in parables, that when they see, they should not see, and when they hear, they should not understand. .
(k) And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.
- 8:11 (w) And this is the parable. The seed is God's word;
(p) And this is the parable. The seed is God's word;
(t) ¶ The similitude is this. The seed is the word of God.
(g) The parable is this, The seed is the word of God.

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(k) Now the parable is this: The seed is the word of God.

- 8:12 (w) soothly those that *be* beside the way, be these that hear; afterward the fiend cometh, and taketh away the word of their heart, lest they believing be made safe.
(p) and they that be beside the way, be these that hear; and afterward the fiend cometh, and taketh away the word from their heart, lest they believing be made safe.
(t) Those that are beside the way, are they that hear, and afterward cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
(g) And they that are beside the way, are they that hear; afterward cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved.
(k) Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
- 8:13 (w) But they that *fell* on a stone, be these *men* which when they have heard, receive the word with joy. And these have not root; for at a time they believe, and in time of temptation they go away.
(p) But they that *fell* on a stone, be these that when they have heard, receive the word with joy. And these have no roots; for at a time they believe, and in time of temptation they go away.
(t) They on the stones, are they which when they hear, receive the word with joy [hear the word receive it with joy]. But [And] these have no roots, which for a while believe, and in time of temptation go away.
(g) But they that are on the stones, *are they* which when they have heard, receive the word with joy; but they have no roots; which for a while believe, but in the time of temptation go away.
(k) They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
- 8:14 (w) But that that fell among thorns, be these that heard, and of busynesses, and riches, and volupties of life they go forth, and be strangled, and bring forth no fruit.
(p) But that that fell among thorns, be these that heard, and of busynesses, and riches, and lusts of life they go forth, and be strangled, and bring forth no fruit.
(t) And That which fell among thorns, are they which hear, and go forth, and are choked with cares and with riches, and voluptuous living, and bring forth no fruit.
(g) And that which fell among thorns, are they which have heard, and after their departure are choked with cares and with riches, and voluptuous living, and bring forth no fruit.
(k) And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
- 8:15 (w) Forsooth that that *fell* into good earth, be these which, in good heart and best, hearing the word hold, and bring forth fruit in patience.
(p) But that that *fell* into good earth, be these that, in a good heart, and best, hear the word, and hold, and bring forth fruit in patience.
(t) That in the good ground, are they which with a good and pure heart, hear the word, and keep it, and bring forth fruit with patience.
(g) But that *which fell* in good ground, are they which with an honest and good heart hear the word, and keep it, and bring forth fruit with patience.
(k) But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.
- 8:16 (w) Forsooth no man lighting a lantern, covereth it with a vessel, or putteth *it* under a bed, but on a candlestick, that men that enter see light.

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- (p) No man lighteth a lantern, and covereth it with a vessel, or putteth *it* under a bed, but on a candlestick, that men that enter see light.
- (t) ¶ No man lighteth a candle, and covereth it under a vessel, neither putteth it under the table: but seteth it on a candlestick, that they that enter in, may see the light.
- (g) ¶ No man when he hath lighted a candle, covereth it under a vessel, neither putteth it under the bed, but setteth it on a candlestick, that they that enter in, may see the light.
- (k) ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.
- 8:17 (w) Forsooth nothing is privy, that shall not be opened, neither hid thing, that shall not be known, and come into apert.
- (p) For there is no privy thing, which shall not be opened, neither hid thing, which shall not be known, and come into open.
- (t) Nothing is in secret, that shall not come abroad: neither any thing hid, that shall not be known, and come to light.
- (g) For nothing is secret, that shall not be evident, neither anything hid, that shall not be known, and come to light.
- (k) For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.
- 8:18 (w) Therefore see ye, how ye hear; for it shall be given to him that hath, and whoever hath not, also that that he guesseth himself to have, shall be taken away from him.
- (p) Therefore see ye, how ye hear; for it shall be given to him that hath, and whoever hath not, also that that he weeneth that he have, shall be taken away from him.
- (t) Take heed therefore how ye hear. For whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken, even that same which he supposeth that he hath.
- (g) Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which it seemeth that he hath.
- (k) Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have {or, thinketh that he hath}.
- 8:19 (w) And his mother and brethren came to him; and they might not go fully to him for the company of people.
- (p) And his mother and brethren came to him; and they might not come to him for the people.
- (t) ¶ Then came to him his mother and his brethren, and could not come at him for press.
- (g) ¶ Then came to him his mother and his brethren, and could not come near to him for the press.
- (k) ¶ Then came to him his mother and his brethren, and could not come at him for the press.
- 8:20 (w) And it was told to him, Thy mother and thy brethren stand withoutforth, willing to see thee.
- (p) And it was told to him, Thy mother and thy brethren stand withoutforth, willing to see thee.
- (t) And they told him saying: Thy mother and thy brethren, stand without, and would see thee.
- (g) And it was told him *by certain* which said, Thy mother and thy brethren stand without, and would see thee.
- (k) And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.
- 8:21 (w) And he answered, and said to them, My mother and my brethren be these, which hear the word of God, and do *it*.
- (p) And he answered, and said to them, My mother and my brethren be these, that hear the word of God, and do *it*.
- (t) He answered, and said unto them: my mother and my brethren are these which hear the word of God, and do it.
- (g) But he answered, and said unto them, My mother and my brethren are these which hear the word of God, and do it.
- (k) And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.
- 8:22 (w) And it was done in one of the days, he went up into a boat, and his disciples. And he said to them, Pass we over the standing water. And they went up.

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- (p) And it was done in one of the days, he went up into a boat, and his disciples. And he said to them, Pass we over the sea. And they went up.
- (t) ¶ And It chanced on a certain day that he went into a ship, and his disciples also, and he said unto them: Let us go over unto the other side of the lake. And they launched forth.
- (g) ¶ And it came to pass on a certain day, that he went into a ship with his disciples, and he said unto them, Let us go over unto the other side of the lake. And they launched forth.
- (k) ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.
- 8:23 (w) And while they rowed, he slept. And a tempest of wind came down into the water, and they were driven hither and thither with waves, and were in peril.
- (p) And while they rowed, he slept. And a tempest of wind came down into the water, and they were driven hither and thither with waves, and were in peril.
- (t) And as they sailed, he fell asleep, and there arose a storm of wind in the lake, and they were filled with water, and were in jeopardy.
- (g) And as they sailed, he fell asleep, and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy.
- (k) But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.
- 8:24 (w) And they came nigh, and raised him, saying, Commander, we perish. And he rose up, and blamed the wind, and the tempest of the water; and it ceased, and peaceability was made.
- (p) And they came nigh, and raised him, and said, Commander, we perish. And he rose up, and blamed the wind, and the tempest of the water; and it ceased, and peaceability was made.
- (t) And they went to him and awoke him, saying: Master, Master, we are lost. Then He arose and rebuked the wind, and the tempest of water, and they ceased, and it waxed calm.
- (g) Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the wind, and the waves of water, and they ceased, and it was calm.
- (k) And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.
- 8:25 (w) And he said to them, Where is your faith? Which dreading wondered, saying together, Who, guessest thou, is this? for he commandeth to the winds and to the sea, and they obey to him.
- (p) And he said to them, Where is your faith? Which dreading wondered, and said together, Who, guessest thou, is this? for he commandeth to the winds and to the sea, and they obey to him.
- (t) And he said unto them: where is your faith? They feared and wondered, saying one to another: what fellow is this [who is this]? for he commandeth both the winds and water, and they obey him?
- (g) Then he said unto them, Where is your faith? And they feared, and wondered among themselves, saying, Who is this that commandeth both the winds and water, and they obey him?
- (k) And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.
- 8:26 (w) And they rowed to the country of Gadarenes, which is against Galilee.
- (p) And they rowed to the country of Gadarenes, that is against Galilee.
- (t) And they sailed unto the region of the Gadarenes, which is over against Galilee.
- (g) ¶ So they sailed unto the region of the Gadarenes, which is over against Galilee.
- (k) ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

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- 8:27 (w) And when he went out to the land, some man ran to him, which had a devil now long time, and was not clothed with cloth, neither dwelled in house, but in sepulchres.
(p) And when he went out to the land, a man ran to him, that had a devil long time, and he was not clothed with cloak, neither dwelled in house, but in sepulchres.
(t) ¶ And As he went out [of the ship] to land, there met him a certain man out of the city, which had a devil long time, and ware no clothes, neither abode in any house: but among graves.
(g) And as he went out to land, there met him a certain man out of the city, which had devils long time, and he ware no garment, neither abode in house, but in the graves.
(k) And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.
- 8:28 (w) This as he saw Jesus, felled down before him, and crying with great voice said, What to me and to thee, Jesus, the Son of God the highest? I beseech thee, that thou torment me not.
(p) This, when he saw Jesus, fell down before him, and he crying with a great voice said, What to me and to thee, Jesus, the Son of the highest God? I beseech thee, that thou torment me not.
(t) When he saw Jesus, he cried, and fell down before him, and with a loud voice said: What have I to do with thee Jesus the son of the [God] most highest? I beseech thee torment me not.
(g) And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus the Son of God the most High? I beseech thee torment me not.
(k) When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.
- 8:29 (w) For he commanded the unclean spirit, that he should go out from the man. For he took him oft times, and he was bound with chains, and kept in stocks, and, the bonds broken, he was led of the devil into desert.
(p) For he commanded the unclean spirit, that he should go out from the man. For he took him oft times, and he was bound with chains, and kept in stocks, and when the bonds were broken, he was led of the devil into desert.
(t) Then [For] he commanded the foul spirit to come out of the man. For often times he caught him, and he was bound with chains, and kept with fetters: and he brake the bonds, and was carried of the fiend, into wilderness.
(g) For he commanded the foul spirit to come out of the man, (for oft times he had caught him, therefore he was bound with chains, and kept in fetters, but he brake the bands, and was carried of the devil into wildernesses.)
(k) (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)
- 8:30 (w) And Jesus asked him, saying, What name is to thee? And he said, A legion; for many devils were entered into him.
(p) And Jesus asked him, and said, What name is to thee? And he said, A legion; for many devils were entered into him.
(t) ¶ And Jesus asked him saying: what is thy name? And he said: Legion, because many devils were entered into him.
(g) Then Jesus asked him, saying, What is thy name? And he said, Legion, because many devils were entered into him.
(k) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.
- 8:31 (w) And they prayed him, that he should not command them, that they should go into the deepness.
(p) And they prayed him, that he should not command them, that they should go into hell.
(t) And they besought him, that he would not command them to go out into the deep.
(g) And they besought him, that he would not command them to go out into the deep.
(k) And they besought him that he would not command them to go out into the deep.
- 8:32 (w) And there was a flock of many swine pasturing in an hill, and they prayed him, that he should suffer them to enter into them. And he suffered them.

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- (p) And there was a flock of many swine pasturing in an hill, and they prayed him, that he should suffer them to enter into them. And he suffered them.
- (t) And There was thereby an herd of many swine, feeding on an hill, and they besought [prayed] him, that he would suffer them to enter into them. And he suffered them.
- (g) And there was thereby, a herd of many swine feeding on a hill; and the *devils* besought him, that he would suffer them to enter into them. So he suffered them.
- (k) And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.
- 8:33 (w) And so the devils went out from the man, and entered into the swine; and with rush the flock went headlong into the lake of water, and was strangled.
- (p) And so the devils went out from the man, and entered into the swine; and with a rush the flock went headlong into the pool, and was drowned.
- (t) Then went the devils out of the man, and entered into the swine: and the herd took their course, and ran headlong into the lake, and were choked.
- (g) Then went the devils out of the man, and entered into the swine; and the herd was carried with violence from a steep down place into the lake, and was choked.
- (k) Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.
- 8:34 (w) The which thing, as they that pastured, *or kept in pastures*, saw done, they fled, and told into the city, and into the towns.
- (p) And when the herders saw this thing done, they fled, and told into the city, and into the towns.
- (t) When the herdsmen saw what had chanced, they fled, and told it in the city and in the villages.
- (g) When the herdsmen saw what was done, they fled, and when they were departed, they told it in the city and in the country.
- (k) When they that fed them saw what was done, they fled, and went and told it in the city and in the country.
- 8:35 (w) And they went out to see that thing that was done. And they came to Jesus, and they found the man sitting clothed, from whom the devils went out, and in whole mind at his feet; and they dreaded.
- (p) And they went out to see that thing that was done. And they came to Jesus, and they found the man sitting clothed, from whom the devils went out, and in whole mind at his feet; and they dreaded.
- (t) ¶ And they came out to see what was done. And came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus clothed, and in his right mind, and they were afraid.
- (g) Then they came out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid.
- (k) Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.
- 8:36 (w) And they that saw told to them, how he was made whole of the legion.
- (p) And they that saw told to them, how he was made whole of the legion.
- (t) They also which saw it told them by what means he that was possessed of the devil, was healed.
- (g) They also which saw it, told them by what means he that was possessed with the devil, was healed.
- (k) They also which saw it told them by what means he that was possessed of the devils was healed.
- 8:37 (w) And all the multitude of the country of Gadarenes prayed him, that he should go from them, for they were holden with great dread. And he went up into a boat, and turned again.
- (p) And all the multitude of the country of Gadarenes prayed him, that he should go from them, for they were held with great dread. And he went up into a boat, and turned again.

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- (t) And all the whole country [multitude] of the Gadarenes, besought him, that he would depart from them: for they were taken with great fear. And he got him into the ship and returned back again.
- (g) Then the whole multitude of the country about the Gadarenes, besought him that he would depart from them, for they were taken with a great fear; and he went into the ship, and returned.
- (k) ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.
- 8:38 (w) And the man of whom the devils went out, prayed him, that he should be with him. Soothly Jesus left him, saying,
(p) And the man of whom the devils were gone out, prayed him, that he should be with him. Jesus let him go, and said,
(t) Then The man out of whom the devils were departed, besought him, that he might be with him: but Jesus sent him away, saying:
(g) Then the man, out of whom the devils were departed, besought him that he might be with him; but Jesus sent him away, saying,
(k) Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,
- 8:39 (w) Go again into thine house, and tell how great things God hath done to thee. And he went through all the city, and preached, how great things Jesus had done to him.
(p) Go again into thine house, and tell how great things God hath done to thee. And he went through all the city, and preached, how great things Jesus had done to him.
(t) Go home again into thine own house, and show what great things God hath done to thee. And he went his way, and preached throughout all the city what great things Jesus had done unto him.
(g) Return into thy own house, and shew what great things God hath done to thee. So he went his way, and preached throughout all the city, what great things Jesus had done unto him.
(k) Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.
- 8:40 (w) And it was done, when Jesus was gone again, the people received him; for all were abiding him.
(p) And it was done, when Jesus was gone again, the people received him; for all were abiding him.
(t) ¶ And It fortun'd [that] when Jesus was come again, that the people received him. For they all waited [longed] for him.
(g) ¶ And it came to pass, when Jesus was come again, that the people received him, for they all waited for him.
(k) And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.
- 8:41 (w) And lo! a man, to whom the name *was* Jairus, and he was a prince of a synagogue; and he fell down at the feet of Jesus, and prayed him, that he should enter into his house,
(p) And lo! a man, to whom the name *was* Jairus, and he was prince of a synagogue; and he fell down at the feet of Jesus, and prayed him, that he should enter into his house,
(t) And behold there came a man named Jairus (and he was a ruler of the synagogue) and he fell down at Jesus' feet, and besought him that he would come into his house,
(g) ¶ And behold, there came a man named Jairus, and he was the ruler of the Synagogue, who fell down at Jesus' feet, and besought him that he would come into his house.
(k) ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:
- 8:42 (w) for he had but one only daughter, almost of twelve years old, and this died. And it befell, while he went, he was thronged of the people.
(p) for he had but one daughter, almost of twelve years old, and she was dead. And it befell, the while he went, he was thronged of the people.

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- (t) for he had but a daughter only, upon a [of] twelve year of age, and she lay a dying. And As he went the people thronged him.
- (g) For he had but a daughter only, about twelve years of age, and she lay a dying (and as he went, the people thronged him.
- (k) For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.
- 8:43 (w) And some woman was in flux of blood twelve years, which had spended all her substance into leeches, neither might be cured of any,
- (p) And a woman that had a flux of blood twelve years, and had spended all her chattel in physicians, and might not be cured of any,
- (t) ¶ And a woman having an issue of blood twelve year (which had spent all her substance among physicians, neither could be helped of any)
- (g) And a woman having an issue of blood, twelve years long, which had spent all her substance upon physicians, and could not be healed of any,
- (k) ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,
- 8:44 (w) came nigh behind, and touched the hem of his cloth, and anon the flux of her blood ceased.
- (p) and she came nigh behind, and touched the hem of his cloak, and at once the flux of her blood ceased.
- (t) came behind him, and touched the hem of his garment, and immediately her issue of blood stanchd.
- (g) When she came behind *him*, she touched the hem of his garment, and immediately her issue of blood stanchd.
- (k) Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd.
- 8:45 (w) And Jesus said, Who is it that touched me? And when all men denied, Peter said, and they that were with him, Commander, companies of people throng and torment thee, and thou sayest, Who touched me?
- (p) And Jesus said, Who is it that touched me? And when all men denied, Peter said, and they that were with him, Commander, the people thrust, and dis-ease thee, and thou sayest, Who touched me?
- (t) And Jesus said: Who is it that touched me? When every man denied, Peter and they that were with him, said: Master, the people thrust thee and vex thee: and sayest thou [thou sayest], who touched me?
- (g) Then Jesus said, Who is it that hath touched me? When every man denied, Peter said and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?
- (k) And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?
- 8:46 (w) And Jesus said, Some man hath touched me, for why and I have known virtue to have gone out of me.
- (p) And Jesus said, Some man hath touched me, for that virtue went out of me.
- (t) And Jesus said: Somebody touched me. For I perceive that virtue is gone out of me.
- (g) And Jesus said, Someone hath touched me, for I perceive that virtue is gone out of me.
- (k) And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.
- 8:47 (w) And the woman seeing, for it was not hid from him, she came trembling, and felled down before his feet, and for what cause she had touched him showed before all the people, and how anon she was healed.
- (p) And the woman seeing, that it was not hid from him, came trembling, and fell down at his feet, and for what cause she had touched him she showed before all the people, and how at once she was healed.
- (t) When the woman saw, that she was not hid [from him], she came trembling, and fell at his feet, and told him before all the people, for what cause she had touched him, and how she was healed immediately.

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- (g) When the woman saw that she was not hid, she came trembling, and fell down before him, and told him before all the people, for what cause she had touched him, and how she was healed immediately.
- (k) And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.
- 8:48 (w) And he said to her, Daughter, thy faith hath made thee safe; go in peace.
(p) And he said to her, Daughter, thy faith hath made thee safe; go thou in peace.
(t) And he said unto her: Daughter be of good comfort. Thy faith hath made thee whole [safe], go in peace.
(g) And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole, go in peace.)
(k) And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.
- 8:49 (w) Yet him speaking, some man came to the prince of the synagogue, saying to him, Thy daughter is dead, do not thou travail the master.
(p) And yet while he spake, a man came from the prince of the synagogue, and said to him, Thy daughter is dead, do not thou travail the master.
(t) ¶ While he yet spake, there came one from the rulers of the synagog's house, which said to him: Thy daughter is dead, dis-ease not the master.
(g) While he yet spake, there came one from the ruler of the Synagogue's house, which said to him, Thy daughter is dead; disease not the Master.
(k) ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.
- 8:50 (w) And when this word was heard, Jesus answered to the father of the damsel, Do not thou dread, but only believe thou, and she shall be safe.
(p) And when this word was heard, Jesus answered to the father of the damsel, Do not thou dread, but believe thou only, and she shall be safe.
(t) When Jesus heard that, he answered the [to the maidens] father saying: Fear not, believe only, and she shall be made whole.
(g) When Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole.
(k) But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.
- 8:51 (w) And when he came to the house, he suffered no man to enter with him, but Peter and John and James, and the father and the mother of the damsel.
(p) And when he came to the house, he suffered no man to enter with him, but Peter and John and James, and the father and the mother of the damsel.
(t) And when he came to the house, he suffered no man to go in with him, save Peter, James and John, and the father and the mother of the maiden.
(g) And when he went into the house, he suffered no man to go in with him, save Peter, and James, and John, and the father and mother of the maid.
(k) And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.
- 8:52 (w) And all wept, and bewailed her. And he said, Do not ye weep, for the damsel is not dead, but sleepeth.
(p) And all wept, and bewailed her. And he said, Do not ye weep, for the damsel is not dead, but sleepeth.
(t) Everybody wept and sorrowed for her. And he said Weep not: for she is not dead, but sleepeth.
(g) And all wept, and sorrowed for her; but he said, Weep not, for she is not dead, but sleepeth.
(k) And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

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- 8:53 (w) And they scorned him, witting that she was dead.
(p) And they scorned him, and knew that she was dead.
(t) And they laughed him to scorn. For they knew that she was dead.
(g) And they laughed him to scorn, knowing that she was dead.
(k) And they laughed him to scorn, knowing that she was dead.
- 8:54 (w) But he held her hand, and cried, saying, Damsel, rise up.
(p) But he held her hand, and cried, and said, Damsel, rise up.
(t) And he thrust them all out [at the doors], and caught her by the hand, and cried saying: Maid arise.
(g) So he thrust them all out, and took her by the hand, and cried, saying, Maid, arise.
(k) And he put them all out, and took her by the hand, and called, saying, Maid, arise.
- 8:55 (w) And her spirit turned again, and she rose anon. And he commanded to give to her for to eat.
(p) And her spirit turned again, and she rose at once. And he commanded to give to her to eat.
(t) And her spirit came again, and she rose straightway. And he commanded to give her meat.
(g) And her spirit came again, and she rose straightway; and he commanded to give her meat.
(k) And her spirit came again, and she arose straightway: and he commanded to give her meat.
- 8:56 (w) And her father and mother wondered greatly; to whom he commanded, that they should not say to any man that that was done.
(p) And her father and mother wondered greatly; and he commanded them, that they should not say to any that thing that was done.
(t) And the father and the mother of her were astonied. But he warned them that they should tell no man, what was done.
(g) Then her parents were astonied; but he commanded them that they should tell no man what was done.
(k) And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER 9

- 9:1 (w) And when the twelve apostles were called together, Jesus gave to them virtue and power upon all devils, and that they should heal sicknesses.
(p) And when the twelve apostles were called together, Jesus gave to them virtue and power on all devils, and that they should heal sicknesses.
(t) ¶ Then called he the twelve together, and gave them power, and authority, over all devils. And that they might heal diseases.
(g) Then called he his twelve disciples together, and gave them power and authority over all devils, and to heal diseases.
(k) Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.
- 9:2 (w) And he sent them to preach the kingdom of God, and to heal sick men.
(p) And he sent them to preach the kingdom of God, and to heal sick men.
(t) And he sent them to preach the kingdom of God, and to cure the sick.
(g) And he sent them to preach the kingdom of God, and to cure the sick.
(k) And he sent them to preach the kingdom of God, and to heal the sick.
- 9:3 (w) And he saith to them, Take ye nothing in the way, neither rod, nor scrip, neither bread, neither money, and neither have ye two coats.
(p) And he said to them, Nothing take ye in the way, neither a staff, nor scrip, neither bread, nor money, and neither have ye two coats.

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- (t) And he said to them: Take nothing to succor you by the way: neither staff, nor scrip, neither bread neither money, neither have two coats.
- (g) And he said to them, Take nothing to your journey, neither staves, nor scrip, neither bread, nor silver, neither have two coats apiece.
- (k) And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.
- 9:4 (w) And into whatever house ye shall enter, dwell ye there, and go ye not out thence.
(p) And into what house ye enter, dwell ye there, and go ye not out from thence.
(t) And whatsoever house ye enter into there abide, and thence depart.
(g) And whatsoever house ye enter into, there abide, and thence depart.
(k) And whatsoever house ye enter into, there abide, and thence depart.
- 9:5 (w) And whoever shall not receive you, ye going out of that city shake off also the powder of your feet into witnessing upon them.
(p) And whoever receive not you, go ye out of that city, and shake ye off the powder of your feet into witnessing on them.
(t) And whosoever will not receive you, when ye go out of [depart from] that city, shake off the very dust from your feet, for a testimony against them.
(g) And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.
(k) And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.
- 9:6 (w) And they went forth, and went about by castles, evangelizing and healing every where.
(p) And they went forth, and went about by castles, preaching and healing every where.
(t) And they went out [They went forth], and went through the towns, preaching the gospel, and healing everywhere.
(g) And they went out, and went through every town preaching the Gospel, and healing everywhere.
(k) And they departed, and went through the towns, preaching the gospel, and healing every where.
- 9:7 (w) Forsooth Herod, the fourth prince/prince of the fourth part, heard all the things that were done of him, and he doubted, for that it was said of some, for John hath risen from dead;
(p) And Herod tetrarch heard all things that were done of him, and he doubted, for that it was said of some men, that John was risen from death;
(t) ¶ And Herod the tetrarch heard of all that was done of him [by him was done], and doubted because that it was said of some, that John was risen again from death.
(g) ¶ Now Herod the Tetrarch heard of all that was done by him; and he doubted, because that it was said of some, that John was risen again from the dead;
(k) ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;
- 9:8 (w) and of some men, that Elias had appeared; but of others, that one of the old prophets was risen.
(p) and of some men, that Elias had appeared; but of others, that one of the old prophets was risen.
(t) And of some that Elias had appeared. And of other that one of the old prophets was risen again.
(g) And of some, that Elijah had appeared, and of some, that one of the old Prophets was risen again.
(k) And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

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- 9:9 (w) And Herod said, I have beheaded John; and who is this, of whom I hear such things? And he sought to see him.
(p) And Herod said, I have beheaded John; and who is this, of whom I hear such things? And he sought to see him.
(t) And Herod said: John have I beheaded: who then is this of whom I hear such things? And he desired to see him.
(g) Then Herod said, John have I beheaded; who then is this of whom I hear such things? And he desired to see him.
(k) And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.
- 9:10 (w) And the apostles turned again, and told to him all things that they had done. And he took them, and went beside into a desert place, the which is *called* Bethsaida.
(p) And the apostles turned again, and told to him all things that they had done. And he took them, and went beside into a desert place, that is Bethsaida.
(t) ¶ And the Apostles returned, and told him what great things [all that] they had done. And he took them and went aside into a solitary place, *nigh* to a city called Bethsaida.
(g) ¶ And when the Apostles returned, they told him what great things they had done. Then he took them to him, and went aside into a solitary place, *near* to the city called Bethsaida.
(k) ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.
- 9:11 (w) And when the people knew this, they followed him. And he received them, and spake to them of the kingdom of God; and healed them that had need of cure.
(p) And when the people knew this, they followed him. And he received them, and spake to them of the kingdom of God; and he healed them that had need of cure.
(t) And The people knew of it, and followed him. And he received them, and spake unto them of the kingdom of God. And healed them that had need to be healed.
(g) But when the people knew it, they followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need to be healed.
(k) And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.
- 9:12 (w) And the day began to bow down, and the twelve came, and said to him, Leave the companies of people, that they go, and turn into the castles and towns, that be about, that they find meats, for we be here in a desert place.
(p) And the day began to bow down, and the twelve came, and said to him, Let go the people, that they go, and turn into the castles and towns, that be about, that they find meat, for we be here in a desert place.
(t) And when The day began to wear away. Then came the twelve, and said unto him: send the people away, that they may go into the towns, and villages roundabout, and lodge, and get meat, for we are here in a place of wilderness.
(g) And when the day began to wear away, the twelve came, and said unto him, Send the people away, that they may go into the towns and villages round about, and lodge, and get meat; for we are here in a desert place.
(k) And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.
- 9:13 (w) And he said to them, Give ye to them to eat. And they said, There be not to us more than five loaves and two fishes, but peradventure that we go, and buy meats for all the company.
(p) And he said to them, Give ye to them to eat. And they said, There be not to us more than five loaves and two fishes, but peradventure that we go, and buy meats to all this people.
(t) But [Then] said he unto them: Give ye them to eat [meat]. And they said: We have no more but five loaves and two fishes, except we should go and buy meat for all this people.
(g) But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, except we should go and buy meat for all this people.
(k) But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

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- 9:14 (w) And the men were almost five thousand. And he said to his disciples, Make them sit to meat by companies, a fifty together.
(p) And the men were almost five thousand. And he said to his disciples, Make them sit to meat by companies, a fifty together.
(t) And they were about a five thousand men. And he said to [He said unto] his disciples: Cause them to sit down by fifties [fifty] in a company.
(g) For they were about five thousand men. Then he said to his disciples, Cause them to sit down by fifties in a company.
(k) For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.
- 9:15 (w) And they did so, and they made all men sit to the meat.
(p) And they did so, and they made all men sit to meat.
(t) And they did so, and made them all sit down.
(g) And they did so, and caused all to sit down.
(k) And they did so, and made them all sit down.
- 9:16 (w) And when he had taken the five loaves and two fishes, he beheld into heaven, and blessed them, and brake, and dealed to his disciples, that they should set before the companies.
(p) And when he had taken the five loaves and two fishes, he beheld into heaven, and blessed them, and brake, and dealed to his disciples, that they should set before the companies.
(t) And He took the five loaves, and the two fishes, and looked up to heaven, and blessed them, and brake, and gave to the [his] disciples, to set before the people.
(g) Then he took the five loaves, and the two fishes, and looked up to heaven, and blessed them, and brake, and gave to the disciples, to set before the people.
(k) Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.
- 9:17 (w) And all men ate, and were filled; and that that (was) left to them of broken meats was taken up, twelve coffins.
(p) And all men ate, and were full-filled; and that that (was) left to them of broken meats was taken up, twelve baskets.
(t) And they [all] ate, and were all satisfied. And there was taken up of that remained to them, twelve baskets full of broken meat.
(g) So they did all eat, and were satisfied; and there was taken up of that remained to them, twelve baskets full of broken meat.
(k) And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.
- 9:18 (w) And it was done, when he was alone praying, his disciples were with him, and he asked them, saying, Whom say the people that I am?
(p) And it was done, when he was alone praying, his disciples were with him, and he asked them, and said, Whom say the people that I am?
(t) ¶ And It fortun'd as he was alone praying, his disciples were with him, and he asked them saying: Who say the people that I am?
(g) ¶ And it came to pass, as he was alone praying, his disciples were with him, and he asked them, saying, Whom say the people that I am?
(k) ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?
- 9:19 (w) And they answered, and said, John Baptist, others say Elias, but others say, for one prophet of the former hath risen.
(p) And they answered, and said, John Baptist, others say Elias, and others say, one prophet of the former is risen.

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- (t) They answered and said: John Baptist. Some say Elias. And some say, one of the old prophets is risen again.
(g) They answered, and said, John Baptist, and others say, Elijah; and some say, that one of the old Prophets is risen again.
(k) They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.
- 9:20 (w) And he said to them, But whom say ye that I am? Simon Peter answering said, The Christ of God.
(p) And he said to them, But whom say ye that I am? Simon Peter answered, and said, The Christ of God.
(t) He said unto them: Who say ye that I am? Peter answered and said: thou art the Christ of God.
(g) And he said unto them, But whom say ye that I am? Peter answered, and said, The Christ of God.
(k) He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.
- 9:21 (w) And he blaming them commanded them that they should say to no man these things,
(p) And he blaming them commanded that they should say to no man,
(t) And He warned and commanded them, that they should tell no man that thing, saying:
(g) And he warned and commanded them, that they should tell that to no man,
(k) And he straitly charged them, and commanded them to tell no man that thing;
- 9:22 (w) saying, For it behooveth man's Son to suffer many things, and to be reprov'd of the elder men, and of and princes of priests, and of the scribes, and to be slain, and the third day to rise again.
(p) and said these things, For it behooveth man's Son to suffer many things, and to be reprov'd of the elder men, and of the princes of priests, and of the scribes, and to be slain, and the third day to rise again.
(t) That the son of man must suffer many things, and be reprov'd of the elders [seniors], and of the high priests and scribes, and be slain, and the third day rise again.
(g) Saying, The Son of man must suffer many things, and be reprov'd of the Elders, and of the high Priests and Scribes, and be slain, and the third day rise again.
(k) Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.
- 9:23 (w) And he said to all men, If any man will come after me, deny he himself, and take his cross every day, and follow he me.
(p) And he said to all, If any will come after me, deny he himself, and take he his cross every day, and follow he me.
(t) ¶ And he said to them all, if any man will come after me, let him deny himself, and take up his cross [his cross on him] daily, and follow me.
(g) ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.
(k) ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.
- 9:24 (w) Soothly he that shall desire to make his life safe, shall lose it; for why he that shall lose his life for me, shall make it safe.
(p) For he that will make his life safe shall lose it; and he that loseth his life for me, shall make it safe.
(t) Whosoever will save his life, shall lose it. And whosoever shall lose his life, for my sake, the same shall save it.
(g) For whosoever will save his life, shall lose it, and whosoever shall lose his life for my sake, the same shall save it.
(k) For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.
- 9:25 (w) Forsooth what profiteth it to a man, if he win all the world, forsooth lose himself, and do impairing to himself.
(p) And what profiteth a man, if he win all the world, and lose himself, and do impairing of himself.

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- (t) For what advantageth it [shall it advantage] a man, to win the whole world, if he lose himself: or run in damage of himself?
- (g) For what advantageth it a man, if he win the whole world, and destroy himself, or lose himself?
- (k) For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?
- 9:26 (w) For why who that shall shame me and my words, and man's Son shall shame him, when he shall come in his majesty, and of the Father's, and of the holy angels.
- (p) For who so shameth me and my words, man's Son shall shame him, when he cometh in his majesty, and of the Father's, and of the holy angels.
- (t) For whosoever is ashamed of me, and of my sayings: of him shall the son of man be ashamed, when he cometh in his own glory [majesty], and in the glory [majesty] of his father, and of the holy angels.
- (g) For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his glory, and *in the glory* of the Father, and of the holy Angels.
- (k) For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.
- 9:27 (w) And I say to you, verily there be some standing here, which shall not taste death, till they see the realm of God.
- (p) And I say to you, verily there be some standing here, which shall not taste death, till they see the realm of God.
- (t) And I tell you of a surety: There be some of them that stand here [Some there are of them that here stand], which shall not taste of death till they see the kingdom of God.
- (g) And I tell you of a surety, there be some standing here, which shall not taste of death, till they have seen the kingdom of God.
- (k) But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.
- 9:28 (w) And it was done after these words almost eight days, and he took Peter and James and John, and he ascended into an hill, to pray.
- (p) And it was done after these words almost eight days, and he took Peter and James and John, and he ascended into an hill, to pray.
- (t) ¶ And it followed about an eight days after those sayings, that he took Peter, James, and John, and went up into a mountain to pray.
- (g) And it came to pass about an eight days after those words, that he took Peter and John, and James, and went up into a mountain to pray.
- (k) ¶ And it came to pass about an eight days after these sayings {or, things}, he took Peter and John and James, and went up into a mountain to pray.
- 9:29 (w) And the while he prayed, the likeness of his cheer was made other manner, and his clothing white shining.
- (p) And while he prayed, the likeness of his face was changed, and his clothing was white shining.
- (t) And as he prayed, the fashion of his countenance was changed, and his garment was white and shone.
- (g) And as he prayed, the fashion of his countenance was changed, and his garment *was* white and glistered.
- (k) And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.
- 9:30 (w) And lo! two men spake with him, and Moses and Elias
- (p) And lo! two men spake with him, and Moses and Elias
- (t) And behold, two men talked with him, and they were Moses and Elias,
- (g) And behold, two men talked with him, which were Moses and Elijah,
- (k) And, behold, there talked with him two men, which were Moses and Elias:
- 9:31 (w) were seen in majesty; and they said his going out, which he should fulfill in Jerusalem.

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- (p) were seen in majesty; and they said his going out, which he should fulfill in Jerusalem.
(t) which appeared gloriously, and spake of his departing, which he should end at Jerusalem.
(g) Which appeared in glory, and told of his departing, which he should accomplish at Jerusalem.
(k) Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.
- 9:32 (w) And Peter, and they that were with him, were grieved, or *heavied*, with sleep, and they waking saw his majesty, and the two men that stood with him.
(p) And Peter, and they that were with him, were heavy of sleep, and they waking saw his majesty, and the two men that stood with him.
(t) Peter and they that were with him, were heavy with sleep [asleep]. And when they woke, they saw his glory [majesty], and two men standing with him.
(g) But Peter and they that were with him, were heavy with sleep, and when they awoke, they saw his glory, and the two men standing with him.
(k) But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.
- 9:33 (w) And it was done, when they departed from him, Peter saith to Jesus, Commander, it is good to us for to be here, and make we here three tabernacles, one to thee, and one to Moses, and one to Elias; not witting what he should say.
(p) And it was done, when they departed from him, Peter said to Jesus, Commander, it is good that we be here, and make we here three tabernacles, one to thee, and one to Moses, and one to Elias. And he knew not what he should say.
(t) ¶ And it chanced as they departed from him, Peter said unto Jesus: Master, it is good being here for us. Let us make three tabernacles, one for thee, and one for Moses, and one for Elias. And knew not what he said.
(g) And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; let us therefore make three tabernacles, one for thee, and one for Moses, and one for Elijah, and wist not what he said.
(k) And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.
- 9:34 (w) But while he spake these things, a cloud was made, and overshadowed them; and they dreaded, when they entered into the cloud.
(p) But while he spake these things, a cloud was made, and overshadowed them; and they dreaded, when they entered into the cloud.
(t) While he thus spake there came a cloud and shadowed them and they feared when they were come under [entered into] the cloud.
(g) While he thus spake, there came a cloud and overshadowed them, and they feared when they were entering into the cloud.
(k) While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
- 9:35 (w) And a voice was made out of the cloud, saying, This is my dear-worthy Son, hear ye him.
(p) And a voice was made out of the cloud, and said, This is my dear-worthy Son, hear ye him.
(t) And there came a voice out of the cloud saying: This is my dear son, hear him.
(g) And there came a voice out of the cloud, saying, This is that my beloved Son, hear him.
(k) And there came a voice out of the cloud, saying, This is my beloved Son: hear him.
- 9:36 (w) And while the voice was made, Jesus was found alone. And they held peace, and said to no man in those days aught of those things, which they had seen.
(p) And while the voice was made, Jesus was found alone. And they were still, and to no man said in those days any of those things, that they had seen.
(t) And as soon as the voice was past, Jesus was found alone. And they kept it close: and told no man in those days any of those things, which they had seen.

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- (g) And when the voice was past, Jesus was found alone; and they kept it close, and told no man in those days any of those things which they had seen.
- (k) And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.
- 9:37 (w) But it was done in the day following, when they came down of the hill, much people met them.
(p) But it was done in the day following, when they came down of the hill, much people met them.
(t) ¶ And It chanced on the next day as they came down from the hill, much people [came and] met him.
(g) ¶ And it came to pass on the next day, as they came down from the mountain, much people met him.
(k) ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.
- 9:38 (w) And lo! a man of the company cried, saying, Master, I beseech thee, behold into my son, for he is only to me;
(p) And lo! a man of the company cried, and said, Master, I beseech thee, behold my son, for I have no more;
(t) And behold a man of the company cried out saying: Master, I beseech thee behold my son, for he is all that I have:
(g) And behold, a man of the company cried out, saying, Master, I beseech thee, behold my son, for he is all that I have.
(k) And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.
- 9:39 (w) and lo! a spirit taketh him, and suddenly he crieth, and hurtleth *him* down, and draweth him with foam, and scarcely he goeth away drawing him all to pieces.
(p) and lo! a spirit taketh him, and suddenly he crieth, and hurtleth down, and draweth him with foam, and scarcely he goeth away drawing him all to pieces.
(t) and see, a spirit taketh him, and suddenly he crieth, and he teareth him that he foameth again, and with much pain [unethe] departeth he from him, when he hath rent him:
(g) And lo, a spirit taketh him, and suddenly he crieth, and he teareth him, that he foameth, and with much pain departeth from him, when he hath bruised him.
(k) And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.
- 9:40 (w) And I prayed thy disciples, that they should cast him out, and they might not.
(p) And I prayed thy disciples, that they should cast him out, and they might not.
(t) And I [have] besought thy disciples to cast him out, and they could not.
(g) Now I have besought thy disciples to cast him out, but they could not.
(k) And I besought thy disciples to cast him out; and they could not.
- 9:41 (w) Soothly Jesus answering said to them, O! unfaithful generation and wayward, how long shall I be with you, and suffer you? bring hither thy son.
(p) And Jesus answered and said to them, A! unfaithful generation and wayward, how long shall I be with you, and suffer you? bring hither thy son.
(t) Jesus answered, and said: O generation without faith, and crooked: how long shall I be with you? And shall suffer you? Bring thy son hither.
(g) Then Jesus answered, and said, O generation faithless, and crooked, how long now shall I be with you, and suffer you? Bring thy son hither.
(k) And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.
- 9:42 (w) And when he came nigh, the devil hurled him down, and wrenched him. And Jesus blamed the unclean spirit, and healed the child, and yielded him to his father.

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- (p) And when he came nigh, the devil hurtled him down, and wrenched him. And Jesus blamed the unclean spirit, and healed the child, and yielded him to his father.
- (t) As he yet was a coming, the fiend rent him, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father.
- (g) And whiles he was yet coming, the devil rent him, and tare him, and Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father.
- (k) And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.
- 9:43 (w) And all men wondered greatly in the greatness of God. And all men wondering in all things which he did, he said to his disciples,
- (p) And all men wondered greatly in the greatness of God. And when all men wondered in all things that he did, he said to his disciples,
- (t) And they were all amazed at the mighty power of God.
- (g) ¶ And they were all amazed at the mighty power of God, and while they all wondered at all things which Jesus did, he said unto his disciples,
- (k) ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,
- 9:44 (w) Put ye these words in your heart, for it is to come, that man's Son be betrayed into the hands of men.
- (p) Put ye these words in your hearts, for it is to come, that man's Son be betrayed into the hands of men.
- (t) ¶ While they wondered every one at all things which he did: He said unto his disciples: Let these sayings sink down into your ears. The time will come, when the son of man shall be delivered into the hands of men.
- (g) Mark these words diligently; for it shall come to pass, that the Son of man shall be delivered into the hands of men.
- (k) Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.
- 9:45 (w) And they knew not this word, and it was hid before them, that they feeled it not; and they dreaded to ask him of this word.
- (p) And they knew not this word, and it was hid before them, that they feeled it not; and they dreaded to ask him of this word.
- (t) But they knew not what that word meant, and it was hid from them that they understood it not. And they feared to ask him of that saying.
- (g) But they understood not that word, for it was hid from them, so that they could not perceive it; and they feared to ask him of that word.
- (k) But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.
- 9:46 (w) But a thought entered into them, who of them should be greatest.
- (p) But a thought entered into them, who of them should be greatest.
- (t) ¶ Then There arose a disputation among them, who should be the greatest.
- (g) ¶ Then there arose a disputation among them, which of them should be the greatest.
- (k) ¶ Then there arose a reasoning among them, which of them should be greatest.
- 9:47 (w) And Jesus, seeing the thoughts of the heart of them, took a child, and set him beside him;
- (p) And Jesus, seeing the thoughts of the heart of them, took a child, and setted him beside him;
- (t) When Jesus perceived the thoughts of their hearts, he took a child, and set him hard by him,
- (g) When Jesus saw the thoughts of their hearts, he took a little child, and set him by him,

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- (k) And Jesus, perceiving the thought of their heart, took a child, and set him by him,
- 9:48 (w) and said to them, Whoever shall receive this child in my name, receiveth me; and whoever shall receive me, receiveth him that sent me; for why he that is less among you all, this is the more.
(p) and said to them, Whoever receiveth this child in my name, receiveth me; and whoever receiveth me, receiveth him that sent me; for he that is least among you all, is the greatest.
(t) and said unto them: Whosoever receiveth this child in my name, receiveth me. And whosoever receiveth me, receiveth him that sent me. For he that is the least among you all [amongst you is the least], the same shall be great.
(g) And said unto them, Whosoever receiveth this little child in my Name, receiveth me, and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, he shall be great.
(k) And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.
- 9:49 (w) And John answered and said, Commander, we saw a man casting out fiends in thy name, and we have forbidden him, for he followeth not thee with us.
(p) And John answered and said, Commander, we saw a man casting out fiends in thy name, and we have forbidden him, for he followeth not thee with us.
(t) ¶ And John answered and said: Master we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.
(g) ¶ And John answered and said, Master, we saw one casting out devils in thy Name, and we forbad him, because he followeth *thee* not with us.
(k) ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.
- 9:50 (w) And Jesus said to him, Do not ye forbid, for he that is not against us, is for us.
(p) And Jesus said to him, Do not ye forbid, for he that is not against us, is for us.
(t) And Jesus said unto him: forbid ye him not. For he that is not against us [you], is with us [you].
(g) Then Jesus said unto him, Forbid ye *him* not; for he that is not against us, is with us.
(k) And Jesus said unto him, Forbid him not: for he that is not against us is for us.
- 9:51 (w) And it was done, when the days of his taking up were fulfilled, he set fast his face, to go to Jerusalem,
(p) And it was done, when the days of his taking up were fulfilled, he set fast his face, to go to Jerusalem,
(t) ¶ And it followed when the time was come that he should be received up and that he set his face [determined himself] to go to Jerusalem:
(g) ¶ And it came to pass, when the days were accomplished, that he should be received up, he settled himself fully to go to Jerusalem,
(k) ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,
- 9:52 (w) and sent messengers before his sight. And they went, and entered into a city of Samaritans, to make ready to him.
(p) and sent messengers before his sight. And they went, and entered into a city of Samaritans, to make ready to him.
(t) and sent messengers before him. And they went, and entered into a city of the Samaritans to make ready for him.
(g) And sent messengers before him, and they went and entered into a town of the Samaritans, to prepare him *lodging*.
(k) And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.
- 9:53 (w) And they received not him, for the face was of him going into Jerusalem
(p) And they received not him, for the face of him was going into Jerusalem.

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- (t) But [And] they would not receive him, because his face was as though he would go to Jerusalem.
- (g) But they would not receive him, because his behavior was *as* though he would go to Jerusalem.
- (k) And they did not receive him, because his face was as though he would go to Jerusalem.
- 9:54 (w) And when James and John, his disciples, saw, they said, Lord, wilt thou that we ask, that fire come down from heaven, and waste them, as Elias did?
- (p) And when James and John, his disciples, saw, they said, Lord, wilt thou that we say, that fire come down from heaven, and waste them?
- (t) When his disciples, James, and John, saw that, they said: Lord, wilt thou that we command, that fire come down from heaven, and consume them, even as Elias did?
- (g) And when his disciples, James and John saw it, they said, Lord, wilt thou that we command, that fire come down from heaven, and consume them, even as Elijah did?
- (k) And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?
- 9:55 (w) And he turned blamed them, saying, Ye know not, whose spirit ye be;
- (p) And he turned, and blamed them, and said, Ye know not, whose spirits ye be;
- (t) Jesus turned about, and rebuked them saying: ye know not what manner spirit ye are of.
- (g) But Jesus turned about, and rebuked them, and said, Ye know not of what spirit ye are.
- (k) But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.
- 9:56 (w) for man's Son came not to lose men's souls, but to save *them*. And they went into another castle.
- (p) for man's Son came not to destroy men's souls, but to save. And they went into another castle.
- (t) The son of man is not come to destroy men's lives, but to save them. And they went to another town.
- (g) For the Son of man is not come to destroy men's lives, but to save them. Then they went to another town.
- (k) For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.
- 9:57 (w) And it was done, when they walked in the way, some man said to him, I shall follow thee, whither ever thou shalt go.
- (p) And it was done, when they walked in the way, a man said to him, I shall follow thee, whither ever thou go.
- (t) ¶ And it chanced as he went in the way [It chanced as they went on their journey], a certain man said unto him: I will follow thee whithersoever thou go.
- (g) ¶ And it came to pass that as they went in the way, a certain man said unto him, I will follow thee, Lord, whithersoever thou goest.
- (k) ¶ And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.
- 9:58 (w) And Jesus said to him, Foxes have ditches, *or dens*, and birds of the air *have* nests, but man's Son hath not where he shall rest his head.
- (p) And Jesus said to him, Foxes have dens, and birds of the air *have* nests, but man's Son hath not where he rest his head.
- (t) Jesus said unto him: foxes have holes, and birds of the air have nests: but the son of man hath not whereon to lay his head.
- (g) And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests, but the Son of man hath not whereon to lay his head.
- (k) And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

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- 9:59 (w) And he said to another, Follow thou me. And he said, Lord, suffer me first to go, and bury my father.
(p) And he said to another, Follow thou me. And he said, Lord, suffer me first to go, and bury my father.
(t) ¶ And he said unto another: follow me. And the same said: Lord suffer me first to go and bury my father.
(g) But he said unto another, Follow me. And the same said, Lord, suffer me first to go and bury my father.
(k) And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.
- 9:60 (w) And Jesus said to him, Suffer that dead men bury their dead; but go thou, and tell the kingdom of God.
(p) And Jesus said to him, Suffer that dead men bury their dead men; but go thou, and tell the kingdom of God.
(t) Jesus said unto him. Let the dead, bury their [the] dead: but go thou and preach the kingdom of God.
(g) And Jesus said unto him, Let the dead bury their dead; but go thou, and preach the kingdom of God.
(k) Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.
- 9:61 (w) And another said, Lord, I shall follow thee, but first suffer me to tell to them that be at home.
(p) And another said, Lord, I shall follow thee, but first suffer me to leave all things that be at home.
(t) ¶ And another said: I will follow thee Lord: but let me first go bid them farewell, which are at home at my house.
(g) Then another said, I will follow thee, Lord; but let me first go bid them farewell, which are at my house.
(k) And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.
- 9:62 (w) And Jesus said to him, No man that putteth his hand to the plow, and beholding backward, is able to the kingdom of God.
(p) And Jesus said to him, No man that putteth his hand to the plow, and beholding backward, is able to the kingdom of God.
(t) Jesus said unto him: No man that putteth his hand to the plough, and looketh back, is apt to the kingdom of God.
(g) And Jesus said unto him, No man that putteth his hand to the plough, and looketh back, is apt to the kingdom of God.
(k) And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER 10

- 10:1 (w) Forsooth after these things, the Lord Jesus ordained also other seventy and two, and sent them by two and two before his face into every city and place, whither he was to come.
(p) And after these things the Lord Jesus ordained also other seventy and twain, and sent them by twain and twain before his face into every city and place, whither he was to come.
(t) ¶ After these things [that], the Lord appointed other seventy also, and sent them, two and two, before him [his face], into every city, and place, whither he himself would come.
(g) After these things, the Lord appointed other seventy also, and sent them, two and two before him into every city and place, whither he himself should come.
(k) After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.
- 10:2 (w) And he said to them, Soothly much ripe corn *is*, but few workmen *be*; therefore pray ye the Lord of the ripe corn, that he send workmen into his ripe corn.
(p) And he said to them, There *is* much ripe corn, and few workmen; therefore pray ye the Lord of the ripe corn, that he send workmen into his ripe corn.
(t) And he said unto them: the harvest is great: but the laborers are few. Pray therefore the Lord of the harvest, to send forth [his] laborers into his harvest.
(g) And he said unto them, The harvest *is* great, but the laborers *are* few; pray therefore the Lord of the harvest to send forth laborers into his harvest.

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(k) Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

10:3 (w) Go ye, lo! I send you as lambs among wolves.

(p) Go ye, lo! I send you as lambs among wolves.

(t) Go your ways. Behold, I send you forth as lambs among wolves.

(g) Go your ways; behold, I send you forth as lambs among wolves.

(k) Go your ways: behold, I send you forth as lambs among wolves.

10:4 (w) *Therefore* Do not ye bear a satchel, nor scrip, neither shoes, and greet ye no man by the way.

(p) *Therefore* do not ye bear a satchel, neither scrip, neither shoes, and greet ye no man by the way.

(t) Bear no wallet, neither scrip, nor shoes, and salute no man by the way.

(g) Bear no bag, neither scrip, nor shoes, and salute no man by the way.

(k) Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

10:5 (w) And into whatever house ye shall enter, first say ye, Peace to this house.

(p) Into what house that ye enter, first say ye, Peace to this house.

(t) In whatsoever house ye enter [in], first say: Peace be to this house.

(g) And into whatsoever house ye enter, first say, Peace *be* to this house.

(k) And into whatsoever house ye enter, first say, Peace be to this house.

10:6 (w) And if a son of peace be there, your peace shall rest on him; if none, it shall turn again to you.

(p) And if a son of peace be there, your peace shall rest on him; but if none, it shall turn again to you.

(t) And if the son of peace be there, your peace shall rest upon him, if not, it shall return to you again.

(g) And if the son of peace be there, your peace shall rest upon him; if not, it shall turn to you again.

(k) And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

10:7 (w) Forsooth in the same house dwell ye, eating and drinking those things that be at them; for a workman is worthy his hire. Do not ye pass from house into house.

(p) And dwell ye in the same house, eating and drinking those things that be at them; for a workman is worthy his hire. Do not ye pass from house into house.

(t) And in the same house tarry still eating and drinking, such as they have. For the laborer is worthy of his reward.

(g) And in that house tarry still, eating and drinking such things as by them *shall be set before you*; for the laborer is worthy of his wages. Go not from house to house.

(k) And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

10:8 (w) And into whatever city ye enter, and they receive you, eat ye those things that be set to you;

(p) And into whatever city ye enter, and they receive you, eat ye those things that be set to you;

(t) ¶ Go not from house to house: and into whatsoever city ye enter, if they receive you, eat such things as are [whatsoever is] set before you,

(g) But into whatsoever city ye shall enter, if they receive you, eat such things as are set before you,

(k) And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

10:9 (w) and heal ye the sick men that be therein. And say ye to them, The kingdom of God shall come nigh into you.

(p) and heal ye the sick men that be in that city. And say ye to them, The kingdom of God shall approach into you.

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- (t) and heal the sick that are there, and say unto them: the kingdom of God is come nigh upon you.
(g) And heal the sick that are there, and say unto them, The kingdom of God is come near unto you.
(k) And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
- 10:10 (w) Into whatever city ye shall enter, and they receive you not, go ye out into the streets of it, and say ye,
(p) And into what city ye enter, and they receive you not, go ye out into the streets of it, and say ye,
(t) But into whatsoever city ye shall enter, if they receive you not, go your ways out into the streets of the same, and say:
(g) But into whatsoever city ye shall enter, if they will not receive you, go your ways out into the streets of the same, and say,
(k) But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
- 10:11 (w) We wipe off against you the powder that cleaved to us of your city; nevertheless know ye this thing, that the realm of God shall come nigh.
(p) We wipe off against you the powder that cleaved to us of your city; nevertheless know ye this thing, that the realm of God shall come nigh.
(t) even the very dust, which cleaveth on us of your city, we wipe off against you: notwithstanding, mark this, that the kingdom of God was come nigh upon you.
(g) Even the very dust, which cleaveth on us of your city, we wipe off against you; notwithstanding know this, that the kingdom of God was come near unto you.
(k) Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.
- 10:12 (w) Forsooth I say to you, for to Sodom, it shall be easier, *or less pain*, than to that city in that day.
(p) I say to you, that to Sodom it shall be easier than to that city in that day.
(t) Yea and I say unto you: that it shall be easier in that day, for Sodom than for that city.
(g) For I say to you, that it shall be easier in that day for them of Sodom, than for that city.
(k) But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.
- 10:13 (w) Woe to thee, Chorazin; woe to thee, Bethsaida; for if in Tyre and Sidon the works the virtues had been done, which have been done in you, sometime they sitting in haircloth and ashes, should have done penance.
(p) Woe to thee, Chorazin; woe to thee, Bethsaida; for if in Tyre and Sidon the works of power had been done, which have been done in you, sometime they would have sat in haircloth and ashes, and have done penance.
(t) ¶ Woe be to thee Chorazin: woe be to thee Bethsaida. For if the miracles had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in hair and ashes.
(g) Woe *be* to thee, Chorazin! Woe *be* to thee, Bethsaida! For if the miracles had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.
(k) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.
- 10:14 (w) Nevertheless to Tyre and Sidon it shall be easier in the doom than to you.
(p) Nevertheless to Tyre and Sidon it shall be easier in the doom than to you.
(t) Nevertheless it shall be easier for Tyre and Sidon, at the judgment, than for you.
(g) Therefore it shall be easier for Tyre, and Sidon, at the judgment, than for you.
(k) But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
- 10:15 (w) And thou, Capernaum, art enhanced till to heaven; thou shalt be drowned down into hell.
(p) And thou, Capernaum, art enhanced till to heaven; thou shalt be drowned till into hell.

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- (t) And thou Capernaum which art exalted to heaven, shalt be thrust down to hell.
- (g) And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.
- (k) And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.
- 10:16 (w) He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.
- (p) He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.
- (t) He that [Whosoever] heareth you, heareth me: and he that [whosoever] despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.
- (g) ¶ He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.
- (k) He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.
- 10:17 (w) And the two and seventy *disciples* turned again with joy, saying, Lord, also devils be subject to us in thy name.
- (p) And the two and seventy *disciples* turned again with joy, and said, Lord, also devils be subject to us in thy name.
- (t) ¶ And The seventy returned again with joy saying: Lord even the very devils are subdued to us through thy name.
- (g) ¶ And the seventy turned again with joy, saying, Lord, even the devils are subdued to us through thy Name.
- (k) ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.
- 10:18 (w) And he said to them, I saw Satan falling down from heaven, as lightning.
- (p) And he said to them, I saw Satan falling down from heaven, as lightning.
- (t) And he said unto them: I saw Satan, as it had been lightning, fall down from heaven.
- (g) And he said unto them, I saw Satan, like lightning, fall down from heaven.
- (k) And he said unto them, I beheld Satan as lightning fall from heaven.
- 10:19 (w) And lo! I have given to you power to tread on serpents, and scorpions, upon all the virtue of the enemy, and nothing shall harm you.
- (p) And lo! I have given to you power to tread on serpents, and scorpions, and on all the virtue of the enemy, and nothing shall harm you.
- (t) Behold I give unto you power to tread on serpents, and scorpions, and over [upon] all manner power of the enemy, and nothing shall hurt you.
- (g) Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy, and nothing shall hurt you.
- (k) Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.
- 10:20 (w) Nevertheless do not ye have joy in this thing, that spirits be subject to you; but joy ye, that your names be written in heavens.
- (p) Nevertheless do not ye joy in this thing, that spirits be subject to you; but joy ye, that your names be written in heavens.
- (t) Nevertheless, in this rejoice not, that the spirits are under your power: but rejoice because your names are written in heaven.
- (g) Nevertheless, in this rejoice not, that the spirits are subdued unto you, but rather rejoice, because your names are written in heaven.
- (k) Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

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- 10:21 (w) In that hour he gladdened in the Holy Ghost, and said, I acknowledge to thee, Father, Lord of heaven and earth, that hast hid these things from wise men and prudent, and hast showed them to little (children). Yea, Father, for so it pleased to thee.
- (p) In that hour he gladdened in the Holy Ghost, and said, I acknowledge to thee, Father, Lord of heaven and of earth, for thou hast hid these things from wise men and prudent, and hast showed them to small children. Yea, Father, for so it pleased before thee.
- (t) ¶ That same time rejoiced Jesus in the spirit, and said: I confess unto [praise] thee father Lord of heaven and earth, that [because] thou hast hid these things from the wise and prudent, and hast opened them to the babes [foolish]. Even so father, for so pleased it thee.
- (g) ¶ That same hour rejoiced Jesus in the spirit, and said, I confess unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and learned, and hast revealed them to babes; even so, Father, because it so pleased thee.
- (k) ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.
- 10:22 (w) All things be given to me of my Father, and no man knoweth, who is the Son, but the Father; and who is the Father, but the Son, and to whom the Son will show.
- (p) All things be given to me of my Father, and no man knoweth, who is the Son, but the Father; and who is the Father, but the Son, and to whom the Son will show.
- (t) All things are given me of my father. And no man knoweth who the son is, but the father: neither who the father is, save the son, and he to whom the son will show him.
- (g) All things are given me of my Father, and no man knoweth who the Son is, but the Father, neither who the Father is, save the Son, and he to whom the Son will reveal him.
- (k) {many ancient copies add, And turning to his disciples he said} All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.
- 10:23 (w) And he turned to his disciples, and said, Blessed *be* the eyes, which see those things that ye see.
- (p) And he turned to his disciples, and said, Blessed *be* the eyes, that see those things that ye see.
- (t) ¶ And he turned to his disciples, and said secretly: Happy are the eyes, which see that ye see.
- (g) ¶ And he turned to his disciples, and said secretly, Blessed *are* the eyes, which see that ye see.
- (k) ¶ And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:
- 10:24 (w) For I say to you, that many prophets and kings would have seen those things, which ye see, and they saw not; and hear those things, that ye hear, and they heard not.
- (p) For I say to you, that many prophets and kings would have seen those things, that ye see, and they saw not; and hear those things, that ye hear, and they heard not.
- (t) For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them:
- (g) For I tell you that many Prophets and Kings have desired to see those things, which ye see, and have not seen *them*, and to hear those things which ye hear, and have not heard *them*.
- (k) For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.
- 10:25 (w) And lo! a wise man of law rose, tempting him, and saying, Master, what thing doing shall I wield everlasting life?
- (p) And lo! a wise man of the law rose up, tempting him, and saying, Master, what thing shall I do to have everlasting life?

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- (t) ¶ And behold [mark], a certain lawyer stood up, and tempted him saying: Master what shall I do, to inherit eternal life?
- (g) ¶ Then behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
- (k) ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
- 10:26 (w) And he said to him, What is written in the law? how readest thou?
(p) And he said to him, What is written in the law? how readest thou?
(t) He said unto him: What is written in the law? How readest thou?
(g) And he said unto him, What is written in the Law? How readest thou?
(k) He said unto him, What is written in the law? how readest thou?
- 10:27 (w) He answering said, Thou shalt love the Lord thy God of all thine heart, and of all thy soul, and of all thy strengths, and of all thy mind; and thy neighbour as thyself.
(p) He answered, and said, Thou shalt love thy Lord God of all thine heart, and of all thy soul, and of all thy strengths, and of all thy mind; and thy neighbour as thyself.
(t) And he answered and said: [Thou shalt] love thy Lord God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself.
(g) And he answered, and said, Thou shalt love thy Lord God with all thy heart, and with all thy soul, and with all thy strength, and with all thy thought, and thy neighbor as thyself.
(k) And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
- 10:28 (w) And Jesus said to him, Thou hast answered rightly; do this thing, and thou shalt live.
(p) And Jesus said to him, Thou hast answered rightly; do this thing, and thou shalt live.
(t) And he said unto him: Thou hast answered right. This do and thou shalt live.
(g) Then he said unto him, Thou hast answered right; this do, and thou shalt live.
(k) And he said unto him, Thou hast answered right: this do, and thou shalt live.
- 10:29 (w) But he willing to justify himself, said to Jesus, And who is my neighbour?
(p) But he willing to justify himself, said to Jesus, And who is my neighbour?
(t) He willing to justify himself, said unto Jesus: Who is then my neighbor?
(g) But he willing to justify himself, said unto Jesus, Who is then my neighbor?
(k) But he, willing to justify himself, said unto Jesus, And who is my neighbour?
- 10:30 (w) Soothly Jesus beholding, said, Some man came down from Jerusalem to Jericho, and felled among thieves, which also robbed him, and wounded him, and went away, and left the man half alive.
(p) And Jesus beheld, and said, A man came down from Jerusalem into Jericho, and fell among thieves, and they robbed him, and wounded him, and went away, and left the man half alive.
(t) ¶ Jesus answered and said: A certain man descended from Jerusalem into Jericho, and fell into the hands of thieves, which robbed him of his raiment and wounded him, and departed leaving him half dead.
(g) And Jesus answered, and said, A certain man went down from Jerusalem to Jericho, and fell among thieves, and they robbed him of his raiment, and wounded him, and departed, leaving him half dead.
(k) And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.
- 10:31 (w) Forsooth it befell, that some priest came down in the same way, and, him seen, he passed forth.
(p) And it befell, that a priest came down the same way, and passed forth, when he had seen him.

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- (t) And by chance [And it chanced that] there came a certain priest that same way, and when he saw him, he passed by [and saw him, and passed by].
- (g) And by chance there came down a certain Priest that same way, and when he saw him, he passed by on the other side.
- (k) And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
- 10:32 (w) and a deacon, when he was beside the place, and saw him, passed forth.
- (p) Also a deacon, when he was beside the place, and saw him, passed forth.
- (t) And likewise a Levite, when he was come nigh to the place, went and looked on him, and passed by.
- (g) And likewise also a Levite, when he was come near to the place, went and looked *on him*, and passed by on the other side.
- (k) And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
- 10:33 (w) Forsooth some Samaritan, making journey, came beside him; and he saw him, and had ruth on him;
- (p) But a Samaritan, going the way, came beside him; and he saw him, and had ruth on him;
- (t) Then a certain Samaritan, as he journeyed, came nigh unto him, and when he saw him [and beheld him, and] had compassion on him,
- (g) Then a certain Samaritan, as he journeyed, came near unto him, and when he saw him, he had compassion on him,
- (k) But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,
- 10:34 (w) and came to him, and bound together his wounds, pouring in oil and wine; and laid him on his beast, and led him into an hostelry, and did the care of him.
- (p) and came to him, and bound together his wounds, and poured in oil and wine; and laid him on his beast, and led him into an hostelry, and did the care of him.
- (t) and went to [came to him], and bound up his wounds, and poured in oil and wine [wine and oil], and put [laid] him on his own beast, and brought him to a common inn [hostelry], and made provision for him [dressed him].
- (g) And went to him, and bound up his wounds, and poured in oil and wine, and put him on his own beast, and brought him to an Inn, and made provision for him.
- (k) And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
- 10:35 (w) And another day he brought forth two pence, and gave to the hosteler, and said, Have the care of him; and whatever thou shalt give over, I shall yield to thee, when I come again.
- (p) And another day he brought forth two pence, and gave to the hosteler, and said, Have the care of him; and whatever thou shalt give over, I shall yield to thee, when I come again.
- (t) And on the morrow when he departed, he took out two pence, and gave them to the host and said unto him: Take care of him, and whatsoever thou spendest more [above this], when I come again I will recompense thee.
- (g) And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will recompense thee.
- (k) And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
- 10:36 (w) Who of these three, seemeth to thee, was neighbour to him, that fell among the thieves?
- (p) Who of these three, seemeth to thee, was neighbour to him, that fell among thieves?
- (t) Which now of these three, thinkest thou was neighbor unto him that fell into the thieves hands?
- (g) Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?
- (k) Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

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- 10:37 (w) And he said, He that did mercy on him. And Jesus saith to him, Go thou, and do on like manner.
(p) And he said, He that did mercy into him. And Jesus said to him, Go thou, and do thou in like manner.
(t) And he said [answered]: he that showed mercy on him. Then said Jesus unto him. Go and do thou likewise.
(g) And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.
(k) And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.
- 10:38 (w) Forsooth it was done, while they went, and he entered into some castle; and some woman, Martha by name, received him into her house.
(p) And it was done, while they went, he entered into a castle; and a woman, Martha by name, received him into her house.
(t) ¶ It fortuned as they [he] went, that he entered into a certain town. And a certain woman named Martha, received him into her house.
(g) ¶ Now it came to pass, as they went, that he entered into a certain town, and a certain woman named Martha, received him into her house.
(k) ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.
- 10:39 (w) And to this was a sister, Mary by name, which also sat beside the feet of the Lord, and heard his word.
(p) And to this was a sister, Mary by name, which also sat beside the feet of the Lord, and heard his word.
(t) And this woman had a sister called Mary, which sat at Jesus' feet, and heard his [Jesus'] preaching:
(g) And she had a sister called Mary, which also sat at Jesus' feet, and heard his preaching.
(k) And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.
- 10:40 (w) Forsooth Martha busied about much service. The which stood, and said, Lord, is it not of charge to thee, that my sister left me alone to minister? therefore say to her, that she help me.
(p) But Martha busied about the oft service. And she stood, and said, Lord, takest thou no keep, that my sister hath left me alone to serve? therefore say thou to her, that she help me.
(t) And Martha was cumbered about much serving, and stood and said: Master, dost thou not care, that my sister hath left me to minister alone? Bid her therefore, that she help me.
(g) But Martha was cumbered about much serving, and came to him, and said, Master, doest thou not care that my sister hath left me to serve alone? Bid her therefore, that she help me.
(k) But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.
- 10:41 (w) And the Lord answered, and said to her, Martha, Martha, thou art busy, and art troubled about full many things;
(p) And the Lord answered, and said to her, Martha, Martha, thou art busy, and art troubled about full many things;
(t) And Jesus answered, and said unto her: Martha, Martha, thou carest, and art troubled about many things [thou art busied, and troublest thyself, about many things]:
(g) And Jesus answered, and said unto her, Martha, Martha, thou carest, and art troubled about many things;
(k) And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:
- 10:42 (w) but one thing is necessary. Mary hath chosen the better part, which shall not be taken away from her.
(p) but one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.
(t) verily one is needful, Mary hath chosen her that [a] good part, which shall not be taken away from her.
(g) But one thing is needful, Mary hath chosen the good part, which shall not be taken away from her.
(k) But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER 11

- 11:1 (w) And it was done, when he was praying in some place, as he ceased, one of his disciples said to him, Lord, teach us to pray, and John taught his disciples.
(p) And it was done, when he was praying in a place, as he ceased, one of his disciples said to him, Lord, teach us to pray, as John taught his disciples.
(t) ¶ And it fortun'd as he was praying in a certain place: when he ceased, one of his disciples said unto him: Master teach us to pray, as John taught his disciples.
(g) And so it was, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
(k) And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
- 11:2 (w) And he said to them, When ye pray, say ye, Father ours, hallowed be thy name. Thy kingdom come to; thy will be done on earth, as it is in heaven.
(p) And he said to them, When ye pray, say ye, Father, hallowed be thy name. Thy kingdom come to; thy will be done on earth, as it is in heaven.
(t) And he said unto them: When ye pray, say: Q Our father which art in heaven, hallowed by thy name. [Let] Thy kingdom come. Thy will, be fulfilled, even in earth as it is in heaven.
(g) And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy Name. Thy kingdom come; Let thy will be done, even in earth, as *it is* in heaven;
(k) And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.
- 11:3 (w) Give to us to day our each day's bread.
(p) Give to us to day our each day's bread.
(t) Our daily bread give us evermore [this day].
(g) Our daily bread give us for the day;
(k) Give us day by day {or, for the day} our daily bread.
- 11:4 (w) And forgive to us our sins, as and we forgive to each owing to us. And lead us not into temptation.
(p) And forgive to us our sins, as we forgive to each man that oweth to us. And lead us not into temptation.
(t) And forgive us our sins: for even we forgive every man that trespasseth us. And lead us not into temptation, but deliver us from evil. [Amen.]
(g) And forgive us our sins, for even we forgive every man that is indebted to us; And lead us not into temptation, but deliver us from evil.
(k) And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.
- 11:5 (w) And he said to them, Who of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend to me three loaves;
(p) And he said to them, Who of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend to me three loaves;
(t) ¶ And he said unto them: if any [which] of you should [shall] have a friend and should [shall] go to him at midnight, and say unto him: friend lend me three [four] loaves,
(g) ¶ Moreover he said unto them, Which of you shall have a friend, and shall go to him at midnight, and say unto him, Friend, lend me three loaves?

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- (k) And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
- 11:6 (w) for my friend cometh to me of the way, and I have not what I shall set before him.
(p) for my friend cometh to me from the way, and I have not what I shall set before him.
(t) for a friend of mine is come out of the way to me, and I have nothing to set before him:
(g) For a friend of mine is come out of the way to me, and I have nothing to set before him;
(k) For a friend of mine in his journey {or, out of his way} is come to me, and I have nothing to set before him?
- 11:7 (w) And he withinforth answer and say, Do not thou be heavy to me; the door is now shut, and my children be with me in bed; I may not rise, and give to thee.
(p) And he withinforth answer and say, Do not thou be heavy to me; the door is now shut, and my children be with me in bed; I may not rise, and give to thee.
(t) And he within should answer and say: Trouble me not, the door is now shut [now is the door shut], and my servants are with me in the chamber, I cannot rise and give them to thee.
(g) And he within should answer, and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give them to thee.
(k) And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.
- 11:8 (w) And if he shall continue knocking, I say to you, though he shall not give to him, for he is his friend, nevertheless for his improbity, *or continual asking*, he shall rise, and give to him, as many as he hath need to.
(p) And if he shall dwell still knocking, I say to you, though he shall not rise, and give to him, for that that he is his friend, nevertheless for his continual asking he shall rise, and give to him, as many as he hath need to.
(t) I say unto you: though he would not arise and give him, because he is his friend: yet because of his importunity he would rise and give him as many as he needed [needeth].
(g) I say unto you, Though he would not arise and give him, because he is his friend, yet doubtless because of his importunity, he would rise and give him as many as he needed.
(k) I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.
- 11:9 (w) And I say to you, ask ye, and it shall be given to you; seek ye, and ye shall find; knock ye, and it shall be opened to you.
(p) And I say to you, ask ye, and it shall be given to you; seek ye, and ye shall find; knock ye, and it shall be opened to you.
(t) ¶ And I say unto you: ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened unto you.
(g) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
(k) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
- 11:10 (w) For each that asketh, taketh, and he that seeketh, findeth; and to a man that knocketh, it shall be opened.
(p) For each that asketh, taketh, and he that seeketh, findeth; and to a man that knocketh, it shall be opened.
(t) For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh shall it be opened.
(g) For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.
(k) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 11:11 (w) Therefore who of you asketh his father bread, whether he shall give him a stone? or if he asketh fish, whether he shall give him a serpent for the fish?

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- (p) Therefore who of you asketh his father bread, whether he shall give him a stone? or if he asketh fish, whether he shall give him a serpent for the fish?
- (t) If the son shall ask bread of any of you which is a [his] father, will he give [proffer] him a stone? Or if he ask fish, will he for a fish give him a serpent?
- (g) 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?
- (k) If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?
- 11:12 (w) or if he shall ask an egg, whether he shall areach him a scorpion?
- (p) or if he asketh an egg, whether he shall areach him a scorpion?
- (t) Or if he ask an egg: will he offer [proffer] him a scorpion?
- (g) Or if he ask an egg, will he give him a scorpion?
- (k) Or if he shall ask an egg, will he offer {Gr. give} him a scorpion?
- 11:13 (w) Therefore if ye, when ye be evil, know how to give good gifts to your children, how much more your Father of heaven shall give a good Spirit to men that ask him.
- (p) Therefore if ye, when ye be evil, know how to give good gifts to your children, how much more your Father of heaven shall give a good Spirit to men that ask him.
- (t) If ye then which are evil, can [know how to] give good gifts unto your children? How much more shall the father of heaven [your father celestial], give an holy spirit [a good spirit] to them, that desire it of him.
- (g) If ye then which are evil, can give good gifts unto your children, how much more shall your heavenly Father give the holy Ghost to them that desire him?
- (k) If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?
- 11:14 (w) And he was casting out a fiend, and it was dumb. And when he had cast out the fiend, the dumb man spake; and the people wondered.
- (p) And Jesus was casting out a fiend, and it was dumb. And when he had cast out the fiend, the dumb man spake; and the people wondered.
- (t) ¶ And he was a casting out a devil, which was dumb. And it followed when the devil was gone out, the dumb spake, and the people wondered.
- (g) ¶ Then he cast out a devil which was dumb; and when the devil was gone out, the dumb spake, and the people wondered.
- (k) ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.
- 11:15 (w) And some of them said, In Beelzebub, prince of devils, he casteth out devils.
- (p) And some of them said, In Beelzebub, prince of devils, he casteth out devils.
- (t) But Some of them said: he casteth out devils by the power of Beelzebub, the chief of the devils.
- (g) But some of them said, He casteth out devils through Beelzebub the chief of the devils.
- (k) But some of them said, He casteth out devils through Beelzebub {Gr. Beelzebub} the chief of the devils.
- 11:16 (w) And others tempting asked of him a token from heaven.
- (p) And others tempting asked of him a token from heaven.
- (t) And other tempted him seeking of him a sign from heaven.
- (g) And others tempted him, seeking of him a sign from heaven.

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- (k) And others, tempting him, sought of him a sign from heaven.
- 11:17 (w) Forsooth he, as he saw the thoughts of them, said to them, Every realm parted against itself, shall be desolated, and an house shall fall upon an house.
(p) And as he saw the thoughts of them, he said to them, Every realm parted against itself, shall be desolate, and an house shall fall on an house.
(t) But He knew their thoughts, and said unto them: Every kingdom, divided [at debate] within itself shall be desolate: and one house shall fall upon another.
(g) But he knew their thoughts, and said unto them, Every kingdom divided against itself, shall be desolate, and a house *divided* against a house, falleth.
(k) But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.
- 11:18 (w) And if Satan be parted against himself, how shall his realm stand? For ye say, that I cast out fiends in Beelzebub.
(p) And if Satan be parted against himself, how shall his realm stand? For ye say, that I cast out fiends in Beelzebub.
(t) So if Satan be divided [at variance] within himself: how shall his kingdom endure? Because ye say that I cast out devils by the power of Beelzebub?
(g) So if Satan also be divided against himself, how shall his kingdom stand, because ye say that I cast out devils through Beelzebub?
(k) If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.
- 11:19 (w) And if I in Beelzebub cast out fiends, in whom your sons cast out? Therefore they shall be your doomsmen.
(p) And if I in Beelzebub cast out fiends, in whom cast out your sons? Therefore they shall be your doomsmen.
(t) If I by the power of Beelzebub cast out devils: by whom [whose power] do your children cast them out? Therefore shall they be your judges.
(g) If I through Beelzebub cast out devils, by whom do your children cast them out? Therefore shall they be your judges.
(k) And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.
- 11:20 (w) But if I cast out fiends in the finger of God, then soothly the realm of God is come among you.
(p) But if I cast out fiends in the finger of God, then the realm of God is come among you.
(t) But if I with the finger of God cast out devils, no doubt, the kingdom of God is come upon you.
(g) But if I by the finger of God cast out devils, doubtless the kingdom of God is come unto you.
(k) But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
- 11:21 (w) When a strong, armed man keepeth his house, all things that he wieldeth be in peace.
(p) When a strong, armed man keepeth his house, all things that he wieldeth be in peace.
(t) ¶ When a strong man armed watcheth his house: that he possesseth, is in peace.
(g) When a strong man armed keepeth his palace, the things that he possesseth, are in peace.
(k) When a strong man armed keepeth his palace, his goods are in peace:
- 11:22 (w) But if a stronger than he come upon him, and overcome him, he shall take away all his armour, in which he trusted, and shall deal abroad his spoils, *or robberies*.
(p) But if a stronger than he come upon him, and overcome him, he shall take away all his armour, in which he trusted, and shall deal abroad his robberies.
(t) But when a stronger than he cometh upon him, and overcometh him: he taketh from him, his harness, wherein he trusted, and divideth his goods.

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- (g) But when a stronger than he cometh upon him, and overcometh him; he taketh from him all his armor wherein he trusted, and divideth his spoils.
- (k) But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.
- 11:23 (w) He that is not with me, is against me; and he that gathereth not together with me, scattereth abroad.
(p) He that is not with me, is against me; and he that gathereth not together with me, scattereth abroad.
(t) He that is not with me is against me. And he that gathereth not with me scattereth.
(g) He that is not with me, is against me; and he that gathereth not with me, scattereth.
(k) He that is not with me is against me: and he that gathereth not with me scattereth.
- 11:24 (w) When an unclean spirit hath gone out of a man, he wandereth by dry places, seeking rest; and he finding none, saith, I shall turn again into mine house, from whence I came out.
(p) When an unclean spirit goeth out of a man, he wandereth by dry places, and seeketh rest; and he finding none, saith, I shall turn again into mine house, from whence I came out.
(t) ¶ When the unclean spirit is gone out of a man, he walketh through waterless places seeking rest. And when he findeth none, he sayeth: I will return again unto my house whence I came out.
(g) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and when he findeth none, he saith, I will return unto my house whence I came out.
(k) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.
- 11:25 (w) And when he cometh, he findeth it cleansed with besoms, and adorned.
(p) And when he cometh, he findeth it cleansed with besoms, and fair arrayed.
(t) And when he cometh, he findeth it swept and garnished.
(g) And when he cometh, he findeth it swept and garnished.
(k) And when he cometh, he findeth it swept and garnished.
- 11:26 (w) Then he goeth, and taketh with him seven other spirits worse than himself, and they enter in, and dwell there. And the last things of that man be made worse than the former.
(p) Then he goeth, and taketh with him seven other spirits worse than himself, and they enter, and dwell there. And the last things of that man be made worse than the former.
(t) Then goeth he and taketh to him seven other spirits [seven spirits with him] worse than himself, and they enter in, and dwell there. And the end of that man, is worse than the beginning.
(g) Then goeth he, and taketh to him seven other spirits worse than himself, and they enter in, and dwell there; so the last state of that man is worse than the first.
(k) Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.
- 11:27 (w) Forsooth it was done, when he spake these things, some woman of the company rearing up her voice, said to him, Blessed *be* the womb that bare thee, and the teats which thou hast sucked.
(p) And it was done, when he had said these things, a woman of the company raised her voice, and said to him, Blessed *be* the womb that bare thee, and *blessed be* the teats that thou hast sucked.
(t) ¶ And It fortun'd as he thus spake, a certain woman of the company lifted up her voice, and said unto him: Happy is the womb that bare thee and the paps, which gave thee suck.
(g) ¶ And it came to pass as he said these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

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- (k) ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.
- 11:28 (w) And he said, Rather, blessed *be* they, that hear the word of God, and keep it.
(p) And he said, But yea blessed *be* they, that hear the word of God, and keep it.
(t) But he said: Ye, Happy are they that hear the word of God, and keep it.
(g) But he said, Yea, rather blessed *are* they that hear the word of God, and keep it.
(k) But he said, Yea rather, blessed are they that hear the word of God, and keep it.
- 11:29 (w) And when the people ran together, he began to say, This generation is a wayward generation; it seeketh a token, and a token shall not be given to it, but the token of Jonas, the prophet.
(p) And when the people ran together, he began to say, This generation is a wayward generation; it seeketh a token, and a token shall not be given to it, but the token of Jonas, the prophet.
(t) ¶ When the people were gathered thick together: he began to say: This is an evil nation. They seek a sign, and there shall no sign be given them, but the sign of Jonas the prophet.
(g) ¶ And when the people were gathered thick together, he began to say, This is a wicked generation; they seek a sign, and there shall no sign be given them, but the sign of Jonah the Prophet.
(k) ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.
- 11:30 (w) For as Jonas was a token to men of Nineve, so man's Son shall be to this generation.
(p) For as Jonas was a token to men of Nineve, so man's Son shall be to this generation.
(t) For as Jonas was a sign to the Ninevites, so shall the son of man be to this nation.
(g) For as Jonah was a sign to the Ninivites, so shall also the Son of man be to this generation.
(k) For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.
- 11:31 (w) The queen of the south shall rise in doom with men of this generation, and shall condemn them; for she came from the ends of the earth, to hear the wisdom of Solomon, and lo! here is a greater than Solomon.
(p) The queen of the south shall rise in doom with men of this generation, and shall condemn them; for she came from the ends of the earth, to hear the wisdom of Solomon, and lo! here is a greater than Solomon.
(t) The queen of the south shall rise at [the] judgment, with the men of this generation, and condemn them. For she came from the end of the world, to hear the wisdom of Solomon: and behold a greater than Solomon is here.
(g) The Queen of the South shall rise in judgment, with the men of this generation, and shall condemn them, for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon *is* here.
(k) The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.
- 11:32 (w) Men of Nineve shall rise in the doom with this generation, and shall condemn it; for they did penance at the preaching of Jonas, and lo! here is a greater than Jonas.
(p) Men of Nineve shall rise in doom with this generation, and shall condemn it; for they did penance in the preaching of Jonas, and lo! here is a greater than Jonas.
(t) The men of Nineveh shall rise at the judgment, with this generation, and shall condemn them: for they repented at the preaching of Jonas: and behold, a greater than Jonas is here.
(g) The men of Nineveh shall rise in judgment with this generation, and shall condemn it, for they repented at the preaching of Jonah; and behold, a greater than Jonah *is* here.
(k) The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

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- 11:33 (w) No man lighteneth a lantern, and putteth it in huddles, neither under a bushel, but on a candlestick, that they that go in, see light.
(p) No man tendeth a lantern, and putteth it in huddles, neither under a bushel, but on a candlestick, that they that go in, see light.
(t) ¶ No man lighteth a candle, and putteth it in a privy place, neither under a bushel: but on a candlestick, that they that come in, may see the light.
(g) ¶ No man when he hath lighted a candle, putteth it in a privy place, neither under a bushel, but on a candlestick, that they which come in, may see the light.
(k) No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.
- 11:34 (w) The lantern of thy body is thine eye; if thine eye be simple, all thy body shall be light-full; but if it be wayward, all thy body shall be dark-full.
(p) The lantern of thy body is thine eye; if thine eye be simple, all thy body shall be light; but if it be wayward, all thy body shall be dark-full.
(t) The light of thy body is the [thine] eye. Therefore, when thine eye is single: then is all thy body full of light. But if thine eye be evil: then shall [all] thy body also be full of darkness.
(g) The light of the body is the eye; therefore when thine eye is single, then is thy whole body light; but if thine eye be evil, then thy body is dark.
(k) The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.
- 11:35 (w) Therefore see thou, lest the light which is in thee, be darknesses.
(p) Therefore see thou, lest the light that is in thee, be darknesses.
(t) Take heed therefore that the light which is in thee, be not darkness.
(g) Take heed therefore, that the light which is in thee, be not darkness.
(k) Take heed therefore that the light which is in thee be not darkness.
- 11:36 (w) Therefore if all thy body shall be light-full, not having any part of darknesses, it shall be all light-full, and as a lantern of brightness, *or shining*, it shall give light to thee.
(p) Therefore if all thy body be bright, and have no part of darknesses, it shall be all bright, and as a lantern of brightness it shall give light to thee.
(t) For if all thy body shall be light, having no part dark: then shall all be full of light, even as when a candle doth light thee with his brightness.
(g) If therefore thy whole body *shall be* light, having no part dark, then shall all be light, even as when a candle doth light thee with the brightness.
(k) If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.
- 11:37 (w) And when he spake, some Pharisee prayed, that he should eat with him. And he gone in, sat at the meat.
(p) And when he spake, a Pharisee prayed him, that he should eat with him. And he entered, and sat to meat.
(t) ¶ And as he spake, a certain Pharisee besought him to dine with him: and he [Jesus] went in, and sat down to meat.
(g) ¶ And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down at table.
(k) ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.
- 11:38 (w) And the Pharisee began to say, guessing within himself, why he was not washed before the meat.
(p) And the Pharisee began to say, guessing within himself, why he was not washed before meat.
(t) When the Pharisee saw that he marveled that he had not first washed before dinner.

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- (g) And when the Pharisee saw it, he marveled that he had not first washed before dinner.
(k) And when the Pharisee saw it, he marvelled that he had not first washed before dinner.
- 11:39 (w) And the Lord said to him, Now ye Pharisees cleanse that that is withoutforth of the cup and the platter; but that thing of you that is within, is full of raven and wickedness.
(p) And the Lord said to him, Now ye Pharisees cleanse that that is withoutforth of the cup and the platter; but that thing that is within of you, is full of raven and wickedness.
(t) And the Lord said to him: Now do ye, [O] Pharisees, make clean the outside of the cup, and of the platter: but your inward parts are full of ravening and wickedness.
(g) And the Lord said to him, Indeed ye Pharisees make clean the outside of the cup, and of the platter, but the inward part is full of ravening and wickedness.
(k) And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.
- 11:40 (w) Fools, whether he that made that that is withoutforth, made not also that that is within?
(p) Fools, whether he that made that that is withoutforth, made not also that that is within?
(t) Ye fools, did not he that made that which is without: make that which is within also?
(g) Ye fools, did not he that made that which is without, make that which is within also?
(k) Ye fools, did not he that made that which is without make that which is within also?
- 11:41 (w) Nevertheless that thing that is over, *or superfluous*, give ye alms, and lo! all things be clean to you.
(p) Nevertheless that that is over-plus, give ye alms, and lo! all things be clean to you.
(t) Nevertheless give almose of [ye give of that] that ye have, and behold all is clean to you.
(g) Therefore, give alms of those things which you have, and behold, all things shall be clean unto you.
(k) But rather give alms of such things as ye have {or, as you are able}; and, behold, all things are clean unto you.
- 11:42 (w) But woe to you, Pharisees, that tithe mint, and rue, and all wort, *or herb*, and pass doom and the charity of God. For it behooved to do these things, and not to leave those.
(p) But woe to you, Pharisees, that tithe mint, and rue, and each herb, and leave doom and the charity of God. For it behooved to do these things, and not to leave those.
(t) ¶ But woe be to you Pharisees, for ye tithe the mint, and rue, and all manner herbs, and pass over judgment, and the love of God. These ought ye to have done, and not yet to have left the other undone.
(g) But woe *be* to you, Pharisees! For ye tithe the mint and the rue, and all manner herbs, and pass over judgment and the love of God; these ought ye to have done, and not to have left the other undone.
(k) But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.
- 11:43 (w) Woe to you, Pharisees, that love the first chairs in synagogues, and salutations in markets.
(p) Woe to you, Pharisees, that love the first chairs in synagogues, and salutations in market.
(t) ¶ Woe be to you Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.
(g) Woe *be* to you, Pharisees! For ye love the uppermost seats in the Synagogues, and greetings in the markets.
(k) Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.
- 11:44 (w) Woe to you, that be as sepulchres, which appear not, and men walking above know not.
(p) Woe to you, that be as sepulchres, that be not seen, and men walking above know not.
(t) ¶ Woe be to you scribes and Pharisees hypocrites, for ye are as graves which appear not, and the men that walk over them, are not aware of them.

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- (g) Woe *be* to you, Scribes and Pharisees, hypocrites! For ye are as graves which appear not, and the men that walk over them, perceive not.
- (k) Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.
- 11:45 (w) Forsooth one of the wise men of law answering, said to him, Master, thou saying these things, doest despite also to us.
- (p) But one of the wise men of the law answered, and said to him, Master, thou saying these things, also to us doest despite.
- (t) ¶ Then answered one of the lawyers, and said unto him: Master, thus saying, thou putttest us to rebuke also.
- (g) ¶ Then answered one of the Lawyers, and said unto him, Master, thus saying thou putttest us to rebuke also.
- (k) ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.
- 11:46 (w) And he said, Also woe to you, wise men of the law, for ye charge men with burdens which they may not bear, and ye yourselves with your one finger touch not the heavinesses.
- (p) And he said, Also woe to you, wise men of law, for ye charge men with burdens which they be not able to bear, and ye yourselves with your one finger touch not the heavinesses.
- (t) Then he said: Woe *be* to you also ye lawyers: for ye lade men with burdens grievous to be born, and ye yourselves touch not the packs with one of your fingers.
- (g) And he said, Woe *be* to you also, ye Lawyers! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
- (k) And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
- 11:47 (w) Woe to you, that build burials, *or tombs*, of prophets; and your fathers slew them.
- (p) Woe to you, that build tombs of prophets; and your fathers slew them.
- (t) ¶ Woe be to you: ye build [Woe be to you that build] the sepulchers of the prophets: and [for] your fathers killed them:
- (g) Woe *be* to you! For ye build the sepulchers of the Prophets, and your fathers killed them.
- (k) Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.
- 11:48 (w) Truly ye witness, that ye consent to the works of your fathers; soothly they slew them, but ye build their sepulchres.
- (p) Truly ye witness, that ye consent to the works of your fathers; for they slew them, but ye build their sepulchres.
- (t) Truly ye bear witness, that ye allow the deeds of your fathers: for they killed them, and ye build their sepulchers.
- (g) Truly ye bear witness, and allow the deeds of your fathers; for they killed them, and ye build their sepulchers.
- (k) Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.
- 11:49 (w) Therefore and the wisdom of God said, I shall send to them prophets and apostles, and of them they shall slay and pursue,
- (p) Therefore the wisdom of God said, I shall send to them prophets and apostles, and of them they shall slay and pursue,
- (t) ¶ Therefore said the wisdom of God: I will send them prophets and apostles, and of them they shall slay and persecute:
- (g) Therefore said the wisdom of God, I will send them Prophets and Apostles, and of them they shall slay, and persecute,
- (k) Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

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- 11:50 (w) that the blood of all the prophets, that was shed out from the beginning of the world, be sought of this generation;
(p) that the blood of all prophets, that was shed from the making of the world, be sought of this generation;
(t) That the blood of all [the] Prophets, which was shed from the beginning of the world, may be required of this generation,
(g) That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,
(k) That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;
- 11:51 (w) from the blood of Abel unto the blood of Zacharias, which perished between the altar and the house. So I say to you, it shall be sought of this generation.
(p) from the blood of just Abel to the blood of Zacharias that was slain betwixt the altar and the house. So I say to you, it shall be sought of this generation.
(t) from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you: it shall be required of this nation.
(g) From the blood of Abel unto the blood of Zechariah, which was slain between the altar and the Temple; verily I say unto you, it shall be required of this generation.
(k) From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.
- 11:52 (w) Woe to you, wise men of law, for ye have taken away the key of knowing; ye yourselves entered not in, and ye have forbidden them that entered.
(p) Woe to you, wise men of the law, for ye have taken away the key of knowing; and ye yourselves entered not, and ye have forbidden them that entered.
(t) ¶ Woe be to you lawyers: for ye have taken away the key of knowledge, ye entered not in yourselves, and them that came in ye forbade.
(g) Woe *be* to you, Lawyers! For ye have taken away the key of knowledge; ye entered not in yourselves, and them that came in, ye forbade.
(k) Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered {or, forbad}.
- 11:53 (w) And when he said these things to them, the Pharisees and wise men of law began grievously to against-stand *him*, and to stop his mouth of many things,
(p) And when he said these things to them, the Pharisees and wise men of the law began grievously to against-stand, and stop his mouth of many things,
(t) ¶ When he thus spake unto them, the lawyers, and the Pharisees, began to wax busy about him and to stop his mouth with many questions,
(g) And as he said these things unto them, the Scribes and Pharisees began to urge him sore, and to provoke him to speak of many things,
(k) And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:
- 11:54 (w) ambushing him, and seeking to take something of his mouth, that they should accuse him.
(p) ambushing him, and seeking to take something of his mouth, to accuse him.
(t) Laying wait for him, and seeking to catch something of his mouth, whereby they might accuse him.
(g) Laying wait for him, and seeking to catch something of his mouth, whereby they might accuse him.
(k) Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER 12

- 12:1 (w) Soothly many companies of people standing about, so that they trod each on other, he began to say to his disciples, Be ye ware of the sourdough of the Pharisees, which is hypocrisy.
(p) And when much people stood about, so that they trod each on other, he began to say to his disciples, Be ye ware of the sourdough of the Pharisees, that is hypocrisy.
(t) ¶ As there gathered together an innumerable multitude of people (insomuch that they trod one another) he began to say unto his disciples: First of all beware of the leaven of the Pharisees, which is hypocrisy.
(g) In the meantime, there gathered together an innumerable multitude of people, so that they trode one another, and he began to say unto his disciples first, Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy.
(k) In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.
- 12:2 (w) For nothing is covered, that shall not be showed; neither hid, that shall not be known.
(p) For nothing is covered, that shall not be showed; neither hid, that shall not be known.
(t) For there is nothing covered, that shall not be uncovered: neither hid, that shall not be known.
(g) For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
(k) For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
- 12:3 (w) For why those things that ye have said in darkneses, shall be said in light; and that that ye have spoken in the ear in couches, shall be preached in roofs.
(p) For why those things that ye have said in darkneses, shall be said in light; and that that ye have spoken in ear in bedchambers, shall be preached in roofs.
(t) For [Wherefore] whatsoever ye have spoken in darkness: that same shall be heard in light. And that which ye have spoken in the ear, even in secret places, shall be preached even on the top of the houses.
(g) Wherefore whatsoever ye have spoken in darkness, it shall be heard in the light, and that which ye have spoken in the ear, in secret places, shall be preached on the houses.
(k) Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.
- 12:4 (w) And I say to you, my friends, be not afeared of them that slay the body, and after these things have no more what they shall do.
(p) And I say to you, my friends, be ye not afeared of them that slay the body, and after these things have no more what they shall do.
(t) ¶ I say unto you my friends: Be not afraid of them [fear ye not them] that kill the body, and after that have no more that they can do [nothing that he can more do].
(g) And I say unto you, my friends, be not afraid of them that kill the body, and after that are not able to do anymore.
(k) And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.
- 12:5 (w) But I shall show to you, whom ye shall dread; dread ye him, which after he hath slain, hath power to send into hell. And so I say to you, dread ye him.
(p) But I shall show to you, whom ye shall dread; dread ye him, that after he hath slain, hath power to send into hell. And so I say to you, dread ye him.
(t) But I will show you, whom ye shall fear. Fear him which after he hath killed, hath power to cast into hell. Yea I say unto you, him fear.
(g) But I will forewarn you, who ye shall fear; fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, him fear.

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- (k) But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.
- 12:6 (w) Whether five sparrows be not sold for two farthings; and one of them is not in forgetting before God?
(p) Whether five sparrows be not sold for two halfpence; and one of them is not in forgetting before God?
(t) Are not five sparrows bought for two farthings? And yet none of them is forgotten of God.
(g) Are not five sparrows bought for two farthings, *and* yet not one of them is forgotten before God?
(k) Are not five sparrows sold for two farthings, and not one of them is forgotten before God?
- 12:7 (w) But also all the hairs of your head be numbered. Therefore do not ye dread; ye be of more price than many sparrows.
(p) But also all the hairs of your head be numbered. Therefore do not ye dread; ye be of more price than many sparrows.
(t) Also even [Yea] the very hairs of your heads are numbered. Fear not therefore: ye are more of value, than many sparrows.
(g) Yea, and all the hairs of your head are numbered; fear not therefore, ye are more of value than many sparrows.
(k) But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.
- 12:8 (w) Truly I say to you, whoever shall acknowledge me before men, man's Son shall acknowledge him before the angels of God.
(p) Truly I say to you, each man that acknowledgeth me before men, man's Son shall acknowledge him before the angels of God.
(t) ¶ I say unto you: Whosoever confesseth me before men, even him shall the son of man confess also before the angels of God.
(g) Also I say unto you, Whosoever shall confess me before men, him shall the Son of man confess also before the Angels of God.
(k) Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:
- 12:9 (w) But he that denieth me before men, shall be denied before the angels of God.
(p) But he that denieth me before men, shall be denied before the angels of God.
(t) And he that denieth me before men: shall be denied before the angels of God.
(g) But he that shall deny me before men, shall be denied before the Angels of God.
(k) But he that denieth me before men shall be denied before the angels of God.
- 12:10 (w) And each that saith a word against the Son of man, it shall be forgiven to him; he that shall blaspheme into the Holy Ghost, soothly it shall not be forgiven to him.
(p) And each that saith a word against man's Son, it shall be forgiven to him; but it shall not be forgiven to him, that blasphemeth against the Holy Ghost.
(t) And whosoever speaketh a word against the son of man it shall be forgiven him. But unto him that blasphemeth the holy ghost, it shall not be forgiven.
(g) And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that shall blaspheme the holy Ghost, it shall not be forgiven.
(k) And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.
- 12:11 (w) And when they lead you into synagogues, and to magistrates, and potentates, do not ye be busy, how or what ye shall answer, or what ye shall say.
(p) And when they lead you into synagogues, and to magistrates, and potentates, do not ye be busy, how or what ye shall answer, or what ye shall say.

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- (t) ¶ When they bring you unto the [their] synagogues, and unto the [their] rulers, and officers, take no thought how or what thing ye shall answer, or what ye shall speak.
- (g) And when they shall bring you unto the Synagogues, and unto the rulers and princes, take no thought how, or what thing ye shall answer, or what ye shall speak.
- (k) And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:
- 12:12 (w) For the Holy Ghost shall teach you in that hour, what it behooveth you to say.
(p) For the Holy Ghost shall teach you in that hour, what it behooveth you to say.
(t) For the holy ghost shall teach you in the same hour, what ye ought to say.
(g) For the holy Ghost shall teach you in the same hour, what ye ought to say.
(k) For the Holy Ghost shall teach you in the same hour what ye ought to say.
- 12:13 (w) Soothly some man of the company saith to him, Master, say to my brother, that he part with me the heritage.
(p) And one of the people said to him, Master, say to my brother, that he part with me the heritage.
(t) ¶ One of the company said unto him: Master, bid my brother divide the inheritance with me.
(g) And one of the company said unto him, Master, bid my brother divide the inheritance with me.
(k) ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.
- 12:14 (w) And he said to him, Man, who ordained me a doomsman, or a parter, over you?
(p) And he said to him, Man, who ordained me a doomsman, or a parter, on you?
(t) And he said unto him: Man, who made me a judge, or a divider over you?
(g) And he said unto him, Man, who made me a judge, or a divider over you?
(k) And he said unto him, Man, who made me a judge or a divider over you?
- 12:15 (w) And he said to them, See ye, and beware of all covetousness; for the life of a man is not in the abundance of the things, which he wieldeth.
(p) And he said to them, See ye, and beware of all covetousness; for the life of a man is not in the abundance of the things, which he wieldeth.
(t) Wherefore [And] he said unto them: take heed, and beware of covetousness. For no man's life standeth in the abundance of the things which he possesseth.
(g) Wherefore he said unto them, Take heed, and beware of covetousness; for though a man have abundance, yet his life standeth not in his riches.
(k) And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
- 12:16 (w) Soothly he said to them a likeness, saying, The field of some rich man brought forth plenteous fruits.
(p) And he told to them a likeness, and said, The field of a rich man brought forth plenteous fruits.
(t) And he put forth a similitude unto them saying:
(g) And he put forth a parable unto them, saying, The ground of a certain rich man brought forth fruits plenteously.
(k) And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
- 12:17 (w) And he thought within himself, saying, What shall I do, for I have not whither I shall gather my fruits?
(p) And he thought within himself, and said, What shall I do, for I have not whither I shall gather my fruits?
(t) ¶ The ground [lands] of a certain rich man brought forth fruits plenteously, and he thought in himself saying: what shall I do? because I have no room where to bestow my fruits?
(g) Therefore he thought with himself, saying, What shall I do, because, I have no *room* where I may lay up my fruits?

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- (k) And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
- 12:18 (w) And he saith, This thing I shall do; I shall throw down my barns, and I shall make greater, and thither I shall gather all things that grow to me, and my goods.
(p) And he saith, This thing I shall do; I shall throw down my barns, and I shall make greater, and thither I shall gather all things that grow to me, and my goods.
(t) And he said: This will I do. I will destroy my barns, and build greater, and therein will I gather all my fruits, and [all] my goods:
(g) And he said, This will I do, I will pull down my barns, and build greater, and therein will I gather all my fruits, and my goods.
(k) And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
- 12:19 (w) And I shall say to my soul, Soul, thou hast many goods put up, *or kept*, into full many years; rest thou, eat, drink, and make feast.
(p) And I shall say to my soul, Soul, thou hast many goods kept into full many years; rest thou, eat, drink, and make feast.
(t) and I will say to my soul: Soul thou hast much goods laid up in store for many years, take thine ease: eat, drink and be merry.
(g) And I will say to my soul, Soul, thou hast much goods laid up for many years; live at ease, eat, drink and take thy pastime.
(k) And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
- 12:20 (w) Soothly God said to him, Fool, in this night they shall ask of thee thy soul. Forsooth whose shall those things be, which thou hast made ready?
(p) And God said to him, Fool, in this night they shall take thy life from thee. And whose shall those things be, that thou hast arrayed?
(t) But God said unto him: Thou fool, this night will they fetch away thy soul again from thee. Then whose shall those things be which thou hast provided?
(g) But God said unto him, O fool, this night will they fetch away thy soul from thee; then whose shall those things be which thou hast provided?
(k) But God said unto him, Thou fool, this night thy soul shall be required of thee {Gr. do they require thy soul}: then whose shall those things be, which thou hast provided?
- 12:21 (w) So is he that treasureth to himself, and is not rich in God.
(p) So is he that treasureth to himself, and is not rich in God.
(t) so is it with him that gathered riches, and is not rich in God.
(g) So *is* he that gathereth riches to himself, and is not rich in God.
(k) So is he that layeth up treasure for himself, and is not rich toward God.
- 12:22 (w) And he said to his disciples, Therefore I say to you, do not ye be busy to your life, what ye shall eat, neither to your body, with what ye shall be clothed.
(p) And he said to his disciples, Therefore I say to you, do not ye be busy to your life, what ye shall eat, neither to your body, with what ye shall be clothed.
(t) ¶ And he spake unto his disciples: Therefore I say unto you: Take no thought for your life, what ye shall eat: neither for your body, what ye shall put on.
(g) And he spake unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on.

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(k) ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

- 12:23 (w) The life is more than meat, and the body more than clothing.
(p) The life is more than meat, and the body more than clothing.
(t) The life is more than meat, and the body is more than raiment.
(g) The life is more than meat, and the body *more* than the raiment.
(k) The life is more than meat, and the body is more than raiment.
- 12:24 (w) Behold the crows, for they sow not, nor reap, to which is neither cellar, nor barn, and God feedeth them. How much more be ye of more price than they(?).
(p) Behold the crows, for they sow not, neither reap, to which is neither cellar, nor barn, and God feedeth them. How much more ye be of more price than they.
(t) Consider [Mark well] the ravens, for they neither sow, nor reap, which neither have storehouse nor barn, and yet God feedeth them. How much are ye better than the fowls.
(g) Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn, and *yet* God feedeth them; how much more are ye better than fowls?
(k) Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?
- 12:25 (w) And who of you by thinking may add one cubit to his stature?
(p) And who of you by thinking may put one cubit to his stature?
(t) ¶ Which of you with taking thought can add to his stature one cubit?
(g) And which of you with taking thought, can add to his stature one cubit?
(k) And which of you with taking thought can add to his stature one cubit?
- 12:26 (w) Therefore if ye may not do that that is least, what be ye busy of other things?
(p) Therefore if ye be not able to do that that is least, what be ye busy of other things?
(t) If ye then be not able to do that thing which is least: why take ye thought for the remnant?
(g) If ye then be not able to do the least thing, why take ye thought for the remnant?
(k) If ye then be not able to do that thing which is least, why take ye thought for the rest?
- 12:27 (w) Behold ye the lilies of the field, how they wax; they travail not, neither spin. And I say to you, that neither Solomon in all his glory was clothed as one of these.
(p) Behold ye the lilies of the field, how they wax; they travail not, neither spin. And I say to you, that neither Solomon in all his glory was clothed as one of these.
(t) Consider the lilies how they grow: they labor not: they spin not: and yet I say unto you, that Solomon in all this [his] royalty was not clothed like unto one of these.
(g) Consider the lilies how they grow: they labor not, neither spin they; yet I say unto you, that Solomon himself in all his royalty was not clothed like one of these.
(k) Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.
- 12:28 (w) And if God clotheth thus the hay, which to day is in the field, and to morrow is cast into an oven; how much more you of little faith.
(p) And if God clotheth thus the hay, that to day is in the field, and to morrow is cast into an oven; how much more you of little faith.

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- (t) ¶ If the grass which is today in the field, and tomorrow shall be cast into the furnace, God so clothe: [If God then so clothe the grass which is today in the fields, and tomorrow shall be cast into the furnace]: how much more will he clothe you, o ye endued with little faith?
- (g) If then God so clothe the grass which is today in the field, and tomorrow is cast into the oven, how much more *will he clothe* you, O ye of little faith?
- (k) If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?
- 12:29 (w) And do not ye seek, what ye shall eat, or what ye shall drink; and do not ye be raised on high.
(p) And do not ye seek, what ye shall eat, or what ye shall drink; and do not ye be raised on high.
(t) And ask not what ye shall eat, or what ye shall drink, neither climb ye up on high:
(g) Therefore ask not what ye shall eat, or what ye shall drink, neither stand in doubt.
(k) And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind {or, live not in careful suspense}.
- 12:30 (w) For folks of the world seek all these things; and your Father knoweth, that ye have need to all these things.
(p) For folks of the world seek all these things; and your Father knoweth, that ye have need to all these things.
(t) for all such things the heathen people of the world seek for. Your father knoweth that ye have need of such things.
(g) For all such things the people of the world seek for; and your Father knoweth that ye have need of these things.
(k) For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.
- 12:31 (w) Nevertheless seek ye first the kingdom of God, and all these things shall be cast to you.
(p) Nevertheless seek ye first the kingdom of God, and all these things shall be cast to you.
(t) Wherefore seek ye after the kingdom of God [heaven], and all these things shall be ministered unto you.
(g) But rather seek ye after the kingdom of God, and all these things shall be cast upon you.
(k) ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.
- 12:32 (w) Do not ye, little flock, dread, for it pleased to your Father to give you a kingdom.
(p) Do not ye, little flock, dread, for it pleased to your Father to give you a kingdom.
(t) ¶ Fear not little flock, for it is your father's pleasure, to give you a kingdom.
(g) Fear not, little flock, for it is your Father's pleasure to give you the kingdom.
(k) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
- 12:33 (w) Sell ye those things that ye wield, and give ye alms. And make to you satchels that wax not old, treasure that faileth not in heavens, whither a thief nigheth not, neither moth destroyeth.
(p) Sell ye those things that ye have in possession, and give ye alms. And make to you satchels that wax not old, treasure that faileth not in heavens, whither a thief approacheth not, neither moth destroyeth.
(t) Sell that ye have, and give alms. And make you bags, which wax not old, and treasure that faileth not in heaven, where no thief cometh, neither moth corrupteth.
(g) ¶ Sell that ye have, and give alms; make you bags which wax not old, a treasure that can never fail in heaven, where no thief cometh neither moth corrupteth.
(k) Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
- 12:34 (w) Forsooth where thy treasure is, there also thine heart shall be.
(p) For where is thy treasure, there thine heart shall be.
(t) For where your treasure is, there will your hearts be also.

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(g) For where your treasure is, there will your heart be also.

(k) For where your treasure is, there will your heart be also.

12:35 (w) Be your loins girded above, and lanterns burning in your hands;

(p) Be your loins girded above, and lanterns burning in your hands;

(t) ¶ Let your loins be girded about, and your lights burning,

(g) ¶ Let your loins be gird about, and your lights burning.

(k) Let your loins be girded about, and your lights burning;

12:36 (w) and ye like to men abiding their lord, when he shall turn again from the weddings, that when he shall come, and knock, anon they open to him.

(p) and *be* ye like to men that abide their lord, when he shall turn again from the weddings, that when he shall come, and knock, at once they open to him.

(t) and ye yourselves, like unto men, that wait [watch] for their master when he will return from a wedding: that as soon as he cometh and knocketh, they may open unto him.

(g) And ye yourselves like unto men that wait for their master, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

(k) And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

12:37 (w) Blessed *be* those servants, whom when the lord shall come, he shall find waking. Truly I say to you, that he shall gird himself, and make them sit at the meat, and he shall go, and serve them.

(p) Blessed *be* those servants, that when the lord shall come, he shall find waking. Truly I say to you, that he shall gird himself, and make them sit to meat, and he shall go, and serve them.

(t) Happy are those servants, which the [their] Lord, when he cometh, shall find waking [walking], verily I say unto you, he will gird himself about, and make them sit down to meat, and walk by [them], and minister unto them.

(g) Blessed are those servants, whom the Lord when he cometh shall find waking; verily I say unto you, he will gird himself about, and make them to sit down at table, and will come forth, and serve them.

(k) Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

12:38 (w) And if he shall come in the second waking, and if he come in the third waking, and find so, those servants be blessed.

(p) And if he come in the second waking, and if he come in the third waking, and find so, those servants be blessed.

(t) ¶ And if he come in the second watch, ye if he come in the third watch, and shall find them so, happy are those servants.

(g) And if he come in the second watch, or come in the third watch, and shall find them so, blessed are those servants.

(k) And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

12:39 (w) And know ye this thing, for if an husbandman knew, in what hour the thief would come, soothly he should wake, and suffer not his house to be mined.

(p) And know ye this thing, for if an husbandman knew, in what hour the thief would come, soothly he should wake, and not suffer his house to be mined.

(t) ¶ This understand, that if the good man of the house knew what hour the thief would come, he would surely watch: and not suffer his house to be broken up. [This shall ye understand, that if the goodman of the house, had known what hour the thief would have come in, he would surely have watched: and not have suffered his house to have been broken up.]

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(g) Now understand this, that if the good man of the house had known at what hour the thief would have come, he would have watched, and would not have suffered his house to be dug through.

(k) And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

12:40 (w) And be ye ready, for in what hour ye guess not, man's Son shall come.

(p) And be ye ready, for in what hour ye guess not, man's Son shall come.

(t) Be ye prepared therefore for the son of man will come at an hour when ye think, not.

(g) Be ye also prepared therefore; for the Son of man will come at an hour when ye think not.

(k) Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

12:41 (w) And Peter said to him, Lord, sayest thou this parable to us, or to all?

(p) And Peter said to him, Lord, sayest thou this parable to us, or to all?

(t) ¶ Then Peter said unto him: Master tellest thou this similitude unto us, or to all men?

(g) Then Peter said unto him, Master, tellest thou this parable unto us, or even to all?

(k) ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

12:42 (w) And the Lord said, Who, guessest thou, is a faithful dispenser, and prudent, whom the lord hath ordained upon his household, to give them in time a measure of wheat?

(p) And the Lord said, Who, guessest thou, is a true dispenser, and prudent, whom the lord hath ordained on his household, to give them in time a measure of wheat?

(t) And the Lord said: If there be any [who is a] faithful servant [steward], and wise [a discreet], whom his lord shall make ruler over his household, to give them their duty of meat, at due season.

(g) And the Lord said, Who is a faithful steward and wise, whom the master shall make ruler over his household, to give them their portion of meat in season?

(k) And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

12:43 (w) Blessed *is* that servant, whom when the lord shall come, he shall find so doing.

(p) Blessed *is* that servant, that the lord when he cometh, shall find so doing.

(t) Happy *is* that servant, whom his master when he cometh shall find so doing.

(g) Blessed *is* that servant, whom his master when he cometh, shall find so doing.

(k) Blessed *is* that servant, whom his lord when he cometh shall find so doing.

12:44 (w) Verily I say to you, that upon all things that he wieldeth, he shall ordain him.

(p) Verily I say to you, that on all things that he wieldeth, he shall ordain him.

(t) Of a truth I say unto you: that he will make him ruler over all that he hath.

(g) Of a truth, I say unto you, that he will make him ruler over all that he hath.

(k) Of a truth I say unto you, that he will make him ruler over all that he hath.

12:45 (w) That if that servant say in his heart, My lord tarrieth to come; and begin to smite children, and handmaidens, and eat, and drink, and be filled over measure,

(p) That if that servant say in his heart, My lord tarrieth to come; and begin to smite children, and handmaidens, and eat, and drink, and be full-filled over measure,

(t) But and if the evil servant shall say in his heart: my master will defer his coming, and shall begin to smite the servants, and maidens, and to eat and drink, and to be drunken:

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- (g) But if that servant say in his heart, My master doth defer his coming, and begin to smite the servants, and maidens, and to eat and drink, and to be drunken,
- (k) But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;
- 12:46 (w) the lord of that servant shall come, in the day that he hopeth not, and in the hour that he knoweth not, and shall part him (in pieces), and shall put his part with unfaithful men.
- (p) the lord of that servant shall come, in the day that he hopeth not, and in the hour that he knoweth not, and shall part him (in pieces), and put his part with unfaithful men.
- (t) the lord of that servant will come in a day, when he thinketh not, and at an hour when he is not ware, and will divide him, and will give him his reward, with the unbelievers.
- (g) The master of that servant will come in a day when he thinketh not, and at an hour when he is not aware of, and will cut him off, and give him his portion with the unbelievers.
- (k) The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder {or, cut him off}, and will appoint him his portion with the unbelievers.
- 12:47 (w) But that servant that knew the will of his lord, and made not him(self) ready, and did not after his will, shall be beaten with many *beatings*.
- (p) But that servant that knew the will of his lord, and made not him(self) ready, and did not after his will, shall be beaten with many *beatings*.
- (t) ¶ The servant that knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.
- (g) ¶ And that servant that knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many *stripes*.
- (k) And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.
- 12:48 (w) But he that knew not, and did worthy things of strokes, shall be beaten with few. For to each man to whom much is given, much shall be asked of him; and they shall ask more of him, to whom they betook much.
- (p) But he that knew not, and did worthy things of strokes, shall be beaten with few. For to each man to whom much is given, much shall be asked of him; and they shall ask more of him, to whom they betook much.
- (t) But he that knew not, and yet did commit [hath committed] things worthy of stripes, shall be beaten with few stripes. For unto whom much is given: of him shall be much required. And to whom men much commit, the more of him will they ask.
- (g) But he that knew it not, and yet did commit things worthy of stripes, shall be beaten with few *stripes*; for unto whomsoever much is given, of him shall be much required, and to whom men much commit, the more of him will they ask.
- (k) But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
- 12:49 (w) I came to send fire into the earth, and what will I, but that it be kindled?
- (p) I came to send fire into the earth, and what will I, but that it be kindled?
- (t) ¶ I am come [I came] to send fire on earth: and what is my desire but that it were already kindled?
- (g) ¶ I am come to put fire on the earth, and what is my desire, if it be already kindled?
- (k) ¶ I am come to send fire on the earth; and what will I, if it be already kindled?
- 12:50 (w) And I have to be baptized with a baptism, and how am I constrained, till it be perfectly done?
- (p) And I have to be baptized with a baptism, and how am I constrained, till that it be perfectly done?

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- (t) Notwithstanding I must be baptized with a baptism. And how am I pained till it be ended?
(g) Notwithstanding I must be baptized with a baptism, and how am I grieved till it be ended?
(k) But I have a baptism to be baptized with; and how am I straitened {or, pained} till it be accomplished!
- 12:51 (w) Guess ye, that I came to give peace into the earth? Nay, I say to you, but parting.
(p) Ween ye, that I came to give peace into earth? Nay, I say to you, but parting.
(t) Suppose ye that I am come to send peace on earth? I tell you, nay: but rather debate.
(g) Think ye that I am come to give peace on earth? I tell you, nay, but rather debate.
(k) Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:
- 12:52 (w) Forsooth from this time, there shall be five parted in one house; three against two, and two against three;
(p) For from this time there shall be five parted in one house; three shall be parted against twain, and twain shall be parted against three;
(t) For from henceforth there shall be five in one house divided, three against two, and two against three.
(g) For from henceforth there shall be five in one house divided, three against two, and two against three.
(k) For from henceforth there shall be five in one house divided, three against two, and two against three.
- 12:53 (w) the father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the husband's mother against the son's wife, and the son's wife against her husband's mother.
(p) the father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the husband's mother against the son's wife, and the son's wife against her husband's mother.
(t) The father shall be divided against the son, and the son against the father. The mother against the daughter, and the daughter against the mother. The mother-in-law against her [the] daughter-in-law, and the daughter-in-law against her [the] mother-in-law.
(g) The father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.
(k) The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.
- 12:54 (w) And he said also to the people, When ye see a cloud rising from the sun going down, anon ye say, Rain cometh; and so it is done.
(p) And he said also to the people, When ye see a cloud rising from the sun going down, at once ye say, Rain cometh; and so it is done.
(t) ¶ Then said he to the people: when ye see a cloud rise out of the west straightway ye say: we shall have a shower, and so it is.
(g) ¶ Then said he to the people, When ye see a cloud rise out of the West, straightway ye say, A shower cometh, and so it is.
(k) ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.
- 12:55 (w) And when ye see the south blowing, ye say, That heat shall be; and it is done.
(p) And when ye see the south blowing, ye say, That heat shall be; and it is done.
(t) And when ye see the south wind blow, ye say: we shall have heat, and it cometh to pass.
(g) And when ye see the South wind blow, ye say, that it will be hot, and it cometh to pass.
(k) And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

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- 12:56 (w) Hypocrites, ye know how to prove the face of heaven and of earth, but how prove ye not this time?
(p) Hypocrites, ye know how to prove the face of heaven and of earth, but how prove ye not this time
(t) Hypocrites, ye can skill of the fashion of the earth, and of the sky: but what is the cause, that ye cannot skill of this time?
(g) Hypocrites, ye can discern the face of the earth, and of the sky, but why discern ye not this time?
(k) Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?
- 12:57 (w) Forsooth why and of yourselves deem ye not this thing that is just?
(p) But what and of yourselves ye deem not that that is just?
(t) Yea and why judge ye not of yourselves, what is right [that which is righteous]?
(g) Yea, and why judge ye not of yourselves what is right?
(k) Yea, and why even of yourselves judge ye not what is right?
- 12:58 (w) Forsooth when thou goest with thine adversary to the prince in the way, give thou busyness to be delivered from him; lest peradventure he draw thee to the doomsman, and the doomsman betake thee to the masterful asker, and the masterful asker send thee into prison.
(p) But when thou goest with thine adversary in the way to the prince, do busyness to be delivered from him; lest peradventure he take thee to the doomsman, and the doomsman betake thee to the masterful asker, and the masterful asker send thee into prison.
(t) ¶ While thou goest with thine adversary to the ruler: as thou art in the way, give diligence that thou mayest be delivered from him, lest he bring thee to the judge, and the judge deliver thee to the jailer, and the jailer cast thee into prison.
(g) ¶ While thou goest with thine adversary to the ruler, as thou art in the way, give diligence in the way, that thou mayest be delivered from him, lest he draw thee to the judge, and the judge deliver thee to the jailer, and the jailer cast thee into prison.
(k) ¶ When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
- 12:59 (w) I say to thee, Thou shalt not go thence, till thou yield the last farthing.
(p) I say to thee, thou shalt not go out from thence, till thou yield the last farthing.
(t) I tell thee thou departest not thence, till thou have made good the utmost mite [farthing].
(g) I tell thee, thou shalt not depart thence, till thou hast paid the utmost mite.
(k) I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER 13

- 13:1 (w) And some men were present in that time, that told to him of the Galilaeans, whose blood Pilate mingled with the sacrifices of them.
(p) And some men were present in that time, that told to him of the Galilaeans, whose blood Pilate mingled with the sacrifices of them.
(t) ¶ There were present at the same season, that showed him of the Galileans, whose blood Pilate mingled with their own sacrifice.
(g) There were certain men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their sacrifices.
(k) There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

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- 13:2 (w) And he answering said to them, Ween ye, that these men of Galilee were sinners before all Galilaeans, for they suffered such things?
(p) And he answered, and said to them, Ween ye, that these men of Galilee were sinners more than all Galilaeans, for they suffered such things?
(t) And Jesus answered, and said unto them: Suppose ye that these [then all other] Galileans, were greater sinners than all the other Galileans because they suffered such punishment?
(g) And Jesus answered, and said unto them, Suppose ye, that these Galileans were greater sinners than all the *other* Galileans, because they have suffered such things?
(k) And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?
- 13:3 (w) I say to you, nay; all ye shall perish in like manner, but if ye have penance.
(p) I say to you, nay; all ye shall perish in like manner, but ye have penance.
(t) I tell you nay: but except ye repent, ye shall all likewise perish.
(g) I tell you, nay, but except ye amend your lives, ye shall all likewise perish.
(k) I tell you, Nay: but, except ye repent, ye shall all likewise perish.
- 13:4 (w) And as those eighteen, upon whom the tower in Siloam felled down, and slew them, guess ye, that they were debtors more than all men that dwell in Jerusalem?
(p) And as those eighteen, on which the tower in Siloam fell down, and slew them, guess ye, that they were debtors more than all men that dwell in Jerusalem?
(t) Or [think ye that] those eighteen upon which [whom] the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem?
(g) Or think you that those eighteen, upon whom the tower in Siloam fell, and slew them, were sinners above all men that dwell in Jerusalem?
(k) Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners {or, debtors} above all men that dwelt in Jerusalem?
- 13:5 (w) I say to you, nay; but also ye all shall perish, if ye do not penance.
(p) I say to you, nay; but also all ye shall perish, if ye do not penance.
(t) I tell you nay: but except ye repent, ye all shall likewise perish.
(g) I tell you, nay, but except ye amend your lives, ye shall all likewise perish.
(k) I tell you, Nay: but, except ye repent, ye shall all likewise perish.
- 13:6 (w) And he said this likeness, Some man had a fig tree planted in his vineyard, and he came seeking fruit in it, and found none.
(p) And he said this likeness, A man had a fig tree planted in his vineyard, and he came seeking fruit in it, and found none.
(t) ¶ He put forth this similitude, A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none.
(g) ¶ He spake also this parable, A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.
(k) ¶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.
- 13:7 (w) And he said to the tiller of the vineyard, Lo! three years be, since I come seeking fruit in this fig tree, and I find none; therefore cut it down, whereto occupieth it the earth?

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- (p) And he said to the tiller of the vineyard, Lo! three years be, since I come seeking fruit in this fig tree, and I find none; therefore cut it down, whereto occupieth it the earth?
- (t) Then said he to the dresser of his vineyard: Behold this three year have I come and sought fruit in this fig tree, and find none, cut it down: why cumbereth it the ground?
- (g) Then said he to the dresser of his vineyard, Behold, this three years have I come and sought fruit of this fig tree, and find none, cut it down, why keepeth it also the ground barren?
- (k) Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?
- 13:8 (w) And he answering said to him, Lord, suffer it also this year, till the while I delve about it, and dung it;
(p) And he answering said to him, Lord, suffer it also this year, the while I delve about it, and I shall dung it;
(t) And he answered and said unto him: Lord let it alone this year also, till I dig round about it, and dung it,
(g) And he answered, and said unto him, Lord, let it alone this year also, till I dig round about it, and dung it.
(k) And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:
- 13:9 (w) and if it shall make fruit, else if not, in time to coming thou shalt cut it down.
(p) if it shall make fruit, if not, in time coming thou shalt cut it down.
(t) to see whether it will bear fruit: and if it bear not then, after that, cut it down [if not, then after that, cut him down].
(g) And if it bear fruit, *well*; if not, then after thou shalt cut it down.
(k) And if it bear fruit, *well*: and if not, then after that thou shalt cut it down.
- 13:10 (w) Forsooth he was teaching in the synagogue of them in sabbaths.
(p) And he was teaching in their synagogue in the sabbaths.
(t) ¶ And He taught in one of their synagogues on the sabbath days.
(g) ¶ And he taught in one of the Synagogues on the Sabbath day.
(k) And he was teaching in one of the synagogues on the sabbath.
- 13:11 (w) And lo! a woman, that had a spirit of sickness eighteen years, and was bowed down, and neither in any manner might look upward.
(p) And lo! a woman, that had a spirit of sickness eighteen years, and was crooked, and neither in any manner might look upward.
(t) And behold there was a woman which had a spirit of infirmity eighteen years: and was bowed together, and could not lift up herself at all [well lift up herself].
(g) And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could not lift up *herself* in any wise.
(k) ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.
- 13:12 (w) Whom when Jesus had seen, he called her to him, and said to her, Woman, thou art let go of thy sickness.
(p) Whom when Jesus had seen, he called to him, and said to her, Woman, thou art delivered of thy sickness.
(t) When Jesus saw her, he called her to him, and said to her: woman, thou art delivered from thy disease.
(g) When Jesus saw her, he called her to him, and said to her, Woman, thou art loosed from thy disease.
(k) And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.
- 13:13 (w) And he put to her the hands, and anon she was raised, and glorified God.
(p) And he set on her his hands, and at once she stood upright, and glorified God.

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(t) And he laid his hands on her, and immediately she was made straight, and glorified God.

(g) And he laid his hands on her, and immediately she was made straight again, and glorified God.

(k) And he laid his hands on her: and immediately she was made straight, and glorified God.

13:14 (w) And the prince of the synagogue answered, having disdain for Jesus had healed in the sabbath; and he said to the people, There be six days, in which it behooveth to work; therefore come in these, and be ye healed, and not in the day of sabbath.

(p) And the prince of the synagogue answered, having disdain for Jesus had healed in the sabbath; and he said to the people, There be six days, in which it behooveth to work; therefore come ye in these, and be ye healed, and not in the day of sabbath.

(t) The ruler of the synagogue answered with indignation (because that Jesus had healed on the sabbath day) and said unto the people: There are six days [in the week] in which men ought to work, in them come and be healed, and not on the sabbath day.

(g) And the ruler of the Synagogue answered with indignation, because that Jesus healed on the Sabbath *day*, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day.

(k) And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

13:15 (w) Forsooth the Lord answering to him said, Hypocrite, whether each of you in the sabbath untieth not his ox, or his ass, from the cratch, *or stall*, and leadeth to water?

(p) But the Lord answered to him, and said, Hypocrite, whether each of you untieth not in the sabbath his ox, or ass, from the feed-trough, and leadeth to water?

(t) ¶ Then answered him the Lord and said: Hypocrite, doth not each one of you on the sabbath day, loose his ox, or his ass, from the stall, and lead him to the water?

(g) Then answered him the Lord, and said, Hypocrite, doth not each one of you on the Sabbath *day* loose his ox or his ass from the stall, and lead him away to the water?

(k) The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

13:16 (w) Behooved it not this daughter of Abraham, whom Satan hath bound, lo! eighteen years, to be unbound of this bond in the day of sabbath?

(p) Behooved it not this daughter of Abraham, whom Satan hath bound, lo! eighteen years, to be unbound of this bond in the day of sabbath?

(t) And ought [shouldst] not this daughter of Abraham whom Satan hath bound lo eighteen years, be loosed from this bond on the sabbath day [whom Satan hath bound lo eighteen years]?

(g) And ought not this daughter of Abraham, whom Satan had bound, lo, eighteen years, be loosed from this bond on the Sabbath day?

(k) And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

13:17 (w) And when he said these things, all his adversaries were ashamed, and all the people joyed in all things, that were gloriously done of him.

(p) And when he said these things, all his adversaries were ashamed, and all the people joyed in all things, that were gloriously done of him.

(t) And when he thus said, all his adversaries were ashamed, and all the people rejoiced on all the excellent deeds, that were done by him.

(g) And when he said these things, all his adversaries were ashamed; but all the people rejoiced at all the excellent things that were done by him.

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(k) And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

13:18 (w) Therefore he said, To what thing is the kingdom of God like? and to what thing shall I guess it to be like?

(p) Therefore he said, To what thing is the kingdom of God like? and to what thing shall I guess it to be like?

(t) ¶ Then said he: What is the kingdom of God like? Or whereto shall I compare it?

(g) ¶ Then said he, What is the kingdom of God like? Or whereto shall I compare it?

(k) ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

13:19 (w) It is like to a corn of mustard seed, which a man took, cast into his yard; and it waxed, and was made into a great tree, and fowls of the air rested in the branches thereof.

(p) It is like to a corn of mustard seed, which a man took, and cast into his garden; and it waxed, and was made into a great tree, and fowls of the air rested in the branches thereof.

(t) It is like a grain of mustard seed, which a man took and sowed in his garden: and it grew, and waxed a great tree, and the fowls of the air made [built] nests in the branches of it.

(g) It is like a grain of mustard seed, which a man took and sowed in his garden, and it grew, and waxed a great tree, and the fowls of the heaven made nests in the branches thereof.

(k) It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

13:20 (w) And again he said, To what thing shall I guess the kingdom of God like?

(p) And again he said, To what thing shall I guess the kingdom of God like?

(t) ¶ And again he said: whereunto shall I liken the kingdom of God?

(g) ¶ And again he said, Whereunto shall I liken the kingdom of God?

(k) And again he said, Whereunto shall I liken the kingdom of God?

13:21 (w) It is like to sourdough, which taken, a woman hid in three measures of meal, till it were all soured.

(p) It is like to sourdough, that a woman took, and hid *it* in three measures of meal, till all were soured.

(t) It is like leaven, which a woman took, and hid in three bushels of flour, till all was through leavened.

(g) It is like leaven, which a woman took, and hid in three pecks of flour, till all was leavened.

(k) It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

13:22 (w) And he went by cities and castles, teaching and making journey into Jerusalem.

(p) And he went by cities and castles, teaching and making journey into Jerusalem.

(t) And he went through all manner of cities and towns teaching, and journeying [took his journey] towards Jerusalem.

(g) ¶ And he went through all cities and towns, teaching, and journeying towards Jerusalem.

(k) And he went through the cities and villages, teaching, and journeying toward Jerusalem.

13:23 (w) And a man said to him, Lord, if there be few, that be saved? And he said to them,

(p) And a man said to him, Lord, if there be few, that be saved? And he said to them,

(t) ¶ Then said one unto him: Lord, are there few that shall be saved? And he said unto them:

(g) Then said one unto him, Lord, *are there* few that shall be saved? And he said unto them,

(k) Then said one unto him, Lord, are there few that be saved? And he said unto them,

13:24 (w) Strive ye to enter by the strait gate; for I say to you, many seek to enter in, and they shall not be able.

(p) Strive ye to enter by the strait gate; for I say to you, many seek to enter, and they shall not be able.

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- (t) strive with yourselves to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able.
(g) Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.
(k) ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.
- 13:25 (w) Forsooth when the husbandman hath entered and closed the door, ye shall begin to stand withoutforth, and knock at the door, saying, Lord, open to us. And he shall answer, and say to you, I know you not, of whence ye be.
(p) For when the husbandman is entered, and the door is closed, ye shall begin to stand withoutforth, and knock at the door, and say, Lord, open to us. And he shall answer, and say to you, I know you not, of whence ye be.
(t) When the goodman of the house is risen up, and hath shut to [fast] the door, ye shall [and ye] begin to stand without, and to knock at the door saying: Lord, Lord, open unto us: and he shall answer and say unto you: I know not whence ye are.
(g) When the good man of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are.
(k) When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
- 13:26 (w) Then ye shall begin to say, We have eaten and drunk before thee, and in our streets thou hast taught.
(p) Then ye shall begin to say, We have eaten before thee and drunk, and in our streets thou hast taught.
(t) Then shall ye begin to say: We have eaten, in thy presence and drunk [and drunken in thy presence], and thou hast taught in our streets.
(g) Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
(k) Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
- 13:27 (w) And he shall say to you, I know you not, of whence ye be; go away from me, all ye workers of wickedness.
(p) And he shall say to you, I know you not, of whence ye be; go away from me, all ye workers of wickedness.
(t) And he shall say: I tell you, I know you not whence ye are: depart from me all ye workers of iniquity.
(g) But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.
(k) But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.
- 13:28 (w) There shall be weeping and beating together of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God; and you to be put out.
(p) There shall be weeping and grinding of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God; and you to be put out.
(t) There shall be weeping, and gnashing of teeth: when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out at doors [adoors].
(g) There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and yourselves thrust out at doors.
(k) There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.
- 13:29 (w) And they shall come from the east and the west, and from the north and the south, and shall sit at the meat in the realm of God.
(p) And they shall come from the east and the west, and from the north and the south, and shall sit at the meat in the realm of God.
(t) And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down [rest] in the kingdom of God.
(g) Then shall come *many* from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdom of God.

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- (k) And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.
- 13:30 (w) And lo! they that were first, be the last; and they that were last, be the first.
(p) And lo! they that were the first, be the last; and they that were the last, be the first.
(t) And behold, there are last, which shall be first: and there are first which shall be last.
(g) And behold, there are last, which shall be first, and there are first, which shall be last.
(k) And, behold, there are last which shall be first, and there are first which shall be last.
- 13:31 (w) In that day some of the Pharisees came nigh, saying to him, Go out, and go hence, for Herod will slay thee.
(p) In that day some of the Pharisees came nigh, and said to him, Go out, and go from hence, for Herod will slay thee.
(t) ¶ The same day there came certain of the Pharisees, and said unto him: Get thee out of the way, and depart hence: for Herod will kill thee.
(g) The same day there came certain Pharisees, and said unto him, Depart, and go hence, for Herod will kill thee.
(k) ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.
- 13:32 (w) And he said to them, Go ye, and say to that fox, Lo! I cast out fiends, and I make perfectly healths, to day and to morrow, and the third day I am ended.
(p) And he said to them, Go ye, and say to that fox, Lo! I cast out fiends, and I make perfectly healings, to day and to morrow, and the third day I am ended.
(t) And he said unto them: Go ye and tell that fox, behold I cast out devils, and heal the people today and tomorrow, and the third day I make an end.
(g) Then said he unto them, Go ye and tell that fox, Behold, I cast out devils, and will heal still today, and tomorrow, and the third day I shall be perfected.
(k) And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.
- 13:33 (w) Nevertheless it behooveth me to day, and to morrow, and the day following, to walk; for it falleth not for a prophet to perish out of Jerusalem.
(p) Nevertheless it behooveth me to day, and to morrow, and the day that followeth, to walk; for it falleth not a prophet to perish out of Jerusalem.
(t) Nevertheless, I must walk today and tomorrow, and the day following: for it cannot be, that a prophet perish any other where, save at Jerusalem.
(g) Nevertheless I must walk today, and tomorrow, and the day following; for it cannot be that a Prophet should perish out of Jerusalem.
(k) Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.
- 13:34 (w) Jerusalem, Jerusalem, that slayest prophets, and stonest them that be sent to thee, how oft would I gather together thy sons, as a bird his nest under pens, *or wings*, and thou wouldest not.
(p) Jerusalem, Jerusalem, that slayest prophets, and stonest them that be sent to thee, how oft would I gather together thy sons, as a bird *gathereth* his nest under feathers, and thou wouldest not.
(t) ¶ O Jerusalem, Jerusalem, which killest prophets, and stonest them that are sent to thee: how often would I have gathered thy children together, as the hen gathereth her nest under her wings, but ye would not [and thou wouldst not].
(g) O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, as the hen *gathereth* her brood under *her* wings, and ye would not!

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(k) O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

13:35 (w) Lo! your house shall be left to you desert. Soothly I say to you, that ye shall not see me, till it come, when ye shall say, Blessed *is* he, that cometh in the name of the Lord.

(p) Lo! your house shall be left to you desert. And I say to you, that ye shall not see me, till it come, when ye shall say, Blessed *is* he, that cometh in the name of the Lord.

(t) Behold your habitation shall be left unto you desolate. For I tell you, ye shall not see me until the time come that ye shall say, blessed is he that cometh in the name of the Lord.

(g) Behold, your house is left unto you desolate; and verily I tell you, ye shall not see me until *the time* come that ye shall say, Blessed *is* he that cometh in the Name of the Lord.

(k) Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER 14

14:1 (w) And it was done, when he had entered into the house of a prince of Pharisees, in the sabbath, to eat bread, they espied him.

(p) And it was done, when he had entered into the house of a prince of Pharisees, in the sabbath, to eat bread, they espied him.

(t) ¶ And it chanced that he went into the house of one of the chief Pharisees to eat bread, on a sabbath day: and they watched him.

(g) And it came to pass that when he was entered into the house of one of the chief Pharisees on the Sabbath *day*, to eat bread, they watched him.

(k) And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

14:2 (w) And lo! some man sick in the dropsy was before him.

(p) And lo! a man sick in the dropsy was before him.

(t) And behold there was a man before him, which had the dropsy.

(g) And behold, there was a certain man before him, which had the dropsy.

(k) And, behold, there was a certain man before him which had the dropsy.

14:3 (w) And Jesus answering spake to the wise men of the law, and to the Pharisees, saying, Whether it is leaveful to heal in the sabbath?

(p) And Jesus answering spake to the wise men of law, and to the Pharisees, and said, Whether it is leaveful to heal in the sabbath?

(t) And Jesus answered and spake unto the lawyers and Pharisees, saying: is it lawful to heal on the sabbath day?

(g) Then Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath *day*?

(k) And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

14:4 (w) And they held peace. And Jesus took, and healed him, and let *him* go.

(p) And they held peace. And Jesus took, and healed him, and let *him* go.

(t) And they held their peace. And he took him [He took the man] and healed him, and let him go:

(g) And they held their peace. Then he took him, and healed him, and let him go,

(k) And they held their peace. And he took him, and healed him, and let him go;

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- 14:5 (w) And he answering to them, said, Whose ass or ox of yours shall fall into a pit, and not anon he shall draw out him on the day of sabbath?
(p) And he answered to them, and said, Whose ass or ox of you shall fall into a pit, and he shall not at once draw him out in the day of sabbath?
(t) And answered them saying: which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath day?
(g) And answered them, saying, Which of you *shall have* an ass, or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?
(k) And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?
- 14:6 (w) And they might not answer to him to these things.
(p) And they might not answer to him to these things.
(t) And they could not answer him again to that.
(g) And they could not answer him again to those things.
(k) And they could not answer him again to these things.
- 14:7 (w) Forsooth he said also a parable to men bidden to a feast, beholding how they chose the first sitting places, saying to them,
(p) He said also a parable to men bidden to a feast, and he beheld how they chose the first sitting places, and said to them,
(t) ¶ He put forth a similitude to the guests, when he marked how they pressed to the highest rooms, and said unto them:
(g) ¶ He spake also a parable to the guests, when he marked how they chose out the chief rooms, and said unto them,
(k) ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,
- 14:8 (w) When thou shalt be bidden to weddings, sit not at the meat in the first place; lest peradventure a worthier than thou be bidden of him,
(p) When thou art bidden to bridals, sit not to meat in the first place; lest peradventure a worthier than thou be bidden of him,
(t) When thou art bidden to a wedding of any man, sit not down in the highest room, lest a more honorable man than thou be bidden of him,
(g) When thou shalt be bidden of any man to a wedding, set not thyself down in the chiefest place, lest a more honorable man than thou be bidden of him,
(k) When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;
- 14:9 (w) and lest he come that called thee and him, and say to thee, Give place to this, and thou shalt begin with shame to hold the lowest place.
(p) and lest he come that called thee and him, and say to thee, Give place to this, and then thou shalt begin with shame to hold the lowest place.
(t) and he that bade both him and thee, come and say to thee: give this man room. And thou then begin with shame to take the lowest room.
(g) And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with shame to take the lowest room.
(k) And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

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- 14:10 (w) But when thou art bidden to a feast, go, and sit down in the last place, that when he cometh, that bade thee to the feast, he say to thee, Friend, ascend up higher. Then worship shall be to thee, before men that sit together at the meat.
(p) But when thou art bidden to a feast, go, and sit down in the last place, that when he cometh, that bade thee to the feast, he say to thee, Friend, come higher. Then worship shall be to thee, before men that sit at the meat.
(t) But rather when thou art bidden, go and sit in the lowest room, that when he that bade thee cometh, he may say unto thee: friend sit up higher. Then shalt thou have worship [praise] in the presence of them that sit at meat with thee.
(g) But when thou art bidden, go and sit down in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, sit up higher; then shalt thou have worship in the presence of them that sit at table with thee.
(k) But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.
- 14:11 (w) For each that enhanceth himself, shall be made low; and he that meeketh himself, shall be highed.
(p) For each that enhanceth himself, shall be lowed; and he that meeketh himself, shall be highed.
(t) For whosoever exalteth himself, shall be brought low. And he that humbleth himself, shall be exalted.
(g) For whosoever exalteth himself, shall be brought low, and he that humbleth himself, shall be exalted.
(k) For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.
- 14:12 (w) And he said also to him, that had bidden him to the feast, When thou makest a meat, or a supper, do not thou call thy friends, nor thy brethren, neither thy cousins, neither neighbours, nor rich men; lest peradventure and they bid thee again to the feast, and retribution, *or yielding again*, be made to thee.
(p) And he said to him, that had bidden him to the feast, When thou makest a meat, or a supper, do not thou call thy friends, nor thy brethren, neither thy cousins, neither neighbours, nor rich men; lest peradventure they bid thee again to the feast, and it be yielded again to thee.
(t) ¶ Then said he also to him that had desired [bade] to him to dinner: When thou makest a dinner, or a supper: call not thy friends, nor thy brethren, neither thy kinsmen, nor yet rich neighbors: lest they bid thee again, and a recompense be made thee [and make thee recompense].
(g) ¶ Then said he also to him that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbors, lest they also bid thee again, and a recompense be made thee.
(k) ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.
- 14:13 (w) But when thou makest a feast, call poor men, feeble men, crooked, and blind,
(p) But when thou makest a feast, call poor men, feeble, crooked, and blind,
(t) But when thou makest a feast, call the poor, the maimed, the lame, and the blind,
(g) But when thou makest a feast, call the poor, the maimed, the lame *and* the blind,
(k) But when thou makest a feast, call the poor, the maimed, the lame, the blind:
- 14:14 (w) and thou shalt be blessed; for they have not whereof to yield again to thee, forsooth it shall be requited to thee in the rising again of just men.
(p) and thou shalt be blessed; for they have not whereof to yield to thee, for it shall be yielded to thee in the rising again of just men.
(t) and thou shalt be happy: for they cannot recompense thee. But thou shalt be recompensed at the resurrection of the just men.
(g) And thou shalt be blessed, because they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.
(k) And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

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- 14:15 (w) And when one of them that sat together at the meat had heard these things, he said to him, Blessed *is* he, that shall eat bread in the realm of God.
(p) And when one of them that sat together at the meat had heard these things, he said to him, Blessed *is* he, that shall eat bread in the realm of God.
(t) ¶ When one of them that sat at meat also heard that, he said unto him: happy is he that eateth bread in the kingdom of God.
(g) ¶ Now when one of them that sat at table heard these things, he said unto him, Blessed *is* he that eateth bread in the kingdom of God.
(k) ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.
- 14:16 (w) And he said to him, Some man made a great supper, and called many.
(p) And he said to him, A man made a great supper, and called many.
(t) Then said he to him: A certain man ordained a great supper, and bade many,
(g) Then said he to him, A certain man made a great supper, and bade many,
(k) Then said he unto him, A certain man made a great supper, and bade many:
- 14:17 (w) And he sent his servant in the hour of supper, to say to men that were bidden to the feast, that they should come, for now all things be ready.
(p) And he sent his servant in the hour of supper, to say to men that were bidden to the feast, that they should come, for now all things be ready.
(t) and sent his servant at supper time, to say to them that were bidden, come: for all things are now ready.
(g) And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.
(k) And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.
- 14:18 (w) And all began together to excuse them(selves). The first said to him, I have bought a town, and I have need to go out, and see it; I pray thee, have me excused.
(p) And all began together to excuse them(selves). The first said, I have bought a town, and I have need to go out, and see it; I pray thee, have me excused.
(t) And they all at once began to make excuse. The first said unto him: I have bought a farm, and I must needs go and see it, I pray thee have me excused.
(g) But they all with one *mind* began to make excuse. The first said unto him, I have bought a farm, and I must needs go out and see it; I pray thee, have me excused.
(k) And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.
- 14:19 (w) And the tother said, I have bought five yokes of oxen, and I go to prove them; I pray thee, have me excused.
(p) And the tother said, I have bought five yokes of oxen, and I go to prove them; I pray thee, have me excused.
(t) And another said: I have bought five yoke of oxen, and I [must] go to prove them, I pray thee have me excused.
(g) And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee, have me excused.
(k) And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
- 14:20 (w) And another said, I have wedded a wife; and therefore I may not come.
(p) And another said, I have wedded a wife; and therefore I may not come.
(t) The third said: I have married a wife, and therefore I cannot come. And The servant went [again], and brought his master word thereof.
(g) And another said, I have married a wife, and therefore I cannot come.

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- (k) And another said, I have married a wife, and therefore I cannot come.
- 14:21 (w) And the servant turned again, and told these things to his lord. Then the husbandman wroth, said to his servant, Go out soon into great streets and small streets of the city, and bring in hither poor men, and feeble, and blind *men*, and crooked.
(p) And the servant turned again, and told these things to his lord. Then the husbandman was wroth, and said to his servant, Go out swiftly into the great streets and the small streets of the city, and bring in hither poor men, and feeble, blind *men*, and crooked.
(t) ¶ Then was the goodman of the house displeased, and said to his servant: Go out quickly into the streets and quarters of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.
(g) So that servant returned, and shewed his master these things. Then was the good man of the house angry, and said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.
(k) So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.
- 14:22 (w) And the servant said, Lord, it is done, as thou hast commanded, and yet there is a place.
(p) And the servant said, Lord, it is done, as thou hast commanded, and yet there is a *void* place.
(t) And the servant said: lord it is done as thou commandedst, and yet there is room.
(g) And the servant said, Lord, it is done as thou hast commanded, and yet there is room.
(k) And the servant said, Lord, it is done as thou hast commanded, and yet there is room.
- 14:23 (w) And the lord said to the servant, Go out into ways and hedges, and constrain *men* to enter, that mine house be filled.
(p) And the lord said to the servant, Go out into ways and hedges, and constrain *men* to enter, that mine house be full-filled.
(t) And the lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled.
(g) Then the master said to the servant, Go out into the highways, and hedges, and compel them to come in, that my house may be filled.
(k) And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.
- 14:24 (w) For I say to you, that none of those men that be called, shall taste my supper.
(p) For I say to you, that none of those men that be called, shall taste my supper.
(t) For I say unto you, that none of those men which were bidden, shall taste of my supper.
(g) For I say unto you, that none of those men which were bidden, shall taste of my supper.
(k) For I say unto you, That none of those men which were bidden shall taste of my supper.
- 14:25 (w) Soothly many companies went with him; and he turned, and said to them,
(p) And much people went with him; and he turned, and said to them,
(t) ¶ There went a great company with him, and he turned and said unto them:
(g) Now there went great multitudes with him, and he turned and said unto them,
(k) ¶ And there went great multitudes with him: and he turned, and said unto them,
- 14:26 (w) If any man come to me, and hateth not his father, and mother, and wife, and sons, and brethren, and sisters, and yet forsooth his own life, he may not be my disciple.

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- (p) If any man cometh to me, and hateth not his father, and mother, and wife, and sons, and brethren, and sisters, and yet his own life, he may not be my disciple.
- (t) If a man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, moreover and his own life, he cannot be my disciple.
- (g) If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
- (k) If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
- 14:27 (w) And he that beareth not his cross, and cometh after me, may not be my disciple.
- (p) And he that beareth not his cross, and cometh after me, may not be my disciple.
- (t) And whosoever bear not his cross, and come after me cannot be my disciple.
- (g) And whosoever beareth not his cross, and cometh after me, cannot be my disciple.
- (k) And whosoever doth not bear his cross, and come after me, cannot be my disciple.
- 14:28 (w) For who of you willing to build a tower, whether he sit not first/whether he first sitteth not, and counteth the expenses that be needful, if he have to perform?
- (p) For who of you willing to build a tower, whether he sit not first/whether he first sitteth not, and counteth the expenses that be needful, if he have to perform?
- (t) ¶ Which of you [is he that is] disposed to build a tower, and sitteth not down before and counteth the cost: whether he have sufficient to perform it?
- (g) For which of you minding to build a tower, sitting not down before, and counteth the cost, whether he have sufficient to perform it,
- (k) For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?
- 14:29 (w) Lest after he hath put the fundament, and be not able to perform, all that see, begin to scorn him,
- (p) Lest after that he hath set the fundament, and be not able to perform, all that see, begin to scorn him,
- (t) lest after he hath laid the foundation, and is not able to perform it, all that behold it, begin to mock him
- (g) Lest that after he hath laid the foundation, and is not able to perform it, all that behold it, begin to mock him,
- (k) Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,
- 14:30 (w) saying, For this man began to build, and might not make an end.
- (p) and say, For this man began to build, and might not make an end.
- (t) saying: This man began to build, and was not able to make an end.
- (g) Saying, This man began to build, and was not able to make an end.
- (k) Saying, This man began to build, and was not able to finish.
- 14:31 (w) Or what king to going to make battle against another king, whether he sitting first bethinketh not, if he may with ten thousand go against him that cometh to him with twenty thousand?
- (p) Or what king that will go to do a battle against another king, whether he sitteth not first, and bethinketh, if he may with ten thousand go to meet him that cometh against him with twenty thousand?
- (t) Or What king goeth to make battle against another king, and sitteth not down first, and casteth in his mind, whether he be able with ten thousand to meet him that cometh against him with twenty thousand,
- (g) Or what King going to make war against another King, sitteth not down first, and taketh counsel, whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

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(k) Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

- 14:32 (w) Or else yet while he is afar, he sendeth a messenger, and prayeth those things that be of peace.
(p) Else yet while he is afar, he sendeth a messenger, and prayeth those things that be of peace.
(t) or else while the other is yet a great way off, he will send ambassadors, and desire peace.
(g) Or else while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
(k) Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
- 14:33 (w) So therefore each of you, that renounceth not, *or forsaketh not*, all things that he wieldeth, may not be my disciple.
(p) So therefore each of you, that forsaketh not all things that he hath, may not be my disciple.
(t) So likewise, none of you that forsaketh not all that he hath, can be my disciple.
(g) So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.
(k) So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
- 14:34 (w) Salt is good; but if salt shall vanish, in what thing shall it be savoured?
(p) Salt is good; but if salt vanish, in what thing shall it be savoured?
(t) ¶ Salt is good, but if salt have lost her saltiness [be corrupt], what shall be seasoned therewith?
(g) Salt is good; but if salt have lost his savor, wherewith shall it be salted?
(k) ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?
- 14:35 (w) Neither in earth, nor in the dunghill it is profitable, but it shall be cast out. He that hath ears of hearing, hear he.
(p) Neither in earth, nor in dunghill it is profitable, but it shall be cast out. He that hath ears of hearing, hear he.
(t) It is neither good for the land, nor yet for the dunghill, but men cast it out at the doors. He that hath ears to hear, let him hear.
(g) It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear.
(k) It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

CHAPTER 15

- 15:1 (w) And publicans and sinful men were nighing to him, to hear him.
(p) And publicans and sinful men were approaching to him, to hear him.
(t) ¶ Then resorted unto him all the publicans and sinners, for to hear him.
(g) Then resorted unto him all the Publicans and sinners, to hear him.
(k) Then drew near unto him all the publicans and sinners for to hear him.
- 15:2 (w) And the Pharisees and scribes grutched, saying, For this *man* receiveth sinful men, and eateth with them.
(p) And the Pharisees and scribes grumbled, saying, For this receiveth sinful men, and eateth with them.
(t) And the Pharisees, and scribes murmured [grudged] saying: He received [receiveth] to his company sinners, and eateth with them.
(g) Therefore the Pharisees and Scribes murmured, saying, He receiveth sinners, and eateth with them.
(k) And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
- 15:3 (w) And he spake to them this parable, saying,
(p) And he spake to them this parable, and said,

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- (t) Then put he forth this similitude to them saying:
(g) Then spake he this parable to them, saying,
(k) ¶ And he spake this parable unto them, saying,
- 15:4 (w) What man of you that hath an hundred sheep, and if he shall lose one of them, whether he leave not ninety and nine in desert, and goeth to it that perished, till he find it?
(p) What man of you that hath an hundred sheep, and if he hath lost one of them, whether he leaveth not ninety and nine in desert, and goeth to it that perished, till he find it?
(t) What man of you having an hundred sheep, if he lose one of them doth not leave ninety and nine in the wilderness, and go after that [him] which is lost, until he find him?
(g) What man of you having a hundred sheep, if he lose one of them, doeth not leave ninety and nine in the wilderness, and go after that which is lost, until he find it?
(k) What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
- 15:5 (w) And when he hath found it, he joying putteth on his shoulders;
(p) And when he hath found it, he joyeth, and layeth it on his shoulders;
(t) And when he hath [had] found him, he putteth him on his shoulders with joy:
(g) And when he hath found it, he layeth it on his shoulders with joy.
(k) And when he hath found it, he layeth it on his shoulders, rejoicing.
- 15:6 (w) and he coming home calleth together his friends and neighbours, saying to them, Glad ye with me, for I have found my sheep, which had perished/for I have found the sheep, that I had lost.
(p) and he cometh home, and calleth together his friends and neighbours, and saith to them, Be ye glad with me, for I have found my sheep, that had perished.
(t) And as soon as he cometh home he calleth together his lovers, and neighbors saying unto them: rejoice with me for I have found my sheep which was lost.
(g) And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.
(k) And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
- 15:7 (w) And I say to you, so joy shall be in heaven on one sinful man doing penance, more than of ninety and nine just, that have no need of penance.
(p) And I say to you, so joy shall be in heaven on one sinful man doing penance, more than on ninety and nine just, that have no need of penance.
(t) I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.
(g) I say unto you, that likewise joy shall be in heaven for one sinner that converteth, *more* than for ninety and nine just men, which need none amendment of life.
(k) I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.
- 15:8 (w) Either what woman having ten drachmas, *or bezants*, and if she shall lose one drachma, whether she lighteth not a lantern, and turneth upside-down the house, and seeketh diligently, till that she find it?
(p) Or what woman having ten bezants, and if she hath lost one bezant, whether she tendeth not a lantern, and turneth upside-down the house, and seeketh diligently, till she find it?
(t) Other what woman having ten groats, if she lose one, doth not light a candle, and sweep the house, and seek diligently, till she find it?

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- (g) Either what woman having ten pieces of silver, if she lose one piece, doeth not light a candle, and sweep the house, and seek diligently till she find it?
- (k) ¶ Either what woman having ten pieces of silver {drachma, here translated a piece of silver, is the eighth part of an ounce, which cometh to seven pence half penny and is equal to the Roman penny} , if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?
- 15:9 (w) And when she hath found, she calleth together friends and neighbours, saying, Glad ye with me, for I have found the drachma, which I had lost.
- (p) And when she hath found, she calleth together friends and neighbours, and saith, Be ye glad with me, for I have found the bezant that I had lost.
- (t) And when she hath found it she calleth her lovers, and her neighbors saying: Rejoice with me, for I have found the groat which I had lost.
- (g) And when she hath found it, she calleth her friends, and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.
- (k) And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.
- 15:10 (w) So I say to you, joy shall be before the angels of God upon one sinful man doing penance.
- (p) So I say to you, joy shall be before the angels of God on one sinful man doing penance.
- (t) Likewise I say unto you, joy is made [shall be] in the presence of the angels of God over one sinner that repenteth.
- (g) Likewise I say unto you, there is joy in the presence of the Angels of God, for one sinner that converteth.
- (k) Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
- 15:11 (w) And he said, Some man had two sons;
- (p) And he said, A man had two sons;
- (t) ¶ And he said: a certain man had two sons,
- (g) ¶ He said moreover, A certain man had two sons.
- (k) ¶ And he said, A certain man had two sons:
- 15:12 (w) and the younger said to his father, Father, give me the portion of substance, *or chattel*, that falleth me. And he parted to them the substance.
- (p) and the younger of them said to the father, Father, give me the portion of chattel, that falleth to me. And he parted to them the chattel.
- (t) and the younger of them said to his father: Father give me my part of the goods that to me belongeth. And he divided unto them his substance.
- (g) And the younger of them said to his father, Father, give me the portion of the goods that falleth to me. So he divided unto them *his* substance.
- (k) And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
- 15:13 (w) And not after many days, when all things were gathered together, the younger son went forth in pilgrimage into a far country; and there he wasted his substance, *or goods*, in living lecherously.
- (p) And not after many days, when all things were gathered together, the younger son went forth in pilgrimage into a far country; and there he wasted his goods in living lecherously.
- (t) And not long after, the younger son gathered all that he had together, and took his journey into a far country, and there he wasted his goods with riotous living.
- (g) So not many days after, when the younger son had gathered all together, he took his journey into a far country, and there he wasted his goods with riotous living.

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- (k) And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
- 15:14 (w) And after that he had ended all things, a strong hunger was made in that country, and he began to have need.
(p) And after that he had ended all things, a strong hunger was made in that country, and he began to have need.
(t) And when he had spent all that he had, there rose a great dearth throughout all that same land. And he began to lack.
(g) Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessity.
(k) And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
- 15:15 (w) And he went, and cleaved to one of the citizens of that country. And he sent him into his town, to feed swine.
(p) And he went, and drew him(self) to one of the citizens of that country. And he sent him into his town, to feed swine.
(t) And he went, and clave to a citizen of that same country, which sent him to his [the] field, to keep his swine.
(g) Then he went and clave to a citizen of that country, and he sent him to his farm, to feed swine.
(k) And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
- 15:16 (w) And he coveted to fill his womb of the pods that the hogs ate, and no man gave to him.
(p) And he coveted to fill his womb of the pods that the hogs ate, and no man gave to him.
(t) And he would fain have filled his belly with the cods, that the swine ate: and no man gave him.
(g) And he would fain have filled his belly with the husks that the swine ate, but no man gave *them* him.
(k) And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
- 15:17 (w) And he turned again to himself, and said, How many hired men in my father's house have plenty of loaves; forsooth I perish here in hunger.
(p) And he turned again to himself, and said, How many hired men in my father's house have plenty of loaves; and I perish here through hunger.
(t) ¶ Then he came to [remembered] himself and said: How many hired servants at my father's have bread enough, and I die for hunger.
(g) Then he came to himself, and said, How many hired servants at my father's have bread enough, and I die for hunger?
(k) And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
- 15:18 (w) I shall rise up, and go to my father, and I shall say to him, Father, I have sinned against heaven, and before thee;
(p) I shall rise up, and go to my father, and I shall say to him, Father, I have sinned into heaven, and before thee;
(t) I will arise, and go to my father, and will say unto him: father, I have sinned against heaven and before thee,
(g) I will rise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee.
(k) I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
- 15:19 (w) and now I am not worthy to be called thy son, make me as one of thine hired men.
(p) and now I am not worthy to be called thy son, make me as one of thine hired men.
(t) and am no more [now am I not] worthy to be called thy son, make me as one of thy hired servants.
(g) And am no more worthy to be called thy son; make me as one of thy hired servants.
(k) And am no more worthy to be called thy son: make me as one of thy hired servants.
- 15:20 (w) And he rose up, and came to his father. And when he was yet afar, his father saw him, and was stirred by mercy. And he ran, and fell on his neck, and kissed him.

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- (p) And he rose up, and came to his father. And when he was yet afar, his father saw him, and was stirred by mercy. And he ran, and fell on his neck, and kissed him.
- (t) And he arose, and went [came] to his father. And When he was yet a great way off, his father saw him, and had compassion [on him], and ran [unto him], and fell on his neck, and kissed him.
- (g) So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.
- (k) And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
- 15:21 (w) And the son said to him, Father, I have sinned against heaven, and before thee; and now I am not worthy to be called thy son.
- (p) And the son said to him, Father, I have sinned into heaven, and before thee; and now I am not worthy to be called thy son.
- (t) And the son said unto him: father I have sinned against heaven, and in thy sight, and am no more worthy [neither am I worthy henceforth] to be called thy son.
- (g) And the son said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.
- (k) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
- 15:22 (w) And the father said to his servants, Swiftly bring ye forth the first stole, and clothe him, and give ye a ring in his hand, and shoes on his feet;
- (p) And the father said to his servants, Swiftly bring ye forth the first stole, and clothe ye him, and give ye a ring in his hand, and shoes on his feet;
- (t) But his father said [Then said the father] to his servants: Bring forth that best garment, and put it on him, and put a ring on his hand, and shoes on his feet.
- (g) Then the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.
- (k) But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
- 15:23 (w) and bring ye a fat calf, and slay ye, and eat we, and make we feast.
- (p) and bring ye a fat calf, and slay ye, and eat we, and make we feast.
- (t) And bring hither that fatted calf, and kill him, and let us eat and be merry:
- (g) And bring the fat calf, and kill him, and let us eat, and be merry;
- (k) And bring hither the fatted calf, and kill it; and let us eat, and be merry:
- 15:24 (w) For this my son was dead, and hath lived again; he perished, and is found. And all began for to eat gladly.
- (p) For this my son was dead, and hath lived again; he perished, and is found. And all men began to eat.
- (t) for this my son was dead, and is alive again. He was lost, and is now found. And they began to be merry [to make good cheer].
- (g) For this my son was dead, and is alive again; and he was lost, but he is found. And they began to be merry.
- (k) For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
- 15:25 (w) But his elder son was in the field; and when he came, and nighed to the house, he heard a symphony and a crowd.
- (p) But his elder son was in the field; and when he came, and approached to the house, he heard a symphony and a crowd.
- (t) ¶ The elder brother was in the field, and when he came and drew nigh to the house, he heard minstrelsy, and dancing,

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(g) Now the elder brother was in the field, and when he came and drew near to the house, he heard melody, and dancing,
(k) Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

15:26 (w) And he called one of the servants, and asked, what these things were.

(p) And he called one of the servants, and asked, what these things were.

(t) and called one of his servants, and asked what those things meant.

(g) And called one of his servants, and asked what those things meant.

(k) And he called one of the servants, and asked what these things meant.

15:27 (w) And he said to him, Thy brother is come, and thy father hath slain a fat calf/and thy father slew a fatted calf, for he received him safe.

(p) And he said to him, Thy brother is come, and thy father slew a fat calf, for he received him safe.

(t) And He said unto him: thy brother is come, and thy father had killed the fatted calf, because he hath received him safe and sound.

(g) And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.

(k) And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

15:28 (w) And he was wroth, and would not come in. Therefore his father went out, and began to pray him.

(p) And he was wroth, and would not come in. Therefore his father went out, and began to pray him.

(t) And he was angry, and would not go in. Then came his father out, and entreated him,

(g) Then he was angry, and would not go in, therefore came his father out and entreated him.

(k) And he was angry, and would not go in: therefore came his father out, and intreated him.

15:29 (w) And he answering to his father, said, Lo! so many years I serve to thee, and I never passed over, *or brake*, thy commandment; and thou never hast given to me a kid, that I should eat largely with my friends.

(p) And he answered to his father, and said, Lo! so many years I serve thee, and I never brake thy commandment; and thou never gave to me a kid, that I with my friends should have eaten.

(t) he answered and said to his father: Lo these many years have I done thee service, neither brake at any time thy commandment, and yet gavest thou me never so much as a kid to make merry with my lovers:

(g) But he answered, and said to his father, Lo, these many years have I done thee service, neither brake I at anytime thy commandment, and yet thou never gavest me a kid that I might make merry with my friends.

(k) And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

15:30 (w) But after that this thy son, which devoured his substance with whores, came, thou hast slain to him a fatted calf.

(p) But after that this thy son, that hath devoured his substance with whores, came, thou hast slain to him a fat calf.

(t) but as soon as this thy son was come, which hath devoured thy goods with harlots, thou hast for his pleasure killed the fatted calf.

(g) But when this thy son was come, which hath devoured thy good with harlots, thou hast for his sake killed the fatted calf.

(k) But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

15:31 (w) And he said to him, Son, thou art ever with me, and all my things be thine.

(p) And he said to him, Son, thou art evermore with me, and all my things be thine.

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(t) And he said unto him: Son, thou wast ever with me, and all that I have is thine:

(g) And he said unto him, Son thou art ever with me, and all that I have, is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again, and he was lost, but he is found.

(k) And he said unto him, Son, thou art ever with me, and all that I have is thine.

15:32 (w) But it behooved to make feast, and to have joy; for this thy brother was dead, and liveth again; he perished, and is found.

(p) But it behooved to make feast, and to have joy; for this thy brother was dead, and lived again; he perished, and is found.

(t) it was meet that we should make merry and be glad: for this thy brother was dead, and is alive again: and was lost, and is found.

(g) scripture included in previous verse

(k) It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER 16

16:1 (w) He said also to his disciples, There was some rich man, that had a farmer, *or bailee*; and this was denounced to him, as he had wasted his goods.

(p) He said also to his disciples, There was a rich man, that had a bailiff; and this was denounced to him, as he had wasted his goods.

(t) ¶ And He said also unto his disciples. There was a certain rich man, which had a steward, that was accused unto him that he had wasted his goods.

(g) And he said also unto his disciples, There was a certain rich man, which had a steward, and he was accused unto him, that he wasted his goods.

(k) And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

16:2 (w) And he called him, and said to him, What hear I this thing of thee? yield reason of thy farm, for now thou shalt no more hold the farm.

(p) And he called him, and said to him, What hear I this thing of thee? yield reckoning of thy bailiffship, for thou might not now be bailiff.

(t) And he called him, and said unto him: How is it, that I hear this of thee? Give accounts of thy stewardship. For thou mayest be no longer [my] steward.

(g) And he called him, and said unto him, How *is it* that I hear this of thee? Give an account of thy stewardship, for thou mayest be no longer steward.

(k) And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

16:3 (w) Forsooth the farmer said within himself, What shall I do, for my lord taketh away from me the farm? I may not delve, I am ashamed to beg.

(p) And the bailiff said within himself, What shall I do, for my lord taketh away from me the bailiffship? delve may I not, I shame to beg.

(t) The steward said within himself: what shall I do? for my master will take away from me the [my] stewardship. I cannot dig, and to beg, I am ashamed.

(g) Then the steward said within himself, What shall I do? For my master taketh away from me the stewardship. I cannot dig, *and* to beg I am ashamed.

(k) Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

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- 16:4 (w) I know what I shall do, that when I shall be removed from the farm, they receive me into their houses.
(p) I know what I shall do, that when I am removed from the bailiffship, they receive me into their houses.
(t) I know what to do, that when I am put out of my stewardship, they may receive me into their houses.
(g) I know what I will do, that when I am put out of the stewardship, they may receive me into their houses.
(k) I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
- 16:5 (w) And so all the debtors of his lord called together, he said to the first, How much owest thou to my lord?
(p) Therefore when all the debtors of his lord were called together, he said to the first, How much owest thou to my lord?
(t) ¶ Then called he all his master's debtors, and said unto the first: how much owest thou unto my master?
(g) Then called he unto him every one of his master's debtors, and said unto the first, How much owest thou unto my master?
(k) So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?
- 16:6 (w) And he said, An hundred barrows of oil. And he said to him, Take thy caution, *or obligation*, and sit soon, and write fifty.
(p) And he said, An hundred barrows of oil. And he said to him, Take thy caution, and sit soon, and write fifty.
(t) And he said: an hundred turns of oil, and he said to him: take thy bill, and sit down quickly, and write fifty.
(g) And he said, A hundred measures of oil. And he said to him, Take thy writing, and sit down quickly, and write fifty.
(k) And he said, An hundred measures {the word Batus in the original containeth nine gallons three quarts} of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.
- 16:7 (w) Afterward he said to another, And how much owest thou? Which said, An hundred measures of wheat. And he said to him, Take thy letters, and write fourscore.
(p) Afterward he said to another, And how much owest thou? Which answered, An hundred cors of wheat. And he said to him, Take thy letters, and write fourscore.
(t) Then said he to another: what owest thou? And he said: an hundred quarters of wheat. He said to him: Take thy bill, and write fourscore.
(g) Then said he to another, How much owest thou? And he said, A hundred measures of wheat. Then he said to him, Take thy writing and write fourscore.
(k) Then said he to another, And how much owest thou? And he said, An hundred measures {the word here interpreted a measure in the original containeth about fourteen bushels and two quarts} of wheat. And he said unto him, Take thy bill, and write fourscore.
- 16:8 (w) And the lord praised the farmer of wickedness, for he had done prudently; for the sons of this world be more prudent in their generation than the sons of light.
(p) And the lord praised the bailiff of wickedness, for he had done prudently; for the sons of this world be more prudent in their generation than the sons of light.
(t) And the lord commended the unjust steward, because he had done wisely. For the children of this world, are in their kind, wiser than the children of light.
(g) And the Lord commended the unjust steward, because he had done wisely. Wherefore the children of this world are in their generation wiser than the children of light.
(k) And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
- 16:9 (w) And I say to you, make to you friends of the riches of wickedness, that when ye shall fail, they receive you into everlasting tabernacles.

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- (p) And I say to you, make ye to you friends of the riches of wickedness, that when ye shall fail, they receive you into everlasting tabernacles.
- (t) And I say also unto you: make you friends of the wicked mammon, that when ye shall depart [have need] they may receive you into everlasting habitations.
- (g) And I say unto you, Make you friends with the riches of iniquity, that when ye shall want, they may receive you into everlasting habitations.
- (k) And I say unto you, Make to yourselves friends of the mammon {or, riches} of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
- 16:10 (w) He that is faithful in the least thing, is faithful also in the more; and he that is wicked in a little thing, is wicked also in the more.
- (p) He that is true in the least thing, is true also in the more; and he that is wicked in a little thing, is wicked also in the more.
- (t) ¶ He that is faithful in that which is least: the same is faithful in much.
- (g) He that is faithful in the least, he is also faithful in much; and he that is unjust in the least, is unjust also in much.
- (k) He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
- 16:11 (w) Therefore if ye were not true in the wicked riches, who shall betake to you that that is very?
- (p) Therefore if ye were not true in the wicked thing of riches, who shall betake to you that that is very?
- (t) And [So then] if ye have not been faithful in the wicked mammon? who will believe you in that which is true?
- (g) If then ye have not been faithful in the wicked riches, who will trust you in the true *treasure*?
- (k) If therefore ye have not been faithful in the unrighteous mammon, {or, riches} who will commit to your trust the true riches?
- 16:12 (w) And if ye were not true in other men's thing, who shall give to you that that is yours?
- (p) And if ye were not true in other men's thing, who shall give to you that that is yours?
- (t) and if ye have not been faithful in another man's business: who shall give you your own?
- (g) And if ye have not been faithful in another man's *goods*, who shall give you that which is yours?
- (k) And if ye have not been faithful in that which is another man's, who shall give you that which is your own?
- 16:13 (w) No man servant may serve two lords; forsooth either he shall hate the one, and love the other; or he shall cleave to the one, and despise the other. Ye be not able to serve to God and riches.
- (p) No servant may serve to two lords; for either he shall hate the one, and love the other; either he shall draw to the one, and despise the other. Ye be not able to serve to God and to riches.
- (t) No servant can serve two masters, for either he shall hate the one and love the other, or else he shall lean to the one, and despise the other. Ye cannot serve God, and mammon.
- (g) No servant can serve two masters; for either he shall hate the one, and love the other, or else he shall lean to the one, and despise the other. Ye cannot serve God and riches.
- (k) ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- 16:14 (w) But the Pharisees, that were covetous, heard all these things, and they scorned him.
- (p) But the Pharisees, that were covetous, heard all these things, and they scorned him.
- (t) ¶ All these things heard the Pharisees also which were covetous. And they mocked him,
- (g) All these things heard the Pharisees also which were covetous, and they scoffed at him.
- (k) And the Pharisees also, who were covetous, heard all these things: and they derided him.

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- 16:15 (w) And he said to them, Ye it be, that justify you before men; soothly God knoweth your hearts, for that that is high to men, is abomination before God.
(p) And he said to them, Ye it be, that justify you before men; but God hath known your hearts, for that that is high to men, is abomination before God.
(t) and he said unto them: Ye are they, which justify yourselves before men: but God knoweth your hearts. For that which is highly esteemed among men [men magnify], is abominable in the sight of God.
(g) Then he said unto them, Ye are they, which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God.
(k) And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.
- 16:16 (w) The law and the prophets till to John; from that time the realm of God is preached, and each man doeth violence into it.
(p) The law and the prophets till to John; from that time the realm of God is evangelized, and each man doeth violence into it.
(t) ¶ The law, and the prophets reigned until the time of John: and since that time, the kingdom of God is preached, and every man striveth to go in.
(g) The Law and the Prophets *endured* until John; and since that time the kingdom of God is preached, and every man presseth into it.
(k) The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.
- 16:17 (w) Forsooth it is lighter heaven and earth for to pass, than one tittle fall of the law.
(p) Forsooth it is lighter heaven and earth to pass, than that one tittle fall from the law.
(t) ¶ Sooner shall heaven and earth perish, than one tittle of the law shall perish.
(g) Now it is more easy that heaven and earth should pass away, than that one tittle of the Law should fall.
(k) And it is easier for heaven and earth to pass, than one tittle of the law to fail.
- 16:18 (w) Every man that forsaketh his wife, and weddeth another, doeth adultery; and he that weddeth the *wife* forsaken of the husband, doeth adultery.
(p) Every man that forsaketh his wife, and weddeth another, doeth lechery; and he that weddeth the *wife* forsaken of the husband, doeth adultery.
(t) Whosoever forsaketh his wife, and marrieth another, breaketh matrimony. And every man which marrieth her that is divorced from her husband committeth adultery also.
(g) ¶ Whosoever putteth away his wife, and marrieth another, committeth adultery, and whosoever marrieth her that is put away from her husband, committeth adultery.
(k) Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.
- 16:19 (w) Some man was rich, and was clothed in purple, and white silk, and ate every day shiningly.
(p) There was a rich man, and was clothed in purple, and white silk, and ate every day shiningly.
(t) ¶ There was a certain rich man, which was clothed in purple, and fineness [fine rayons], and fared deliciously every day.
(g) ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared well and delicately every day.
(k) ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
- 16:20 (w) And there was some beggar, Lazarus by name, that lay at his gate full of boils,

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- (p) And there was a beggar, Lazarus by name, that lay at his gate full of boils,
(t) And there was a certain beggar, named Lazarus, which lay at his gate full of sores
(g) Also there was a certain beggar named Lazarus, which was laid at his gate full of sores.
(k) And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
- 16:21 (w) coveting to be fulfilled with the crumbs/coveting to be filled of the crumbs, that fell down from the rich man's board, and no man gave to him; and hounds came, and licked his boils.
(p) and coveted to be fulfilled of the crumbs, that fell down from the rich man's board, and no man gave to him; but hounds came, and licked his boils.
(t) desiring to be refreshed with the crumbs which fell from the rich man's board. Nevertheless, the dogs came, and licked his sores.
(g) And desired to be refreshed with the crumbs that fell from the rich man's table; yea, and the dogs came and licked his sores.
(k) And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
- 16:22 (w) And it was done, that the beggar died, and was borne of angels into Abraham's bosom. And the rich man was dead also, and was buried in hell.
(p) And it was done, that the beggar died, and was borne of angels into Abraham's bosom. And the rich man was dead also, and was buried in hell.
(t) And it fortun'd that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried [in Hell].
(g) And it was so that the beggar died, and was carried by the Angels into Abraham's bosom. The rich man also died, and was buried.
(k) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
- 16:23 (w) And he raised up his eyes, when he was in torments, and saw Abraham afar, and Lazarus in his bosom.
(p) And he raised up his eyes, when he was in torments, and saw Abraham afar, and Lazarus in his bosom.
(t) ¶ And being in Hell in torments, he lift up his eyes and saw [When he lift up his eyes, as he was in torments, he saw] Abraham afar off, and Lazarus in his bosom,
(g) And being in hell in torments, he lifted up his eyes, and saw Abraham afar off, and Lazarus in his bosom.
(k) And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
- 16:24 (w) And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he dip the end of his finger in water, and cool my tongue; for I am tormented in this flame.
(p) And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he dip the end of his finger in water, and cool my tongue; for I am tormented in this flame.
(t) and he cried and said: father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.
(g) Then he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.
(k) And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
- 16:25 (w) And Abraham said to him, Son, have mind, for thou hast received good things in thy life, and Lazarus also evil things; but he is now comforted, and thou art tormented.
(p) And Abraham said to him, Son, have mind, for thou hast received good things in thy life, and Lazarus also evil things; but he is now comforted, and thou art tormented.

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- (t) But Abraham said unto him: Son remember, that thou in thy lifetime receivedst thy pleasure, and contrariwise Lazarus pain. Now therefore is he comforted, and thou art punished.
- (g) But Abraham said, Son, remember that thou in thy lifetime receivedst thy pleasures, and likewise Lazarus pains; now therefore is he comforted, and thou art tormented.
- (k) But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
- 16:26 (w) And in all these things a great dark place, *either depth*, is stablished between us and you; that they that will from hence pass to you, may not, neither from thence pass over hither.
- (p) And in all these things a great dark place is stablished betwixt us and you; that they that will from hence pass to you, be not able, neither from thence pass over hither.
- (t) Beyond all this between you and us there is a great space set, so that they which would go from hence to you, cannot: neither may come from thence to us [from thence come hither].
- (g) Besides all this, between you and us there is a great gulf set, so that they which would go from hence to you, cannot, neither can they come from thence to us.
- (k) And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.
- 16:27 (w) And he said, Then I pray thee, father, that thou send him into the house of my father.
- (p) And he said, Then I pray thee, father, that thou send him into the house of my father.
- (t) ¶ Then [And] he said: I pray thee therefore father, send him to my father's house.
- (g) Then he said, I pray thee therefore father, that thou wouldest send him to my father's house,
- (k) Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
- 16:28 (w) For I have five brethren, that he witness to them, lest also they come into this place of torments.
- (p) For I have five brethren, that he witness to them, lest also they come into this place of torments.
- (t) For I have five brethren: for to warn them, lest they also come into this place of torment.
- (g) (For I have five brethren) that he may testify unto them, lest they also come into this place of torment.
- (k) For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
- 16:29 (w) And Abraham saith to him, They have Moses and the prophets; hear they them.
- (p) And Abraham said to him, They have Moses and the prophets; hear they them.
- (t) Abraham said unto him: they have Moses and the prophets, let them hear them.
- (g) Abraham said unto him, They have Moses and the Prophets; let them hear them.
- (k) Abraham saith unto him, They have Moses and the prophets; let them hear them.
- 16:30 (w) And he said, Nay, father Abraham, but if any of dead men shall go to them, they shall do penance.
- (p) And he said, Nay, father Abraham, but if any of dead men go to them, they shall do penance.
- (t) And he said: nay father Abraham, but if one came unto them, from the dead, [from the dead came unto them] they would repent.
- (g) And he said, Nay father Abraham, but if one come unto them from the dead, they will amend their lives.
- (k) And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
- 16:31 (w) And he said to him, If they hear not Moses and the prophets, neither if any of dead men shall rise again, they shall believe to him.
- (p) And he said to him, If they hear not Moses and the prophets, neither if any of dead men rise again, they shall believe to him.

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(t) He said unto him: If they hear not Moses and the prophets, neither will they believe, though one rose from death again.

(g) Then he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rise from the dead again.

(k) And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER 17

17:1 (w) And he said to his disciples, It is impossible that offences come not; but woe to him, by whom they come.

(p) And Jesus said to his disciples, It is impossible that causes of stumbling come not; but woe to that man, by whom they come.

(t) ¶ Then said he to the [his] disciples, it cannot be avoided, but that offences will come [occasions of evil come]. Nevertheless woe be to him through whom they come.

(g) Then said he to his disciples, It cannot be avoided, but that offences will come, but woe *be* to him by whom they come.

(k) Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

17:2 (w) It is more profitable to him, if a millstone be put about his neck, and he be cast into the sea, than that he offend one of these little.

(p) It is more profitable to him, if a millstone be put about his neck, and he be cast into the sea, than that he cause to stumble one of these little.

(t) It were better for him that a millstone were hanged about his neck, and that he were cast into the sea, than that [rather than] he should offend one of these little ones.

(g) It is better for him that a great millstone were hanged about his neck, and that he were cast into the sea, than that he should offend one of these little ones.

(k) It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

17:3 (w) Take heed to yourselves; if thy brother hath sinned against thee, blame him; and if he do penance, forgive him.

(p) Take ye heed to yourselves; if thy brother hath sinned against thee, blame him; and if he do penance, forgive him.

(t) Take heed to yourselves, if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

(g) ¶ Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him.

(k) ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

17:4 (w) And if seven times in the day he shall sin against thee, and seven times in the day shall be converted to thee, saying, It repenteth me, forgive him.

(p) And if seven times in the day he do sin against thee, and seven times in the day he be converted to thee, and say, It repenteth me, forgive thou him.

(t) And though he sin against thee seven times in one day, and seven times in a day turn again to thee saying: it repenteth me, forgive him.

(g) And though he sin against thee seven times in a day, and seven times in a day turn again to thee, saying, It repenteth me, thou shalt forgive him.

(k) And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

17:5 (w) And the apostles said to the Lord, Increase faith to us.

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- (p) And the apostles said to the Lord, Increase to us faith.
(t) ¶ And the apostles said unto the Lord: increase our faith.
(g) ¶ And the Apostles said unto the Lord, Increase our faith.
(k) And the apostles said unto the Lord, Increase our faith.
- 17:6 (w) And the Lord said, If ye had faith as a corn of mustard seed, ye shall say to this (syca)more tree, Be thou drawn up by the root, and be thou planted over into the sea, and it shall obey to you.
(p) And the Lord said, If ye have faith as the corn of mustard seed, ye shall say to this (syca)more tree, Be thou drawn up by the root, and be over-planted into the sea, and it shall obey to you.
(t) And The Lord said: if ye had faith like a grain of mustard seed, and should say unto this sycamore tree, pluck thyself up by the roots, and plant thyself in the sea: he should obey you.
(g) And the Lord said, If ye had faith, *as much as is* a grain of mustard seed, and should say unto this mulberry tree, Pluck thyself up by the roots, and plant thyself in the sea, it should even obey you.
(k) And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
- 17:7 (w) Forsooth who of you having a servant plowing, or pasturing oxen, the which turned again from the field, saith anon to him, Go and sit to meat;
(p) But who of you hath a servant plowing, or pasturing oxen, which saith to him, when he turneth again from the field, At once go, and sit to meat;
(t) ¶ Who is it of you if he had a servant plowing or feeding cattle [Which of you having a servant a plowing, or feeding cattle], that would say unto him when he were come from the field: Go quickly and sit down to meat:
(g) ¶ Who is it also of you, that having a servant plowing or feeding cattle, would say unto him by and by, when he were come from the field, Go, and sit down at table?
(k) But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
- 17:8 (w) and not saith to him, Make ready, that I sup, and gird thee before, and minister to me, till that I eat and drink, and after these things thou shalt eat and drink;
(p) and saith not to him, Make ready, that I sup, and gird thee, and serve me, while I eat and drink, and after this thou shalt eat and drink;
(t) and would not rather say to him [and rather sayeth not to him], dress wherewith I may sup, and gird up [appoint] thyself and serve me, till I have eaten and drunk: and afterward, eat thou, and drink thou?
(g) And would not rather say to him, Dress wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward eat thou, and drink thou?
(k) And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
- 17:9 (w) whether he hath grace to that servant, for he did that that he commanded him? Nay, I guess.
(p) whether he hath grace to that servant, for he did that that he commanded him? Nay, I guess.
(t) Doth he thank that servant because he did that which was commanded unto him? I think not.
(g) Doeth he thank that servant, because he did that which was commanded unto him? I trow not.
(k) Doth he thank that servant because he did the things that were commanded him? I trow not.
- 17:10 (w) So also ye, when ye have done all things that be commanded to you, say, We be unprofitable servants, we have done that that we ought to do.
(p) So ye, when ye have done all things that be commanded to you, say ye, We be unprofitable servants, we have done that that we ought to do.

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- (t) So likewise ye, when ye have done all those things which are commanded unto you: say, we are unprofitable servants. We have done that which was our duty to do.
- (g) So likewise ye, when ye have done all those things, which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.
- (k) So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
- 17:11 (w) And it was done, the while Jesus went to Jerusalem, he passed through the midst of Samaria, and Galilee.
(p) And it was done, the while Jesus went to Jerusalem, he passed through the midst of Samaria, and Galilee.
(t) ¶ And it chanced as he went to Jerusalem, that he passed through Samaria and Galilee.
(g) ¶ And so it was when he went to Jerusalem, that he passed through the midst of Samaria, and Galilee.
(k) ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.
- 17:12 (w) And when he entered into some castle, ten leprous men came to meet him, which stood afar,
(p) And when he entered into a castle, ten leprous men came to meet him, which stood afar,
(t) And as he entered into a certain town, there met him ten men, that were lepers, which stood afar off,
(g) And as he entered into a certain town, there met him ten men that were lepers, which stood afar off.
(k) And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:
- 17:13 (w) and lifted up their voice, and said, Jesus, Commander, have mercy on us.
(p) and raised their voice, and said, Jesus, Commander, have mercy on us.
(t) and put forth their voices, and said: Jesus master, have mercy on us.
(g) And they lifted up their voices and said, Jesus, Master, have mercy on us.
(k) And they lifted up their voices, and said, Jesus, Master, have mercy on us.
- 17:14 (w) Whom, when he saw, he said, Go, show ye you to the priests. And it was done, while they went, they were cleansed.
(p) And as he saw them, he said, Go, show ye you to the priests. And it was done, while they went, they were cleansed.
(t) When he saw them, he said unto them: Go and show yourselves to the priests. And it chanced as they went, they were cleansed.
(g) And when he saw *them*, he said unto them, Go, shew yourselves unto the Priests. And it came to pass, that as they went, they were cleansed.
(k) And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.
- 17:15 (w) And one of them, as he saw that he was cleansed, went again, magnifying God with a great voice.
(p) And one of them, as he saw that he was cleansed, went again, magnifying God with a great voice.
(t) And one of them, when he saw that he was cleansed, turned back again, and with a loud voice praised God,
(g) Then one of them, when he saw that he was healed, turned back, and with a loud voice praised God,
(k) And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
- 17:16 (w) And he fell down on the face before his feet, doing graces, or *thankings*; and this was a Samaritan.
(p) And he fell down on the face before his feet, and did thankings; and this was a Samaritan.
(t) and fell down on his face at his feet, and gave him thanks. And the same was a Samaritan.
(g) And fell down on his face at his feet, and gave him thanks. And he was a Samaritan.
(k) And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

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- 17:17 (w) Forsooth Jesus answering said, Whether ten be not cleansed, and where be the nine?
(p) And Jesus answered, and said, Whether ten be not cleansed, and where be the nine?
(t) And Jesus answered and said: Are there not ten cleansed? But where are those nine?
(g) And Jesus answered, and said, Are there not ten cleansed? But where *are* the nine?
(k) And Jesus answering said, Were there not ten cleansed? but where are the nine?
- 17:18 (w) There is none found, that turned again, and gave glory to God, but this alien, *or stranger*.
(p) There is none found, that turned again, and gave glory to God, but this alien.
(t) There are not found that returned again, to give God praise, save only this stranger.
(g) There is none found that returned to give God praise, save this stranger.
(k) There are not found that returned to give glory to God, save this stranger.
- 17:19 (w) And he said to him, Rise up, go thou; for thy faith hath made thee safe.
(p) And he said to him, Rise up, go thou; for thy faith hath made thee safe.
(t) And he said unto him: Arise, and go thy way, thy faith hath made thee whole [saved thee].
(g) And he said unto him, Arise, go thy way, thy faith hath made thee whole.
(k) And he said unto him, Arise, go thy way: thy faith hath made thee whole.
- 17:20 (w) And he was asked of the Pharisees, when the realm of God cometh. And he answered to them, and said, The realm of God cometh not with espying,
(p) And he was asked of the Pharisees, when the realm of God cometh. And he answered to them, and said, The realm of God cometh not with espying,
(t) ¶ When he was demanded of the Pharisees, when the kingdom of God should come: he answered them and said: The kingdom of God cometh not with waiting for.
(g) ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.
(k) ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation {or, with outward shew}:
- 17:21 (w) neither they shall say, Lo! here, or lo! there; for lo! the realm of God is within you.
(p) neither they shall say, Lo! here, or lo there; for lo! the realm of God is within you.
(t) Neither shall men say, lo here, lo there. For behold, the kingdom of God is within you.
(g) Neither shall men say, Lo here, or lo there; for behold, the kingdom of God is within you.
(k) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you {or, among you}.
- 17:22 (w) And he said to his disciples, Days shall come, when ye shall desire to see one day of man's Son, and ye shall not see.
(p) And he said to his disciples, Days shall come, when ye shall desire to see one day of man's Son, and ye shall not see.
(t) ¶ And he said unto the [his] disciples: The days will come, when ye shall desire to see one day of the son of man, and ye shall not see it.
(g) And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
(k) And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
- 17:23 (w) And they shall say to you, Lo! here, and lo! there. Do not ye go, neither follow;
(p) And they shall say to you, Lo! here, and lo! there. Do not ye go, neither follow;
(t) And they shall say to you: See here, see there. Go not after them, nor follow them,

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- (g) Then they shall say to you, Behold here, or behold there; *but* go not thither, neither follow them.
(k) And they shall say to you, See here; or, see there: go not after them, nor follow them.
- 17:24 (w) for as lightning shining from under heaven shineth on those things that be under heaven, so shall man's Son be in his day.
(p) for as lightning shining from under heaven shineth into those things that be under heaven, so shall man's Son be in his day.
(t) for as the lightning that appeareth out of the one part of the heaven, and shineth unto the other part of heaven. So shall the son of man be in his days.
(g) For as the lightning that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven, so shall the Son of man be in his day.
(k) For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.
- 17:25 (w) But first it behooveth him to suffer many things, and to be reprov'd of this generation.
(p) But first it behooveth him to suffer many things, and to be reprov'd of this generation.
(t) But first must he suffer many things, and be refused [reprov'd] of this nation.
(g) But first must he suffer many things and be reprov'd of this generation.
(k) But first must he suffer many things, and be rejected of this generation.
- 17:26 (w) And as it was done in the days of Noe, so it shall be in the days of man's Son.
(p) And as it was done in the days of Noe, so it shall be in the days of man's Son.
(t) ¶ As it happened in the time of Noah so shall it be in the time of the son of man.
(g) And as it was in the days of Noah, so shall it be in the days of the Son of man.
(k) And as it was in the days of Noe, so shall it be also in the days of the Son of man.
- 17:27 (w) They ate and drank, wedded wives, and were given to weddings, till into the day in which Noe entered into the ship; and the great flood came, and lost all.
(p) They ate and drank, wedded wives, and were given to weddings, till into the day in which Noe entered into the ship; and the great flood came, and destroyed all.
(t) They ate, they drank, they married wives and were married even unto the [that] same day that Noah went into the ark, and the flood came, and destroyed them all.
(g) They ate, they drank, they married wives, and gave in marriage unto the day that Noah went into the Ark, and the flood came, and destroyed them all.
(k) They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
- 17:28 (w) Also as it was done in the days of Lot, they ate and drank, bought and sold, planted and builded;
(p) Also as it was done in the days of Lot, they ate and drank, bought and sold, planted and builded;
(t) Likewise also, as it chanced in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built.
(g) Likewise also as it was in the days of Lot; They ate, they drank, they bought, they sold, they planted, they built.
(k) Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
- 17:29 (w) but in the day that Lot went out of Sodom, the Lord rained fire and brimstone from heaven, and lost all.
(p) but in the day that Lot went out of Sodom, the Lord rained fire and brimstone from heaven, and destroyed all.
(t) And even the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.
(g) But in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

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- (k) But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.
- 17:30 (w) After this thing it shall be, in what day man's Son shall be showed.
(p) Like this thing it shall be, in what day man's Son shall be showed.
(t) After these examples, shall it be in the day [shall the day be,] when the son of man shall appear.
(g) After these *examples* shall it be in the day when the Son of man is revealed.
(k) Even thus shall it be in the day when the Son of man is revealed.
- 17:31 (w) In that day he that shall be in the roof, and his vessels in the house, come he not down to take them away; and he that *is* in the field, also turn not again behind.
(p) In that hour he that is in the roof, and his vessels in the house, come he not down to take them away; and he that *shall be* in the field, also turn not again behind.
(t) ¶ At that day he that is on the housetop, and his stuff in the house: let him not come down to take it out. And likewise let not him that is in the fields, turn back again to that he left behind [him].
(g) At that day he that is upon the house, and his stuff in the house, let him not come down to take it out; and he that is in the field likewise, let him not turn back to that he left behind.
(k) In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
- 17:32 (w) Be ye mindful of the wife of Lot.
(p) Be ye mindful of the wife of Lot.
(t) Remember Lot's wife.
(g) Remember Lot's wife.
(k) Remember Lot's wife.
- 17:33 (w) Whoever shall seek to make his life safe, shall lose it; and whoever shall lose it, shall quicken it.
(p) Whoever seeketh to make his life safe, shall lose it; and whoever loseth it, shall quicken it.
(t) Whosoever will go about to save his life, shall lose it: and whosoever shall lose his life, shall save [quicken] it.
(g) Whosoever will seek to save his soul, shall lose it, and whosoever shall lose it, shall get it life.
(k) Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
- 17:34 (w) I say to you, in that night two shall be in one bed, one shall be taken, and the other shall be forsaken;
(p) But I say to you, in that night two shall be in one bed, one shall be taken, and the other forsaken;
(t) ¶ I tell you: in that night, there shall be two in one bed, the one shall be received, and the other shall be forsaken.
(g) I tell you, in that night there shall be two in one bed; the one shall be received, and the other shall be left.
(k) I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.
- 17:35 (w) two *women* shall be grinding together, the one shall be taken, and the tother shall be forsaken;
(p) two *women* shall be grinding together, the one shall be taken, and the other forsaken;
(t) Two shall be also a grinding together: the one shall be received, and the other forsaken.
(g) Two women shall be grinding together, the one shall be taken, and the other shall be left.
(k) Two women shall be grinding together; the one shall be taken, and the other left.
- 17:36 (w) two in a field, the one shall be taken, and the other left.
(p) two in a field, the one shall be taken, and the other left.
(t) Verse not included in either version.

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(g) Two shall be in the field; one shall be received, and another shall be left.

(k) Two men shall be in the field; the one shall be taken, and the other left. {this verse is not found in most of the Greek copies}

17:37 (w) They answering said to him, Where Lord? Which said to them, Where ever the body shall be, also the eagles shall be gathered together thither.

(p) They answer, and say to him, Where, Lord? Which said to them, Where ever the body shall be, thither shall be gathered together also the eagles.

(t) And they answered, and said to him: where Lord? And he said unto them: wheresoever the body shall be, thither will the eagles resort.

(g) And they answered, and said to him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither shall also the eagles be gathered together.

(k) And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

CHAPTER 18

18:1 (w) Forsooth he said also a parable to them, for it behooveth to pray ever, and not to fail;

(p) And he said to them also a parable, that it behooveth to pray evermore, and not fail;

(t) ¶ And He put forth a similitude unto them, signifying that men ought always to pray, and not to be weary,

(g) And he spake also a parable unto them, *to this end*, that they ought always to pray, and not to wax faint,

(k) And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

18:2 (w) saying, There was some judge in a city, which dreaded not God, neither shamed of men.

(p) and said, There was a judge in a city, that dreaded not God, neither shamed of men.

(t) saying: There was a judge in a certain city, which feared not God neither regarded man.

(g) Saying, There was a judge in a certain city, which feared not God, neither revered man.

(k) Saying, There was in a city {Gr. in a certain city} a judge, which feared not God, neither regarded man:

18:3 (w) And a widow was in that city, and she came to him, saying, Venge me of mine adversary;

(p) And a widow was in that city, and she came to him, and said, Venge me of mine adversary;

(t) And there was a certain widow in the same city, which came unto him saying: Avenge me of mine adversary.

(g) And there was a widow in that city, which came unto him, saying, Do me justice against my adversary.

(k) And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

18:4 (w) and he would not by much time. But after these things he said within himself, Though I dread not God, and shame not of man,

(p) and he would not long time. But after these things he said within himself, Though I dread not God, and shame not of man,

(t) And he would not for a while [And a great while he would not]. But Afterward he said unto himself: Though I fear not God, nor care for man,

(g) And he would not of a long time; but afterward he said with himself, Though I fear not God, nor reverence man.

(k) And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

18:5 (w) nevertheless for this widow is heavy to me, I shall venge her; lest at the last she coming strangle me.

(p) nevertheless for this widow is heavy to me, I shall venge her; lest at the last she coming condemn me.

(t) yet because this widow troubleth me, I will avenge her, lest at the last she come, and hang [rail] on me.

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- (g) Yet because this widow troubleth me, I will do her right, lest at the last she come and make me weary.
(k) Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
- 18:6 (w) And the Lord said, Hear ye, what the doomsman of wickedness saith;
(p) And the Lord said, Hear ye, what the doomsman of wickedness saith;
(t) ¶ And the Lord said: hear what the unrighteous judge sayeth.
(g) And the Lord said, Hear what the unrighteous judge saith.
(k) And the Lord said, Hear what the unjust judge saith.
- 18:7 (w) and whether God shall not do the vengeance of his chosen, crying to him day and night, and shall have patience in them?
(p) and whether God shall not do vengeance of his chosen, crying to him day and night, and shall have patience in them?
(t) And shall not God avenge his elect, which cry day and night [night and day] unto him? Yea though he defer them: I tell you, he will avenge them, and that quickly.
(g) Now shall not God avenge his elect, which cry day and night unto him, yea, though he suffer long for them?
(k) And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
- 18:8 (w) Soothly I say to you, for soon he shall do the vengeance of them. Nevertheless guessest thou, that man's Son coming shall find faith in earth?
(p) Soothly I say to you, for soon he shall do vengeance of them. Nevertheless guessest thou, that man's Son coming shall find faith in earth?
(t) ¶ Nevertheless, when the son of man cometh, suppose ye, that he shall find faith on the earth.
(g) I tell you he will avenge them quickly; but when the Son of man cometh, shall he find faith on the earth?
(k) I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
- 18:9 (w) And he said also to some men, that trusted in themselves, as *they were* rightful, and despised others, this parable, saying,
(p) And he said also to some men, that trusted in themselves, as *they were* rightful, and despised others, this parable, saying,
(t) ¶ And he put forth this similitude, unto certain which trusted in themselves, that they were perfect, and despised other.
(g) ¶ He spake also this parable unto certain which trusted in themselves that they were just, and despised others.
(k) And he spake this parable unto certain which trusted in themselves that they were righteous {or, as being righteous}, and despised others:
- 18:10 (w) Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
(p) Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
(t) Two men went up into the temple to pray: the one a Pharisee, and the other a publican.
(g) Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican.
(k) Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
- 18:11 (w) Forsooth the Pharisee standing, prayed with himself these things, saying, God, I do thankings to thee, for I am not as other men, raveners, unjust, adulterers, as also this publican;
(p) And the Pharisee stood, and prayed by himself these things, and said, God, I do thankings to thee, for I am not as other men, raveners, unjust, adulterers, as also this publican;
(t) The Pharisee stood and prayed thus with himself. God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or as this publican [and even as this publican is].

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- (g) The Pharisee stood and prayed thus with himself, O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publican.
- (k) The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.
- 18:12 (w) I fast twice in the week, I give tithes of all things that I have in possession.
(p) I fast twice in the week, I give tithes of all things that I have in possession.
(t) I fast twice in the week. I give tithe of all that I possess.
(g) I fast twice in the week, I give tithes of all that ever I possess.
(k) I fast twice in the week, I give tithes of all that I possess.
- 18:13 (w) And the publican standing afar would not neither lift up the eyes to heaven, but smote his breast, saying, God be merciful to me, sinner.
(p) And the publican stood afar, and would not raise his eyes to heaven, but smote his breast, and said, God be merciful to me, sinner.
(t) And the publican stood afar off, and would not lift up his eyes to heaven, but smote his breast, saying: God be merciful to me a sinner.
(g) But the Publican standing afar off, would not lift up so much as his eyes to heaven, but smote his breast, saying, O God, be merciful to me a sinner.
(k) And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
- 18:14 (w) Truly I say to you, this went down into his house, and was justified from the other. For each that enhanceth himself, shall be made low, and he that meeketh himself, shall be enhanced.
(p) Truly I say to you, this went down into his house, and was justified from the other. For each that enhanceth himself, shall be made low, and he that meeketh himself, shall be enhanced.
(t) I tell you: this man departed home to his house justified more than the other. For every man that exalteth himself, shall be brought low: and he that humbleth himself, shall be exalted.
(g) I tell you, this man departed to his house justified, rather than the other; for every man that exalteth himself, shall be brought low, and he that humbleth himself, shall be exalted.
(k) I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
- 18:15 (w) And they brought to him young children, that he should touch them; and when the disciples saw this thing, they blamed them.
(p) And they brought to him young children, that he should touch them; and when the disciples saw this thing, they blamed them.
(t) ¶ They brought unto him also babes, that he should touch them. When his disciples saw that, they rebuked them.
(g) ¶ They brought unto him also babes that he should touch them. And when his disciples saw it, they rebuked them.
(k) And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.
- 18:16 (w) But Jesus called together them, and said, Suffer ye children to come to me, and do not ye forbid them, for of such is the kingdom of heavens.
(p) But Jesus called together them, and said, Suffer ye children to come to me, and do not ye forbid them, for of such is the kingdom of heavens.
(t) But Jesus called them unto him, and said: Suffer children to come unto me, and forbid them not. For of such is [unto such, belongeth] the kingdom of God.

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- (g) But Jesus called them unto him, and said, Suffer the babes to come unto me, and forbid them not, for of such is the kingdom of God.
- (k) But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
- 18:17 (w) Truly I say to you, whoever shall not take the kingdom of God as a child, he shall not enter into it.
(p) Truly I say to you, whoever shall not take the kingdom of God as a child, he shall not enter into it.
(t) Verily I say unto you: whosoever receiveth not the kingdom of God, as a child: he shall not enter therein.
(g) Verily I say unto you, whosoever receiveth not the kingdom of God as a babe, he shall not enter therein.
(k) Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.
- 18:18 (w) And some prince asked him, saying, Good master, what thing doing shall I wield everlasting life?
(p) And a prince asked him, and said, Good master, in what thing doing shall I wield everlasting life?
(t) ¶ And a certain ruler asked him: saying: Good Master: what ought I to do, to obtain eternal life?
(g) Then a certain ruler asked him, saying, Good Master, what ought I to do, to inherit eternal life?
(k) And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
- 18:19 (w) And Jesus said to him, What sayest thou me good? No man *is* good, but God alone.
(p) And Jesus said to him, What sayest thou me good? No man *is* good, but God alone.
(t) Jesus said unto him: Why callest thou me good? No man is good, save God only.
(g) And Jesus said unto him, Why callest thou me good? None is good, save one, *even* God.
(k) And Jesus said unto him, Why callest thou me good? none is good, save one, *that is*, God.
- 18:20 (w) Thou knowest the commandments, Thou shalt not slay, Thou shalt not do lechery, Thou shalt not do theft, Thou shalt not say false witnessing, Worship thy father and thy mother.
(p) Thou knowest the commandments, Thou shalt not slay, Thou shalt not do lechery, Thou shalt not do theft, Thou shalt not say false witnessing, Honour thy father and *thy* mother.
(t) Thou knowest the commandments: thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, honor thy father, and thy mother.
(g) Thou knowest the commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother.
(k) Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.
- 18:21 (w) Which said, I have kept all these things from my youth.
(p) Which said, I have kept all these things from my youth.
(t) And he said: All these have I kept from my youth.
(g) And he said, All these have I kept from my youth.
(k) And he said, All these have I kept from my youth up.
- 18:22 (w) And when this thing was heard, Jesus said to him, Yet one thing faileth to thee; sell thou all things that thou hast, and give to poor men, and thou shalt have treasure in heaven; and come, and come, and follow me.
(p) And when this thing was heard, Jesus said to him, Yet one thing faileth to thee; sell thou all things that thou hast, and give to poor men, and thou shalt have treasure in heaven; and come, and follow thou me.
(t) When Jesus heard that, he said unto him: Yet lackest thou one thing. Sell all that thou hast, and distribute it unto the poor, and thou shalt have treasure in heaven, and come, and follow me.

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(g) Now when Jesus heard that, he said unto him, Yet lackest thou one thing. Sell all that ever thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come follow me.

(k) Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

18:23 (w) And when these things were heard, he was sorrowful, for he was full rich.

(p) And when these things were heard, he was sorrowful, for he was full rich.

(t) When he heard that, he was heavy, for he was very rich.

(g) But when he heard those things, he was very heavy, for he was marvelously rich.

(k) And when he heard this, he was very sorrowful: for he was very rich.

18:24 (w) Soothly Jesus seeing him made sorrowful said, How hard they that have riches shall enter into the realm of God;

(p) And Jesus seeing him made sorry, said, How hard they that have money shall enter into the kingdom of God;

(t) ¶ When Jesus saw him mourn, he said: with what difficulty shall they that have riches, enter into the kingdom of God:

(g) And when Jesus saw him very sorrowful, he said, With what difficulty shall they that have riches, enter into the kingdom of God!

(k) And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

18:25 (w) forsooth it is easier a camel to pass through a needle's eye, than a rich man for to enter into the kingdom of God.

(p) for it is lighter a camel to pass through a needle's eye, than a rich man to enter into the kingdom of God.

(t) It is easier for a camel to go through [Easier it is for a camel to pass through] a needles eye, than for a rich man to enter into the kingdom of God.

(g) Surely it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

(k) For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

18:26 (w) And they that heard these things said, And who may be made safe?

(p) And they that heard these things said, Who may be made safe?

(t) Then said they that heard that: And who shall then be saved?

(g) Then said they that heard it, And who then can be saved?

(k) And they that heard it said, Who then can be saved?

18:27 (w) And he said to them, Those things that be impossible with men, be possible with God.

(p) And he said to them, Those things that be impossible with men, be possible with God.

(t) And He said: Things which are impossible with men: are possible with God.

(g) And he said, The things which are impossible with men, are possible with God.

(k) And he said, The things which are impossible with men are possible with God.

18:28 (w) But Peter said, Lo! we have left all things, and follow thee.

(p) But Peter said, Lo! we have left all things, and have followed thee.

(t) ¶ Then Peter said: Lo we have left [forsaken] all, and have followed thee.

(g) ¶ Then Peter said, Lo, we have left all, and have followed thee.

(k) Then Peter said, Lo, we have left all, and followed thee.

18:29 (w) And he said to him, Truly I say to you, there is no man that shall forsake house, or father and mother, or brethren, or wife, or children, or fields, for the realm of God,

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- (p) And he said to him, Truly I say to you, there is no man that shall forsake house, or father and mother, or brethren, or wife, or children, or fields, for the realm of God,
- (t) And He said unto them: Verily I say unto you, there is no man that leaveth [forsaketh] house, other father and mother, other brethren, or wife, or children, for the kingdom of God's sake,
- (g) And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake,
- (k) And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
- 18:30 (w) and shall not receive many more things in this time, and in the world to come everlasting life.
- (p) and shall not receive many more things in this time, and in the world to coming everlasting life.
- (t) which same shall not receive much more in this world: and in the world to come, life everlasting.
- (g) Which shall not receive much more in this world, and in the world to come life everlasting.
- (k) Who shall not receive manifold more in this present time, and in the world to come life everlasting.
- 18:31 (w) And Jesus took his twelve *disciples*, and said to them, Lo! we go up to Jerusalem, and all things shall be ended, that be written by the prophets of man's Son.
- (p) And Jesus took his twelve *disciples*, and said to them, Lo! we go up to Jerusalem, and all things shall be ended, that be written by the prophets of man's Son.
- (t) ¶ He took unto him twelve, and said unto them: Behold [Lo] we go up to Jerusalem, and all shall be fulfilled that are written by the prophets of the son of man.
- (g) ¶ Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things shall be fulfilled to the Son of man, that are written by the Prophets.
- (k) ¶ Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.
- 18:32 (w) For he shall be betrayed to heathen men, and he shall be scorned, and scourged, and bespat;
- (p) For he shall be betrayed to heathen men, and he shall be scorned, and scourged, and bespat;
- (t) He shall be delivered unto the gentiles, and shall be mocked, and shall be despitefully entreated, and shall be spitted [spitten] on:
- (g) For he shall be delivered unto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spitted on.
- (k) For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:
- 18:33 (w) and after that they have scourged *him*, they shall slay him, and the third day he shall rise again.
- (p) and after that they have scourged *him*, they shall slay him, and the third day he shall rise again.
- (t) and when they have scourged him, they will put him to death, and the third day, he shall [shall he] arise again.
- (g) And when they have scourged him, they will put him to death, but the third day he shall rise again.
- (k) And they shall scourge him, and put him to death: and the third day he shall rise again.
- 18:34 (w) And they understood nothing of these; and this word was hid from them, and they understood not those things that were said.
- (p) And they understood nothing of these; and this word was hid from them, and they understood not those things that were said.
- (t) But They understood none of these things. And this saying was hid from them. And they perceived not the things which were spoken.
- (g) But they understood none of these things, and this saying was hid from them, neither perceived they the things, which were spoken.

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- (k) And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.
- 18:35 (w) But it was done, when Jesus came nigh to Jericho, some blind man sat beside the way begging.
(p) But it was done, when Jesus came nigh to Jericho, a blind man sat beside the way, and begged.
(t) ¶ And It came to pass, as he [they] were come nigh unto Jericho, a certain blind man sat by the wayside begging.
(g) ¶ And it came to pass, that as he was come near unto Jericho, a certain blind man sat by the wayside, begging.
(k) ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:
- 18:36 (w) And when he heard the company of people passing, he asked, what this was.
(p) And when he heard the people passing, he asked, what this was.
(t) And when he heard the people pass by, he asked what it meant.
(g) And when he heard the people pass by, he asked what it meant.
(k) And hearing the multitude pass by, he asked what it meant.
- 18:37 (w) And they said to him, that Jesus of Nazareth passed.
(p) And they said to him, that Jesus of Nazareth passed.
(t) And They said unto him that Jesus of Nazareth, passed [went] by.
(g) And they said unto him, that Jesus of Nazareth passed by.
(k) And they told him, that Jesus of Nazareth passeth by.
- 18:38 (w) And he cried, saying, Jesus, the son of David, have mercy on me.
(p) And he cried, and said, Jesus, the son of David, have mercy on me.
(t) And he cried, saying: Jesus the son of David, have thou mercy on me.
(g) Then he cried, saying, Jesus the Son of David, have mercy on me.
(k) And he cried, saying, Jesus, thou Son of David, have mercy on me.
- 18:39 (w) And they that went before blamed him, that he should be still; soothly he cried much more, Thou son of David, have mercy on me.
(p) And they that went before blamed him, that he should be still; but he cried much the more, Thou son of David, have mercy on me.
(t) And they which went before rebuked him, that [because] he should hold his peace. But he cried so much the more [And he much the more cried], thou [the] son of David, have mercy on me.
(g) And they which went before, rebuked him that he should hold his peace, but he cried much more, O Son of David, have mercy on me.
(k) And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.
- 18:40 (w) And Jesus stood, and commanded him to be brought forth to him. And when he came nigh, he asked him, saying,
(p) And Jesus stood, and commanded him to be brought forth to him. And when he came nigh, he asked him, and said,
(t) And Jesus stood still, and commanded him, to be brought unto him. And when he was come near, he asked him
(g) And Jesus stood still, and commanded him to be brought unto him. And when he was come near, he asked him,
(k) And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,
- 18:41 (w) What wilt thou that I shall do to thee? And he said, Lord, that I see.
(p) What wilt thou that I shall do to thee? And he said, Lord, that I see.

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- (t) saying: What wilt thou, that I do unto thee? And he said: Lord, that I may receive my sight.
(g) Saying, What wilt thou that I do unto thee? And he said, Lord, that I may receive my sight.
(k) Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

- 18:42 (w) And Jesus said to him, Behold; thy faith hath made thee safe.
(p) And Jesus said to him, Behold; thy faith hath made thee safe.
(t) Jesus said unto him: Receive thy sight: thy faith hath saved thee.
(g) And Jesus said unto him, Receive thy sight; thy faith hath saved thee.
(k) And Jesus said unto him, Receive thy sight: thy faith hath saved thee.
- 18:43 (w) And anon he saw, and followed him, magnifying God. And all the people, that it saw, gave praising to God.
(p) And at once he saw, and followed him, and magnified God. And all the people, as it saw, gave praising to God.
(t) And immediately he saw, and followed him, praising God. And all the people, when they saw it, gave laud to God.
(g) Then immediately he received his sight, and followed him, praising God; and all the people, when they saw *this*, gave praise to God.
(k) And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

CHAPTER 19

- 19:1 (w) And Jesus going in, walked through Jericho.
(p) And Jesus going in, walked through Jericho.
(t) ¶ And he entered in, and went through Jericho.
(g) Now when Jesus entered and passed through Jericho,
(k) And *Jesus* entered and passed through Jericho.
- 19:2 (w) And lo! a man, Zacchaeus by name, and he was a prince of publicans, and he *was* rich.
(p) And lo! a man, Zacchaeus by name, and this was a prince of publicans, and he *was* rich.
(t) And behold, there was a man named Zacchaeus, which [and he] was a ruler among the publicans, and rich also.
(g) Behold, there was a man named Zaccheus, which *was* the chief receiver of the tribute, and he was rich.
(k) And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.
- 19:3 (w) And he sought to see Jesus, who he was, and he might not, for the company of people, for he was little in stature.
(p) And he sought to see Jesus, who he was, and he might not, for the people, for he was little in stature.
(t) And he made means to see Jesus, what he should be: and he could not for the press, because he was of a low stature.
(g) And he sought to see Jesus, who he should be, and could not for the press, because he was of a low stature.
(k) And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
- 19:4 (w) And he ran before, and ascended up into a sycamore tree, to see him; for he was to pass thence.
(p) And he ran before, and ascended into a sycamore tree, to see him; for he was to pass from thence.
(t) Wherefore [And] he ran before, and ascended up, into a wild fig [sycamore] tree, to see him. For he should [would] come that same way.
(g) Wherefore he ran before, and climbed up into a wild fig tree, that he might see him, for he should come that way.
(k) And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

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- 19:5 (w) And Jesus beheld up, when he came to the place, and saw him, and said to him, Zacchaeus, haste thee, and come down, for to day I must dwell in thine house.
(p) And Jesus beheld up, when he came to the place, and saw him, and said to him, Zacchaeus, haste thee, and come down, for to day I must dwell in thine house.
(t) And when Jesus came to the place, he looked up, and saw him, and said unto him: Zacchaeus, at once come down, for today I must abide at thy house.
(g) And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, come down at once, for today I must abide at thy house.
(k) And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.
- 19:6 (w) And he hasting came down, and joying received him.
(p) And he hieing came down, and joying received him.
(t) And he came down hastily [And hastily he came down], and received him joyfully.
(g) Then he came down hastily, and received him joyfully.
(k) And he made haste, and came down, and received him joyfully.
- 19:7 (w) And when all men saw, they grutched, saying, For he had turned to a sinful man.
(p) And when all men saw, they grumbled, saying, For he had turned to a sinful man.
(t) And when they saw that, they all grudged saying: He is gone, in to tarry with a man that is a sinner.
(g) And when all they saw it, they murmured, saying, that he was gone in to lodge with a sinful man.
(k) And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
- 19:8 (w) But Zacchaeus stood, and said to the Lord, Lo! Lord, I give the half of my goods to poor men; and if I have any thing defrauded any man, I yield fourfold.
(p) But Zacchaeus stood, and said to the Lord, Lo! Lord, I give the half of my goods to poor men; and if I have any thing defrauded any man, I yield four so much.
(t) ¶ And Zacchaeus stood forth and said unto the Lord: Behold Lord, the half of my goods I give to the poor, and if I have done any man wrong, I will restore him four fold.
(g) And Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken from any man by forged cavillation, I restore him fourfold.
(k) And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.
- 19:9 (w) Jesus said to him, For in this day health is made to this house, for and he is the son of Abraham;
(p) Jesus saith to him, For to day health is made to this house, for that he is Abraham's son;
(t) And Jesus said to him: This day is health come unto this house, forasmuch as it also is become the child of Abraham.
(g) Then Jesus said to him, This day is salvation come unto this house, forasmuch as he is also become the son of Abraham.
(k) And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.
- 19:10 (w) for man's Son came to seek, and make safe that thing that perished.
(p) for man's Son came to seek, and make safe that thing that perished.
(t) For the son of man is come to seek, and to save that which was lost.
(g) For the Son of man is come to seek, and to save that which was lost.
(k) For the Son of man is come to seek and to save that which was lost.

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- 19:11 (w) When they heard these things, he added, and said a parable, for that he was nigh to Jerusalem, and for they guessed, that the kingdom of God should be showed anon.
(p) When they heard these things, he added, and said a parable, for that he was nigh to Jerusalem, and for they guessed, that at once the kingdom of God should be showed.
(t) ¶ As they heard these things, he added thereto a similitude, because he was nigh to Jerusalem, and because also, they thought that the kingdom of God should shortly appear.
(g) And whiles they heard these things, he continued and spake a parable, because he was near to Jerusalem, and because also they thought that the kingdom of God should shortly appear.
(k) And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
- 19:12 (w) Therefore he said, Some nobleman went into a far country, to take to him a kingdom, and to turn again.
(p) Therefore he said, A worthy man went into a far country, to take to him a kingdom, and to turn again.
(t) He said therefore: A certain nobleman, went into a far country, to receive him a kingdom, and then to come again.
(g) He said therefore, A certain noble man went into a far country, to receive for himself a kingdom, and so to come again.
(k) He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.
- 19:13 (w) And when his ten servants were called, he gave to them ten bezants; and said to them, Merchandize ye, till I come.
(p) And when his ten servants were called, he gave to them ten bezants; and said to them, Chaffer ye, till I come.
(t) And He called his ten servants, and delivered them ten pounds saying unto them: Buy and sell till I come:
(g) And he called his ten servants, and delivered them ten pieces of money, and said unto them, Occupy till I come.
(k) And he called his ten servants, and delivered them ten pounds {mina, here translated a pound, is twelve ounces and an half: which according to five shillings the ounce is three pounds two shillings and sixpence}, and said unto them, Occupy till I come.
- 19:14 (w) Forsooth his citizens hated him, and sent a message after him, saying, We will not him for to reign upon us.
(p) But his citizens hated him, and sent a messenger after him, and said, We will not, that he reign on us.
(t) But his citizens hated him, and sent messengers after him, saying: We will not have this man to reign over us.
(g) Now his citizens hated him, and sent an ambassage after him, saying, We will not have this man to reign over us.
(k) But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.
- 19:15 (w) And it was done, that he turned again, when he had taken the kingdom; and he commanded *his* servants to be called, to whom he gave money, that he should know, how much each had won by chaffering.
(p) And it was done, that he turned again, when he had taken the kingdom; and he commanded *his* servants to be called, to which he had given money, to know, how much each had won by chaffering.
(t) ¶ And it came to pass, when he was come again and had received his kingdom, he commanded these [his] servants, to be called to him (to whom he gave his money) to wit what every man had done.
(g) And it came to pass, when he was come again, and had received his kingdom, that he commanded the servants to be called to him, to whom he gave his money, that he might know what every man had gained.
(k) And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money {Gr. silver}, that he might know how much every man had gained by trading.
- 19:16 (w) And the first came, saying, Lord, thy bezant hath won ten bezants.
(p) And the first came, and said, Lord, thy bezant hath won ten bezants.
(t) Then came the first saying: Lord, thy pound hath increased ten pounds.

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- (g) Then came the first, saying, Lord, thy piece hath increased ten pieces.
(k) Then came the first, saying, Lord, thy pound hath gained ten pounds.
- 19:17 (w) He said to him, Well be, thou good servant; for in little thing thou hast been true, thou shalt have power upon ten cities.
(p) He said to him, Well be, thou good servant; for in little thing thou hast been true, thou shalt be having power on ten cities.
(t) And he said unto him: Well good servant, because thou wast faithful in a very little thing, take thou authority over ten cities.
(g) And he said unto him, Well, good servant, because thou hast been faithful in a very little thing, take thou authority over ten cities.
(k) And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
- 19:18 (w) And the tother came, saying, Lord, thy bezant hath made five bezants.
(p) And the tother came, and said, Lord, thy bezant hath made five bezants.
(t) And the other came saying: Lord thy pound, hath increased five pounds.
(g) And the second came, saying, Lord, thy piece hath increased five pieces.
(k) And the second came, saying, Lord, thy pound hath gained five pounds.
- 19:19 (w) And he said to this, And be thou upon five cities.
(p) And to this he said, And be thou on five cities.
(t) And to the same he said: And be thou also ruler over five cities.
(g) And to the same he said, Be thou also *ruler* over five cities.
(k) And he said likewise to him, Be thou also over five cities.
- 19:20 (w) And the third came, saying, Lord, lo! thy bezant, which I had, kept in a sudarium, or *sweating cloth*.
(p) And the third came, and said, Lord, lo! thy bezant, that I had, put up in a sudarium.
(t) ¶ And the third came, and said: Lord, behold here thy pound, which I have kept in a napkin,
(g) So the other came, and said, Lord, behold thy piece, which I have laid up in a napkin;
(k) And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:
- 19:21 (w) For I dreaded thee, for thou art an austere man; thou takest away that that thou settedest not, and thou reapest that that thou hast not sown.
(p) For I dreaded thee, for thou art an austere man; thou takest away that that thou settedest not, and thou reapest that that thou hast not sown.
(t) for I feared thee, because thou art a strait man: thou takest up that thou laidst not down, and reapest that thou didst not sow.
(g) For I feared thee, because thou art a strait man; thou takest up that thou layedst not down, and reapest that thou didst not sow.
(k) For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
- 19:22 (w) He saith to him, Wicked servant, of thy mouth I deem thee. Knewest thou, that I am an austere man, taking away that thing that I set not, and reaping that thing that I have not sown?
(p) He saith to him, Wicked servant, of thy mouth I deem thee. Knewest thou, that I am an austere man, taking away that thing that I setted not, and reaping that thing that I sowed not?

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- (t) And he said unto him: Of thine own mouth judge I thee thou evil servant. Knewest thou that I am a strait man, taking up that I laid not down, and reaping that I did not sow?
- (g) Then he said unto him, Of thine own mouth will I judge thee, O evil servant. Thou knewest that I am a strait man, taking up that I laid not down, and reaping that I did not sow.
- (k) And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:
- 19:23 (w) and why hast thou not given my money to the board, that and I coming should have received it soothly with usuries?
(p) and why hast thou not given my money to the board, and I coming should have asked it with usuries?
(t) Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with vantage? [and then at my coming should I have required mine own, with vantage].
(g) Wherefore then gavest not thou my money into the bank, that at my coming I might have required it with vantage?
(k) Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
- 19:24 (w) And he said to them that stood nigh, Take ye away from him the bezant, and give it to him that hath ten bezants.
(p) And he said to men standing nigh, Take away from him the bezant, and give ye to him that hath ten bezants.
(t) ¶ And he said to them that stood by: Take from him that pound, and give it him that hath ten pounds.
(g) And he said to them that stood by, Take from him that piece, and give it him that hath ten pieces.
(k) And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.
- 19:25 (w) And they said to him, Lord, he hath ten bezants.
(p) And they said to him, Lord, he hath ten bezants.
(t) And they said unto him: Lord he hath ten pounds.
(g) (And they said unto him, Lord, he hath ten pieces.)
(k) (And they said unto him, Lord, he hath ten pounds.)
- 19:26 (w) And I say to you, to each man that hath, it shall be given, and he shall abound; but from him that hath not, also that thing that he hath, shall be taken from him.
(p) And I say to you, to each man that hath, it shall be given, and he shall increase; but from him that hath not, also that thing that he hath, shall be taken of him.
(t) I say unto you, that unto all them that have, it shall be given: and from him that hath not, even that he hath shall be taken from him [away].
(g) For I say unto you, that unto all them that have, it shall be given, and from him that hath not, even that he hath, shall be taken from him.
(k) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
- 19:27 (w) Nevertheless bring ye hither those mine enemies, that would not me to reign upon them, and slay ye before me.
(p) Nevertheless bring ye hither those mine enemies, that would not that I reigned on them, and slay ye before me.
(t) Moreover those mine enemies, which would not, that should reign over them, bring hither, and slay them before me.
(g) Moreover, those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
(k) But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
- 19:28 (w) And these things said, he went before, ascending to Jerusalem.
(p) And when these things were said, he went before, and went up to Jerusalem.
(t) And when he had thus spoken, he proceeded forth before [them], ascending [and went] up to Jerusalem.

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(g) ¶ And when he had thus spoken, he went forth before, ascending up to Jerusalem.

(k) ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

19:29 (w) And it was done, when he came nigh to Bethphage and Bethany, at the mount, that is called of Olives, he sent his two disciples,

(p) And it was done, when Jesus came nigh to Bethphage and Bethany, at the mount, that is called of Olives, he sent his two disciples,

(t) ¶ And it fortun'd, when he was come nigh to Bethphage and Bethany, besides mount Olivette, he sent two of his disciples

(g) And it came to pass, when he was come near to Bethphage, and Bethany, besides the mount which is called *the mount* of Olives, he sent two of his disciples,

(k) And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

19:30 (w) saying, Go ye into the castle, that is against you; into which ye entering, ye shall find a colt of an ass tied, on which never man sat; untie ye him, and bring ye to me.

(p) and said, Go ye into the castle, that is against you; into which as ye enter, ye shall find a colt of an ass tied, on which never man sat; untie ye him, and bring ye to me.

(t) saying: Go ye into the town which is over against you. In the which as soon as ye are come, ye shall find a colt tied, whereon, yet never man sat. Loose him and bring him hither.

(g) Saying, Go ye to the town which is before *you*, wherein as soon as ye are come, ye shall find a colt tied, whereon never man sat; loose him, and bring him *hither*.

(k) Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

19:31 (w) And if any man ask you, why ye untie, thus ye shall say to him, For the Lord desireth his work.

(p) And if any man ask you, why ye untie, thus ye shall say to him, For the Lord desireth his work.

(t) And if any man ask you, why that ye loose him: thus say unto him, the Lord hath need of him.

(g) And if any man ask you, why ye loose *him*, thus shall ye say unto him, Because the Lord hath need of him.

(k) And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

19:32 (w) And they that were sent, went forth, and found as he said to them, a colt standing.

(p) And they that were sent, went forth, and found as he said to them, a colt standing.

(t) ¶ They that were sent went their way, and found, even as he had said unto them.

(g) So they that were sent, went their way, and found it as he had said unto them.

(k) And they that were sent went their way, and found even as he had said unto them.

19:33 (w) Soothly them untying the colt, the lords of him said, Why untie ye the colt?

(p) And when they untied the colt, the lords of it said to them, What untie ye the colt?

(t) And as they were a loosening the colt, the owners said unto them: why loose ye the colt?

(g) And as they were loosening the colt, the owners thereof said unto them, Why loose ye the colt?

(k) And as they were loosening the colt, the owners thereof said unto them, Why loose ye the colt?

19:34 (w) And they said, For the Lord hath need to him.

(p) And they said, For the Lord hath need to him.

(t) And they said: for the Lord hath need of him.

(g) And they said, The Lord hath need of him.

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- (k) And they said, The Lord hath need of him.
- 19:35 (w) And they led him to Jesus; and they, casting their clothes upon the colt, put Jesus *on him*.
(p) And they led him to Jesus; and they casted their clothes on the colt, and set Jesus *on him*.
(t) And they brought him to Jesus. And they cast their raiment on the colt, and set Jesus thereon.
(g) ¶ So they brought him to Jesus, and they cast their garments on the colt, and set Jesus thereon.
(k) And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.
- 19:36 (w) And when he went, they spreaded their clothes in the way.
(p) And when he went, they spreaded their clothes in the way.
(t) And As he went they spread their clothes in the way.
(g) And as he went, they spread their clothes in the way.
(k) And as he went, they spread their clothes in the way.
- 19:37 (w) And when now he came nigh to the coming down of the mount of Olives, all the companies of men that came down began to joy, and to praise God with great voice on all the virtues, that they had seen,
(p) And when he came nigh to the coming down of the mount of Olives, all the people that came down began to joy, and to praise God with great voice on all the works of power, that they had seen,
(t) ¶ And when he was now come. [When he was come] where he should go down from the mount Olivette, the whole multitude of the [his] disciples began to rejoice, and to laud God with a loud voice, for all the miracles that they had seen,
(g) And when he was now come near to the going down of the mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice, for all the great works that they had seen,
(k) And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;
- 19:38 (w) saying, Blessed *be* the king, that cometh in the name of the Lord; peace in heaven, and glory in high things.
(p) and said, Blessed *be* the king, that cometh in the name of the Lord; peace in heaven, and glory in high things.
(t) saying: Blessed *be* the king that cometh in the name of the Lord: Peace in heaven, and glory in the highest.
(g) Saying, Blessed *be* the King that cometh in the Name of the Lord; peace in heaven, and glory in the highest *places*.
(k) Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.
- 19:39 (w) And some of the Pharisees of the companies said to him, Master, blame thy disciples.
(p) And some of the Pharisees of the people said to him, Master, blame thy disciples.
(t) And some of the Pharisees of the company, said unto him: Master rebuke thy disciples.
(g) Then some of the Pharisees of the company said unto him, Master, rebuke thy disciples.
(k) And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.
- 19:40 (w) And he said to them, I say to you, for if these shall be still, stones shall cry.
(p) And he said to them, I say to you, for if these be still, stones shall cry.
(t) He answered, and said unto them: I tell you, if these should hold their peace, the stones would [will] cry.
(g) But he answered, and said unto them, I tell you, that if these should hold their peace, the stones would cry.
(k) And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.
- 19:41 (w) And when he nighed, he seeing the city, wept upon it,

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- (p) And when he approached, he saw the city, and wept on it,
(t) ¶ And when he was come near, he beheld the city, and wept on it
(g) ¶ And when he was come near, he beheld the City, and wept for it,
(k) ¶ And when he was come near, he beheld the city, and wept over it,
- 19:42 (w) saying, For if thou haddest known, and thou, and soothly in this thy day, the which *is* to peace to thee; but now they be hid from thine eyes.
(p) and said, For if thou haddest known, thou *shouldest weep* also; for in this day the things *be* in peace to thee, but now they be hid from thine eyes.
(t) saying: If thou hadst known those things which belong unto thy peace, even at this thy time [day]? But now are they hid from thine eyes.
(g) Saying, O if thou hadst even known at the least in this thy day those things, which *belong* unto thy peace! But now are they hid from thine eyes.
(k) Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
- 19:43 (w) For days shall come to thee, and thine enemies shall environ thee in a valley with pale, and shall environ thee, and make thee strait on all sides;
(p) But days shall come in thee, and thine enemies shall environ thee with a pale, and they shall go about thee, and make thee strait on all sides.
(t) For the days shall come upon thee, that thine enemies shall cast a bank about thee, and compass thee round, [and thine enemies shall compass thee about with a bank. And shall besiege thee round about], and keep thee in on every side,
(g) For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
(k) For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
- 19:44 (w) and they shall cast thee down to the earth, and thy children that be in thee; and they shall not leave in thee a stone upon a stone, for thou hast not known the time of thy visitation.
(p) and cast thee down to the earth, and thy sons that be in thee; and they shall not leave in thee a stone upon a stone, for thou hast not known the time of thy visitation.
(t) and make thee even with the ground, with thy children which are in thee. And they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.
(g) And shall make thee even with the ground, and thy children which are in thee, and they shall not leave in thee a stone upon a stone, because thou knewest not the time of thy visitation.
(k) And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.
- 19:45 (w) And he entered into the temple, and began to cast out men selling therein and buying,
(p) And he entered into the temple, and began to cast out men selling therein and buying,
(t) ¶ And he went into the temple, and began to cast out them that sold therein, and them that bought
(g) ¶ He went also into the Temple, and began to cast out them that sold therein, and them that bought,
(k) And he went into the temple, and began to cast out them that sold therein, and them that bought;
- 19:46 (w) saying to them, It is written, That mine house is an house of prayer, but ye have made it a den of thieves.
(p) and said to them, It is written, That mine house is an house of prayer, but ye have made it a den of thieves.
(t) saying unto them, it is written, my house is the house of prayer: but ye have made it a den of thieves.
(g) Saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves.

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(k) Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

- 19:47 (w) And he was teaching every day in the temple. Forsooth the prince of priests, and the scribes, and the princes of the people sought to lose him;
(p) And he was teaching every day in the temple. And the princes of priests, and the scribes, and the princes of the people sought to destroy him;
(t) And he taught daily in the temple. The high priests and the scribes and the chief of the people, went about to destroy him:
(g) And he taught daily in the Temple. And the high Priests and the Scribes, and the chief of the people sought to destroy him.
(k) And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,
- 19:48 (w) and they found not what they should do to him, for all the people was all occupied, hearing him/forsooth all the people was raised up, fervently occupied, for to hear him.
(p) and they found not, what they should do to him, for all the people was occupied, and heard him.
(t) But could not find what to do. For all the people stuck by him. And gave him audience.
(g) But they could not find what they might do to him, for all the people hanged upon him when they heard him.
(k) And could not find what they might do: for all the people were very attentive to hear him {or, hanged on him}.

CHAPTER 20

- 20:1 (w) And it was done in one of the days, when he taught the people in the temple, and preached the gospel, the princes of priests and the scribes came together with the elder men;
(p) And it was done in one of the days, when he taught the people in the temple, and preached the gospel, the princes of priests and scribes came together with the elder men;
(t) ¶ And it fortun'd in one of those days, as he taught the people in the temple, and preached the gospel. The high priests and the scribes came [unto him] with the elders [seniors],
(g) And it came to pass, that on one of those days, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came upon him, with the Elders,
(k) And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,
- 20:2 (w) and they said to him, saying, Say to us, in what power thou doest these things, or who is he that gave to thee this power?
(p) and they said to him, Say to us, in what power thou doest these things, or who is he that gave to thee this power?
(t) and spake unto him, saying: Tell us by what authority thou doest these things? Other who is he that gave thee this authority?
(g) And spake unto him, saying, Tell us by what authority thou doest these things, or who is he that hath given thee this authority?
(k) And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?
- 20:3 (w) Forsooth Jesus answering said to them, I shall ask you one word; answer ye to me.
(p) And Jesus answered, and said to them, And I shall ask you one word; answer ye to me.
(t) He answered and said unto them: I also will ask you a question, and answer me:
(g) And he answered, and said unto them, I also will ask you one thing, tell me therefore:
(k) And he answered and said unto them, I will also ask you one thing; and answer me:

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- 20:4 (w) Was the baptism of John of heaven, or of men?
(p) Was the baptism of John of heaven, or of men?
(t) The baptism of John: was it from heaven, or of men [Was the baptism of John, from heaven, or of men]?
(g) The baptism of John, was it from heaven, or of men?
(k) The baptism of John, was it from heaven, or of men?
- 20:5 (w) And they thought within themselves, saying, For if we shall say, Of heaven, he shall say, Why then believe ye not to him?
(p) And they thought within themselves, saying, For if we say, Of heaven, he shall say, Why then believe ye not to him?
(t) And They thought within themselves saying: If we shall say from heaven: he will say: Why then believed ye him not?
(g) And they reasoned within themselves, saying, If we shall say, From heaven, he will say, Why then believed ye him not?
(k) And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?
- 20:6 (w) and if we say, Of men, all the people shall stone us; for they be certain, that John is a prophet.
(p) and if we say, Of men, all the people shall stone us; for they be certain, that John is a prophet.
(t) But and if we shall say of men, all the people will stone us. For they be persuaded [For they surely believed] that John is [was] a prophet.
(g) But if we shall say, Of men, all the people will stone us, for they be persuaded that John was a Prophet.
(k) But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.
- 20:7 (w) And they answered, that they knew not, of whence it was.
(p) And they answered, that they knew not, of whence it was.
(t) And they answered that they could not tell whence it was.
(g) Therefore they answered, that they could not tell whence it *was*.
(k) And they answered, that they could not tell whence *it was*.
- 20:8 (w) And Jesus said to them, Neither I say to you, in what power I do these things.
(p) And Jesus said to them, Neither I say to you, in what power I do these things.
(t) And Jesus said unto them: Neither tell I you by what authority I do these things.
(g) Then Jesus said unto them, Neither tell I you, by what authority I do these things.
(k) And Jesus said unto them, Neither tell I you by what authority I do these things.
- 20:9 (w) And he began to say to the people this parable. Some man planted a vineyard, and hired it to tillers; and he was gone in pilgrimage long time.
(p) And he began to say to the people this parable. A man planted a vineyard, and hired it to tillers; and he was gone in pilgrimage long time.
(t) ¶ Then began he to put forth to the people, this similitude: A certain man planted a vineyard, and let it forth to farmers, and went himself into a strange country for a great season.
(g) ¶ Then began he to speak to the people this parable, A certain man planted a vineyard, and let it forth to husbandmen, and went into a strange country, for a great time.
(k) Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

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- 20:10 (w) And in the time of gathering of grapes, he sent a servant to the tillers, that they should give to him of the fruit of the vineyard; which beat him, and let him go void.
(p) And in the time of gathering of grapes, he sent a servant to the tillers, that they should give to him of the fruit of the vineyard; which beat him, and let him go void.
(t) And when the time was come [came], he sent a servant to his tenants that they should give him of the fruits, of the vineyard. And The tenants did beat him: and sent him away empty.
(g) And at the time convenient he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen did beat him, and sent him away empty.
(k) And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.
- 20:11 (w) And he thought yet to send another servant; and also they beat this, and tormented him sore, and let him go void.
(p) And he thought yet to send another servant; and they beat this, and tormented him sore, and let him go void.
(t) And again he [And he ceased not thereby but] sent yet another servant. And they did beat him, and foul entreated him also, and sent him away empty.
(g) Again he sent yet another servant; and they did beat him, and foul entreated him, and sent him away empty.
(k) And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.
- 20:12 (w) And he thought yet to send the third, and him also they wounded, and cast him out.
(p) And he thought yet to send the third, and him also they wounded, and casted him out.
(t) Moreover, he sent the third too [also], and him they wounded, and cast [him] out.
(g) Moreover he sent the third, and him they wounded, and cast out.
(k) And again he sent a third: and they wounded him also, and cast him out.
- 20:13 (w) And the lord of the vineyard said, What shall I do? I shall send my dear-worthy son; peradventure, when they see him, they shall be ashamed.
(p) And the lord of the vineyard said, What shall I do? I shall send my dear-worthy son; peradventure, when they see him, they shall dread.
(t) Then said the lord of the vineyard: what shall I do? I will send my dear son, him peradventure they will reverence, when they see him.
(g) Then said the Lord of the vineyard, What shall I do? I will send my beloved son; it may be that they will do reverence when they see him.
(k) Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.
- 20:14 (w) And when the tillers saw him, they thought within themselves, saying, This is the heir, slay we him, that the heritage be made ours.
(p) And when the tillers saw him, they thought within themselves, and said, This is the heir, slay we him, that the heritage be ours.
(t) ¶ But When the farmers saw him, they thought in themselves, saying: this is the heir, come let us kill him, that the inheritance may be ours.
(g) But when the husbandmen saw him, they reasoned with themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours.
(k) But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
- 20:15 (w) And they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do to them?
(p) And they casted him out of the vineyard, and killed *him*. What shall then the lord of the vineyard do to them?

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- (t) And they cast him out of the vineyard, and killed him. Now what shall the lord of the vineyard do unto them?
- (g) So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore do unto them?
- (k) So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?
- 20:16 (w) He shall come, and lose these tillers, and he shall give the vineyard to others. And when this thing was heard, they said to him, Far be it.
- (p) He shall come, and destroy these tillers, and give the vineyard to others. And when this thing was heard, they said to him, God forbid.
- (t) He will come and destroy those farmers, and will let out his vineyard to other. When they heard that, they said: God forbid.
- (g) He will come and destroy these husbandmen, and will give out his vineyard to others. But when they heard it, they said, God forbid.
- (k) He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.
- 20:17 (w) But he beheld them, and said, What then is this that is written, The stone which men building reprov'd, this is made into the head of the corner?
- (p) But he beheld them, and said, What then is this that is written, The stone which men building reprov'd, this is made into the head of the corner?
- (t) ¶ And He beheld them and said: What meaneth this then that is written: the stone that the builders refused, the same is made the head cornerstone?
- (g) ¶ And he beheld them, and said, What meaneth this then that is written, The stone that the builders refused, that is made the head of the corner?
- (k) And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
- 20:18 (w) Each that shall fall upon that stone, shall be scattered, *or broken*; forsooth on whom it shall fall, it shall break him into small parts.
- (p) Each that shall fall on that stone, shall be bruised, but on whom it shall fall, it shall break him all to pieces.
- (t) whosoever stumble at that stone, shall be broken [bruised]: but on whosoever [whomsoever] it fall upon, it will grind him to powder [also break him].
- (g) Whosoever shall fall upon that stone, shall be broken; and on whomsoever it shall fall, it will grind him to powder.
- (k) Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.
- 20:19 (w) And the princes of priests, and the scribes, sought to lay hands on him in that hour, and they dreaded the people; for they knew that to them he said this likeness.
- (p) And the princes of priests, and scribes, sought to lay on him hands in that hour, and they dreaded the people; for they knew that to them he said this likeness.
- (t) And the high priests and the scribes, the same hour went about to lay hands on him, but they feared the people. For they perceived that he had spoken this similitude against them.
- (g) Then the high Priests, and the Scribes the same hour went about to lay hands on him (but they feared the people) for they perceived that he had spoken this parable against them.
- (k) ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.
- 20:20 (w) And they espied, and sent spies, which feigned themselves just, that they should take him in word, and betake him to the power of the prince, and to the power of the justice.
- (p) And they espied, and sent spies, that feigned them just, that they should take him in word, and betake him to the power of the prince, and to the power of the justice.

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- (t) ¶ And they watched him, and sent forth spies, which should feign themselves perfect, to take him in his words, and to deliver him unto the power, and authority of the deputy [president].
- (g) And they watched *him*, and sent forth spies, which should feign themselves just men to take him in his talk, and to deliver him unto the power and authority of the governor.
- (k) And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.
- 20:21 (w) And they asked him, saying, Master, we know, that thou sayest and teachest rightly; and thou takest not the person of man, but thou teachest in truth the way of God.
- (p) And they asked him, and said, Master, we know, that rightly thou sayest and teachest; and thou takest not the person of man, but thou teachest in truth the way of God.
- (t) And they asked him saying: Master, we know that thou sayest, and teachest right, neither considerest thou any man's degree, but teachest the way of God truly.
- (g) And they asked him, saying, Master, we know that thou sayest, and teachest right, neither doest thou accept any man's person, but teachest the way of God truly.
- (k) And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly {or, of a truth}:
- 20:22 (w) Is it leaveful to us for to give tribute to Caesar, or nay?
- (p) Is it leaveful to us to give tribute to the emperor, or nay?
- (t) Is it lawful for us to give Caesar tribute, or no?
- (g) Is it lawful for us to give Caesar tribute or no?
- (k) Is it lawful for us to give tribute unto Caesar, or no?
- 20:23 (w) And he beheld the deceit of them, and said to them, What tempt ye me?
- (p) And he beheld the deceit of them, and said to them, What tempt ye me?
- (t) He perceived their craftiness, and said unto them: Why tempt ye me?
- (g) But he perceived their craftiness, and said unto them, Why tempt ye me?
- (k) But he perceived their craftiness, and said unto them, Why tempt ye me?
- 20:24 (w) Show ye to me a penny; whose image and superscription hath it? They answering said to him, Caesar's.
- (p) Show ye to me a penny; whose image and superscription hath it? They answered, and said to him, The emperor's.
- (t) Show me a penny. Whose image and superscription hath it? They answered and said: Caesar's.
- (g) Shew me a penny. Whose image and superscription hath it? They answered, and said, Caesar's.
- (k) Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.
- 20:25 (w) And he said to them, Yield ye therefore to Caesar those things that be Caesar's, and those things that be of God, to God.
- (p) And he said to them, Yield ye therefore to the emperor those things that be the emperor's, and those things that be of God, to God.
- (t) And he said unto them: Give then unto Caesar, that which belongeth unto Caesar: and to God, that which pertaineth to God.
- (g) Then he said unto them, Give then unto Caesar the things which are Caesar's, and to God those which are God's.
- (k) And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.
- 20:26 (w) And they might not reprove his word before the people; and they wondered in his answer, and held peace.

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- (p) And they might not reprove his word before the people; and they wondered in his answer, and held peace.
(t) And they could not reprove his saying before the people. But [And] they marveled at his answer, and held their peace.
(g) And they could not reprove his saying before the people; but they marveled at his answer, and held their peace.
(k) And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.
- 20:27 (w) Some of the Sadducees, that deny resurrection for to be, came, and asked him,
(p) Some of the Sadducees, that denied the again-rising from death to life, came, and asked him,
(t) ¶ Then came to him certain of the Sadducees which deny that there is any resurrection. And they asked him
(g) Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,
(k) ¶ Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,
- 20:28 (w) saying, Master, Moses wrote to us, if the brother of any man having a wife died, and he was without free children, that his brother take his wife, and raise seed to his brother.
(p) and said, Master, Moses wrote to us, if the brother of any man have a wife, and he be dead, and he was without heirs, that his brother take his wife, and raise seed to his brother.
(t) saying: Master Moses wrote unto us, if any man's brother die having a wife, and the same die without issue: that then his brother should take his wife, and raise up seed unto his brother.
(g) Saying, Master, Moses wrote unto us, If any man's brother die having a wife, and he die without children, that his brother should take *his* wife, and raise up seed unto his brother.
(k) Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.
- 20:29 (w) There were therefore seven brethren. The first took a wife, and is dead, without free children;
(p) And so there were seven brethren. The first took a wife, and is dead without heirs;
(t) There were seven brethren, and the first took a wife, and died without children.
(g) Now there were seven brethren, and the first took a wife, and he died without children.
(k) There were therefore seven brethren: and the first took a wife, and died without children.
- 20:30 (w) and the second took her, and he is dead without son;
(p) and the *brother* following took her, and he is dead without son;
(t) And the second took the wife, and he died childless.
(g) And the second took the wife, and he died childless.
(k) And the second took her to wife, and he died childless.
- 20:31 (w) and the third took her; also and all seven, and left no seed, but be dead;
(p) and the third took her; also and all seven, and they left not seed, but be dead;
(t) And the third took her, and in like wise the residue of the seven, and left no children behind them, and died.
(g) Then the third took her; and so likewise the seven died, and left no children.
(k) And the third took her; and in like manner the seven also: and they left no children, and died.
- 20:32 (w) the last of all and the woman is dead.
(p) and the last of all the woman is dead.
(t) Last of all the woman died also.
(g) And last of all, the woman died also.
(k) Last of all the woman died also.

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- 20:33 (w) Therefore in the rising again, whose wife of them shall she be? for seven had her to wife.
(p) Therefore in the rising again, whose wife of them shall she be? for seven had her to wife.
(t) Now at the resurrection whose wife of them shall she be? for seven had her to wife.
(g) Therefore at the resurrection, whose wife of them shall she be? For seven had her to wife.
(k) Therefore in the resurrection whose wife of them is she? for seven had her to wife.
- 20:34 (w) And Jesus said to them, Sons of this world wed, and be given to weddings;
(p) And Jesus said to them, Sons of this world wed, and be given to weddings;
(t) ¶ Jesus answered and said unto them: The children of this world marry wives, and are married,
(g) Then Jesus answered, and said unto them, The children of this world marry wives, and are married.
(k) And Jesus answering said unto them, The children of this world marry, and are given in marriage:
- 20:35 (w) forsooth they that shall be worthy to that world, and rising again from dead men, neither be wedded, nor wed wives,
(p) but they that shall be had worthy of that world, and of the rising again from death, neither be wedded, nor wed wives,
(t) but they which shall be made worthy to enjoy [of] that world, and [of] the resurrection from death, neither marry wives, neither are married,
(g) But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marry wives, neither are married.
(k) But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
- 20:36 (w) neither they shall be able to die more; for they be even with angels, and be the sons of God, since they be the sons of rising again.
(p) neither they shall be able to die more; for they be even with angels, and be the sons of God, since they be the sons of the rising again from death.
(t) nor yet can die any more. For they are equal unto the angels: and are the sons of God, inasmuch as they are the children of the resurrection.
(g) For they can die no more, forasmuch as they are equal unto the Angels, and are the sons of God, since they are the children of the resurrection.
(k) Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.
- 20:37 (w) And that dead men rise again, also Moses showed beside the bush, as he saith, The Lord God of Abraham, and God of Isaac, and God of Jacob.
(p) And that dead men rise again, also Moses showed beside the bush, as he saith, The Lord God of Abraham, and God of Isaac, and God of Jacob.
(t) And that the dead shall rise again, even Moses signified beside the bush, when he said: the Lord God of Abraham, and the God of Isaac, and the God of Jacob.
(g) And that the dead shall rise again, even Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.
(k) Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
- 20:38 (w) Forsooth God is not of dead men, but of living men; for all men live to him.
(p) And God is not of dead men, but of living men; for all men live to him.
(t) For he is not the God of the dead, but of them which live. For all live in him.

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(g) For he is not the God of the dead, but of them which live, for all live unto him.

(k) For he is not a God of the dead, but of the living: for all live unto him.

20:39 (w) And some of the scribes answering, said, Master, thou hast well-said.

(p) And some of the scribes answering, said, Master, thou hast well-said.

(t) Then Certain of the Pharisees answered and said: Master, thou hast well said.

(g) Then certain of the Scribes answered, and said, Master, thou hast well said.

(k) ¶ Then certain of the scribes answering said, Master, thou hast well said.

20:40 (w) And they durst no more ask him any thing.

(p) And they durst no more ask him any thing.

(t) And after that durst they not ask him any question at all.

(g) And after that, durst they not ask him anything at all.

(k) And after that they durst not ask him any question at all.

20:41 (w) But he said to them, How say men, that Christ is the son of David,

(p) But he said to them, How say men, Christ to be the son of David,

(t) ¶ Then said he unto them: how say they that Christ is David's son?

(g) ¶ Then said he unto them, How say they that Christ is David's son?

(k) And he said unto them, How say they that Christ is David's son?

20:42 (w) and David himself saith in the book of Psalms, The Lord said to my Lord, Sit thou on my right half,

(p) and David himself saith in the book of Psalms, The Lord said to my Lord, Sit thou on my right half,

(t) And David himself saith in the book of the Psalms: The Lord said unto my Lord, sit on my right hand,

(g) And David himself saith in the book of the Psalms, The Lord said unto my Lord, Sit at my right hand,

(k) And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

20:43 (w) till I put thine enemies a stool of thy feet?

(p) till I put thine enemies a stool of thy feet?

(t) till I make thine enemies thy foot stool.

(g) Till I shall make thine enemies thy footstool.

(k) Till I make thine enemies thy footstool.

20:44 (w) Therefore David calleth him Lord, and how is he his son?

(p) Therefore David calleth him Lord, and how is he his son?

(t) David calleth [then called] him Lord: how is he then [also] his son?

(g) Seeing David calleth him Lord, how is he then his son?

(k) David therefore calleth him Lord, how is he then his son?

20:45 (w) And in hearing of all the people, he said to his disciples,

(p) And in hearing of all the people, he said to his disciples,

(t) ¶ Then in the audience of all the people, he said unto his disciples,

(g) ¶ Then in the audience of all the people, he said unto his disciples,

(k) ¶ Then in the audience of all the people he said unto his disciples,

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- 20:46 (w) Be ye ware of the scribes, that will wander in stoles, and love salutations in the markets, and the first chairs in the synagogues, and the first sitting places in the feasts;
(p) Be ye ware of the scribes, that will wander in stoles, and love salutations in the market, and the first chairs in the synagogues, and the first sitting places in feasts;
(t) beware of the scribes, which desire to go in long clothing: and love greetings in the markets, and the highest seats in the synagogues, and chief rooms at feasts,
(g) Beware of the Scribes, which desire to go in long robes, and love salutations in the markets, and the highest seats in the Synagogues, and the chief rooms at feasts;
(k) Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;
- 20:47 (w) which devour the houses of widows, feigning long prayer; these shall take more damnation.
(p) that devour the houses of widows, and feign long praying; these shall take the more damnation.
(t) which devour widows' houses, and that under a color of long praying [and pray long under a color]: the same shall receive greater damnation.
(g) Which devour widows' houses, and in shew make long prayers; These shall receive greater damnation.
(k) Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAPTER 21

- 21:1 (w) And he beheld, and saw the rich men, that cast their gifts into the treasury;
(p) And he beheld, and saw the rich men, that cast their gifts into the treasury;
(t) ¶ As he beheld, he saw the rich men, how they cast in their offerings into the treasury.
(g) And as he beheld, he saw the rich men which cast their gifts into the treasury.
(k) And he looked up, and saw the rich men casting their gifts into the treasury.
- 21:2 (w) forsooth he saw also some little poor widow sending two little moneys/two little minutes, *or farthings*.
(p) but he saw also a little poor widow casting two farthings.
(t) And He saw also a certain poor widow, which cast in thither two mites.
(g) And he saw also a certain poor widow which cast in thither two mites.
(k) And he saw also a certain poor widow casting in thither two mites.
- 21:3 (w) And he said, Truly I say to you, that this poor widow cast more than all men.
(p) And he said, Truly I say to you, that this poor widow cast more than all men.
(t) And he said: of a truth I say unto you, this poor widow hath put in more than they all.
(g) And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.
(k) And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:
- 21:4 (w) For why all these of the abundance, *or plenteous*, to them cast into the gifts of God; but this widow of that thing that failed to her, sent all her lifelode, that she had.
(p) For why all these of thing that was plenteous to them cast into the gifts of God; but this widow of that thing that failed to her, cast all her livelode, that she had.
(t) For they all have of their superfluity added unto the offering of God: but she, of her penury, hath cast in all the substance that she had.
(g) For they all have of their superfluity cast into the offerings of God; but she of her penury hath cast in all the living that she had.
(k) For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

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- 21:5 (w) And when some men said of the temple, that it was adorned with good stones and gifts, he said,
(p) And when some men said of the temple, that it was appareled with good stones and gifts, he said,
(t) ¶ As some spake of the temple, how it was garnished with goodly stones, and jewels, he said.
(g) Now as some spake of the Temple, how it was garnished with goodly stones, and with consecrated things, he said,
(k) ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,
- 21:6 (w) These things that ye see, days shall come, in the which a stone shall not be left upon a stone, that shall not be destroyed.
(p) These things that ye see, days shall come, in which a stone shall not be left on a stone, which shall not be destroyed.
(t) The days will come, when of these things which ye see, shall not be left stone upon stone that shall not be thrown down.
(g) Are these the things that ye look upon? The days will come wherein a stone shall not be left upon a stone, that shall not be thrown down.
(k) *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
- 21:7 (w) And they asked him, saying, Commander, when shall these things be? and what token *shall be*, when they shall begin to be done?
(p) And they asked him, and said, Commander, when shall these things be? and what token *shall be*, when they shall begin to be done?
(t) And they asked him, saying: Master when shall these things be, and what sign [signs] will there be, when such things shall come to pass.
(g) Then they asked him, saying, Master, but when shall these things be? And what sign *shall* there *be* when these things shall come to pass?
(k) And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?
- 21:8 (w) And he said, See ye, that ye be not deceived; for many shall come in my name, saying, For I am, and the time shall nigh; therefore do not ye go after them.
(p) And he said, See ye, that ye be not deceived; for many shall come in my name, saying, For I am, and the time shall approach; therefore do not ye go after them.
(t) ¶ And he said: take heed, that ye be not deceived. For many will come in my name, saying [of themselves], I am he. And the time draweth near. Follow ye not them therefore.
(g) And he said, Take heed, that ye be not deceived, for many will come in my Name, saying, I am *Christ*, and the time draweth near; follow ye not them therefore.
(k) And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time {or, and, The time} draweth near: go ye not therefore after them.
- 21:9 (w) But when ye shall hear battles and dissensions within, do not ye be afeared; it behooveth first these things to be done, but not yet anon the end.
(p) And when ye shall hear battles and strives within, do not ye be afeared; it behooveth first these things to be done, but not yet at once *is* an end.
(t) But when ye hear of war, and of dissension: be not afraid, for these things must first come: but the end followeth not by and by.
(g) And when ye hear of wars and seditions, be not afraid; for these things must first come, but the end followeth not by and by.
(k) But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

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- 21:10 (w) Then he said to them, Folk shall rise against folk, and realm against realm;
(p) Then he said to them, Folk shall rise against folk, and realm against realm;
(t) Then said he unto them: Nation shall rise against nation, and kingdom against kingdom,
(g) Then said he unto them, Nation shall rise against nation, and kingdom against kingdom,
(k) Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
- 21:11 (w) and great movings of the earth shall be by places, and pestilences, and hungers, and dreads from heaven, and great tokens shall be.
(p) and great movings of the earth shall be by places, and pestilences, and hungers, and dreads from heaven, and great tokens shall be.
(t) and great earthquakes shall be in all quarters, and hunger, and pestilence, and fearful things. And great signs shall there be from heaven.
(g) And great earthquakes shall be in divers places, and hunger, and pestilence, and fearful things, and great signs shall there be from heaven.
(k) And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
- 21:12 (w) But before all these things they shall set their hands on you, and shall pursue *you*, betaking into synagogues and keepings, *either prisons*, drawing to kings and mayors, *or justices*, for my name;
(p) But before all these things they shall set their hands on you, and shall pursue *you*, betaking into synagogues and keepings, drawing *you* to kings and to justices, for my name;
(t) ¶ But before all these, they shall lay their hands on you, and persecute you, delivering you up, to the synagogues, and into prison, and bring you before kings, and rulers for my name's sake.
(g) But before all these, they shall lay their hands on you, and persecute *you*, delivering you up to the Synagogues, and into prisons, and bring you before Kings and rulers for my Name's sake.
(k) But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
- 21:13 (w) but it shall fall to you into witnessing.
(p) but it shall fall to you into witnessing.
(t) And this shall chance you for a testimonial.
(g) And this shall turn to you, for a testimonial.
(k) And it shall turn to you for a testimony.
- 21:14 (w) Therefore put ye in your hearts, not to think before, how ye shall answer;
(p) Therefore put ye in your hearts, not to think before, how ye shall answer;
(t) Let it stick therefore fast in your hearts, not once to study before, what ye shall answer [for yourselves]:
(g) Lay it up therefore in your hearts, that ye premeditate not what ye shall answer.
(k) Settle it therefore in your hearts, not to meditate before what ye shall answer:
- 21:15 (w) for I shall give to you mouth and wisdom, to which all your adversaries shall not be able to against-stand, and against-say.
(p) for I shall give to you mouth and wisdom, to which all your adversaries shall not be able to against-stand, and gainsay.
(t) For I will give you a mouth and wisdom, where against, all your adversaries shall not be able to speak nor resist.
(g) For I will give you a mouth, and wisdom where against all your adversaries shall not be able to speak nor resist.

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- (k) For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
- 21:16 (w) Soothly ye shall be betrayed of father, and mother, and brethren, and cousins, and friends, and by death they shall torment *some* of you;
(p) And ye shall be taken of father, and mother, and brethren, and cousins, and friends, and by death they shall torment of you;
(t) Yea and ye shall be betrayed of your fathers and mothers, and of your brethren, and kinsmen, and lovers. And some of you shall they put to death.
(g) Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and *some* of you shall they put to death.
(k) And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.
- 21:17 (w) and ye shall be hated of all men for my name.
(p) and ye shall be in hate to all men for my name.
(t) And hated shall ye be of all men for my name's sake.
(g) And ye shall be hated of all men for my Name's sake.
(k) And ye shall be hated of all men for my name's sake.
- 21:18 (w) And an hair of your head shall not perish;
(p) And an hair of your head shall not perish;
(t) Yet there shall not one hair of your heads perish.
(g) Yet there shall not one hair of your heads perish.
(k) But there shall not an hair of your head perish.
- 21:19 (w) in your patience ye shall wield your souls.
(p) in your patience ye shall wield your souls.
(t) With your patience, possess your souls.
(g) By your patience possess your souls.
(k) In your patience possess ye your souls.
- 21:20 (w) Forsooth when ye shall see Jerusalem environed of an host *of battle*, then know ye, that the desolation thereof shall nigh.
(p) But when ye shall see Jerusalem be environed with an host, then know ye, that the desolation of it shall approach.
(t) ¶ And when ye see Jerusalem besieged with an host, then understand, that the desolation of the same is nigh.
(g) ¶ And when ye see Jerusalem besieged with soldiers, then understand that the desolation thereof is near.
(k) And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
- 21:21 (w) Then they that be in Judaea, flee to the mountains; and they that *be* in the middle of it, go away; and they that *be* in the countries, enter not into it.
(p) Then they that be in Judaea, flee to the mountains; and they that *be* in the middle of it, go away; and they that *be* in the countries, enter not into it.
(t) Then let them which are in Jewry fly to the mountains. And let them which are in the midst of it, depart out. And let not them that are in other countries, enter therein.
(g) Then let them which are in Judea, flee to the mountains, and let them which are in the midst thereof, depart out, and let not them that are in the country, enter therein;

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- (k) Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
- 21:22 (w) For these be the days of vengeance, that all things that be written, be fulfilled.
(p) For these be the days of vengeance, that all things that be written, be fulfilled.
(t) For these be the days of vengeance, to fulfill all that are written.
(g) For these be the days of vengeance, to fulfill all things that are written.
(k) For these be the days of vengeance, that all things which are written may be fulfilled.
- 21:23 (w) And woe to them, that be with child, and nursing in those days; for a great dis-ease shall be on the earth, and wrath to this people.
(p) And woe to them, that be with child, and nourishing in those days; for a great dis-ease shall be on the earth, and wrath to this people.
(t) But woe be to them that be with child, and to them that give suck in those days, for there shall be great trouble in the land: and wrath over all this people.
(g) But woe *be* to them that be with child, and to them that give suck in those days; for there shall be great distress in this land, and wrath over this people.
(k) But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
- 21:24 (w) And they shall fall by the sharpness of sword, and they shall be led captive, *or prisoners*, into all folks; and Jerusalem shall be defouled, *or trodden down*, of heathen men, till the times of nations be fulfilled.
(p) And they shall fall by the sharpness of sword, and they shall be led prisoners into all folks; and Jerusalem shall be defouled of heathen men, till the times of nations be fulfilled.
(t) And they shall fall on the edge of the sword. And [they] shall be led captive into all nations. And Jerusalem shall be trodden underfoot of the gentiles, until the time of the gentiles be fulfilled.
(g) And they shall fall on the edge of the sword, and shall be led captive into all nations, and Jerusalem shall be trodden under foot of the Gentiles, until the time of the Gentiles be fulfilled.
(k) And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
- 21:25 (w) And tokens shall be in the sun, and the moon, and in the stars; and in the earth overlaying of folks, for confusion of sound of the sea and waves;
(p) And tokens shall be in the sun, and the moon, and in the stars; and in the earth overlaying of folks, for confusion of the sound of the sea and of floods;
(t) ¶ And there shall be signs in the sun, and in the moon, and in the stars: and in the earth the people shall be in such perplexity, that they shall not tell which way to turn themselves. The sea and the waters [waves] shall roar,
(g) Then there shall be signs in the sun, and in the moon, and in the stars, and upon the earth trouble among the nations, with perplexity, the sea and the waters shall roar.
(k) ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
- 21:26 (w) men waxing dry for dread and abiding that shall come on all the world; for virtues of heaven shall be moved.
(p) for men shall wax dry for dread and abiding that shall come into all the world; for virtues of heaven shall be moved.
(t) and men's hearts shall fail them for fear, and for looking after those things which shall come on the earth. For the powers of heaven shall move.
(g) And men's hearts shall fail them for fear and for looking after those things which shall come on the world, for the powers of heaven shall be shaken.

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- (k) Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
- 21:27 (w) And then they shall see man's Son coming in a cloud, with great power and majesty.
(p) And then they shall see man's Son coming in a cloud, with great power and majesty.
(t) And then shall they see the son of man come in a cloud with power and great glory.
(g) And then shall they see the Son of man come in a cloud, with power and great glory.
(k) And then shall they see the Son of man coming in a cloud with power and great glory.
- 21:28 (w) Soothly these things beginning to be done, behold, and raise your heads, for your redemption nigheth.
(p) And when these things begin to be made, behold ye, and raise ye your heads, for your redemption approacheth.
(t) When these things begin to come to pass: then look up, and lift up your heads, for your redemption draweth nigh.
(g) And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth near.
(k) And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
- 21:29 (w) And he said to them a likeness, See ye the fig tree, and all trees,
(p) And he said to them a likeness, See ye the fig tree, and all trees,
(t) ¶ And he showed them a similitude: behold the fig tree, and all other trees,
(g) And he spake to them a parable, Behold, the fig tree, and all trees,
(k) And he spake to them a parable; Behold the fig tree, and all the trees;
- 21:30 (w) when they bring forth fruit now of them, ye know that summer is nigh;
(p) when they bring forth now of themselves fruit, ye know that summer is nigh;
(t) when they shoot forth their buds, ye see and know of your own selves that summer is then nigh at hand.
(g) When they now shoot forth, ye seeing them, know of your own selves, that summer is then near.
(k) When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
- 21:31 (w) so also ye, when ye see these things to be done, know ye, that the kingdom of God is nigh.
(p) so ye, when ye see these things to be done, know ye, that the kingdom of God is nigh.
(t) So likewise ye (when ye see these things come to pass) understand, that the kingdom of God is nigh.
(g) So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is near.
(k) So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
- 21:32 (w) Truly I say to you, that this generation shall not pass, till all things be done.
(p) Truly I say to you, that this generation shall not pass, till all things be done.
(t) Verily I say unto you: this generation shall not pass, till all be fulfilled.
(g) Verily I say unto you, This age shall not pass, till all *these* things be done:
(k) Verily I say unto you, This generation shall not pass away, till all be fulfilled.
- 21:33 (w) Heaven and earth shall pass, but my words shall not pass.
(p) Heaven and earth shall pass, but my words shall not pass.
(t) Heaven and earth shall pass: but my words shall not pass.
(g) Heaven and earth shall pass away, but my words shall not pass away.
(k) Heaven and earth shall pass away: but my words shall not pass away.

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- 21:34 (w) Forsooth perceive ye, *or take heed*, to yourselves, lest peradventure your hearts be grieved with gluttony, and drunkenness, and busynesses of this life, and that day come sudden upon you;
(p) But take ye heed to yourselves, lest peradventure your hearts be grieved with gluttony, and drunkenness, and busynesses of this life, and that day come suddenly on you;
(t) ¶ Take heed to yourselves, lest your hearts be overcome, with surfeiting and drunkenness, and cares of this world: and that, that day come on you unawares.
(g) Take heed to yourselves, lest at anytime your hearts be oppressed with surfeiting and drunkenness, and cares of this life, and lest that day come on you at unawares.
(k) ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
- 21:35 (w) for as a snare it shall come on all men, that sit on the face of all the earth.
(p) for as a snare it shall come on all men, that sit on the face of all the earth.
(t) For as a snare shall it come on all them that sit on the face of the earth.
(g) For as a snare shall it come on all them that dwell on the face of the whole earth.
(k) For as a snare shall it come on all them that dwell on the face of the whole earth.
- 21:36 (w) Therefore wake ye, praying in each time, that ye be worthy to flee all these things that shall come, and to stand before man's Son.
(p) Therefore wake ye, praying in each time, that ye be had worthy to flee all these things that be to come, and to stand before man's Son.
(t) Watch therefore continually and pray, that ye may obtain grace to flee [escape] all this that shall come. And that ye may stand before the son of man.
(g) Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to pass, and that ye may stand before the Son of man.
(k) Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
- 21:37 (w) And in days he was teaching in the temple, but in nights he went out, and dwelled in the mount, that is called of Olives.
(p) And in days he was teaching in the temple, but in nights he went out, and dwelled in the mount, that is called of Olives.
(t) ¶ In the daytime taught he in the temple, and at night, he went out, and had abiding in the mount Olivette.
(g) ¶ Now in the daytime he taught in the Temple, and at night he went out, and abode in the mount, that is called the *mount* of Olives.
(k) And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.
- 21:38 (w) And all the people hasted, *or came early*, to come to him in the temple, for to hear him.
(p) And all the people rose early, to come to him in the temple, for to hear him.
(t) And all the people came in the morning to him in [into] the temple, for to hear him.
(g) And all the people came in the morning to him, to hear him in the Temple.
(k) And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER 22

- 22:1 (w) Forsooth the holy day of therf loaves, which is said pask, came nigh.
(p) And the holiday of therf loaves, that is said pask, approached.
(t) ¶ [As] The feast of sweet bread drew nigh which is called Easter,
(g) Now the feast of unleavened bread drew near, which is called the Passover.
(k) Now the feast of unleavened bread drew nigh, which is called the Passover.
- 22:2 (w) And the princes of priests and the scribes sought, how they should slay Jesus, but they dreaded the people.
(p) And the princes of priests and the scribes sought, how they should slay Jesus, but they dreaded the people.
(t) and the high priests, and scribes sought how to kill him [Jesus], but they feared the people.
(g) And the high Priests and Scribes sought how they might kill him; for they feared the people.
(k) And the chief priests and scribes sought how they might kill him; for they feared the people.
- 22:3 (w) And Satan entered into Judas, that was called Iscariot, one of the twelve.
(p) And Satan entered into Judas, that was called Iscariot, one of the twelve.
(t) Then entered Satan into Judas, whose surname was Iscariot (which was of the number of the twelve)
(g) Then entered Satan into Judas, who was called Iscariot, and was of the number of the twelve.
(k) ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
- 22:4 (w) And he went, and spake with the princes of priests, and with the magistrates, how he should betray him to them.
(p) And he went, and spake with the princes of priests, and with the magistrates, how he should betray him to them.
(t) and he went his way, and communed with the high priests and officers, how he might [would] betray him to [unto] them.
(g) And he went his way, and communed with the high Priests and captains, how he might betray him to them.
(k) And he went his way, and communed with the chief priests and captains, how he might betray him unto them.
- 22:5 (w) And they joyed, and made covenant to give him money.
(p) And they joyed, and made covenant to give him money.
(t) And they were glad: and promised to give him money.
(g) So they were glad, and agreed to give him money.
(k) And they were glad, and covenanted to give him money.
- 22:6 (w) And he promised, and he sought covenability, that he should betray him, without the companies.
(p) And he promised, and he sought opportunity, to betray him, without the people.
(t) And he consented, and sought opportunity to betray him unto them, when the people were away.
(g) And he consented, and sought opportunity to betray him unto them, when the people were away.
(k) And he promised, and sought opportunity to betray him unto them in the absence of the multitude {or, without tumult}.
- 22:7 (w) But the days of therf loaves came, in which it was need, that pask, *that is, the sacrifice of pask*, be slain.
(p) But the days of therf loaves came, in which it was need, that the sacrifice of pask were slain.
(t) ¶ Then came the [that] day of sweet bread, when of necessity the Easter lamb must be offered.
(g) ¶ Then came the day of unleavened bread, when the Passover must be sacrificed.
(k) ¶ Then came the day of unleavened bread, when the passover must be killed.

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- 22:8 (w) And he sent Peter and John, saying, Go ye, and make ready to us the pask, that we eat.
(p) And he sent Peter and John, and said, Go ye, and make ready to us the pask, that we eat.
(t) And he sent Peter, and John saying: Go and prepare us the Easter lamb, that we may eat.
(g) And he sent Peter and John, saying, Go and prepare us the Passover that we may eat it.
(k) And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.
- 22:9 (w) And they said, Where wilt thou, that we make ready?
(p) And they said, Where wilt thou, that we make ready?
(t) They said to him. Where wilt thou, that we prepare?
(g) And they said to him, Where wilt thou, that we prepare *it*?
(k) And they said unto him, Where wilt thou that we prepare?
- 22:10 (w) And he said to them, Lo! when ye shall enter into the city, a man bearing a vessel of water shall meet you; follow ye him into the house, into which he entereth.
(p) And he said to them, Lo! when ye shall enter into the city, a man bearing a vessel of water shall meet you; follow ye him into the house, into which he entereth.
(t) And he said unto them: Behold when ye be entered [as ye enter] into the city, there shall a man meet you bearing a pitcher of water, him follow into the same house that he entereth in,
(g) Then he said unto them, Behold, when ye be entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house that he entereth in,
(k) And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.
- 22:11 (w) And ye shall say to the husbandman of the house, The master saith to thee, Where is the harbourgerie, where I shall eat the pask with my disciples?
(p) And ye shall say to the husbandman of the house, The master saith to thee, Where is a chamber, where I shall eat the pask with my disciples?
(t) and [ye shall] say unto the goodman of the house. The master sayeth unto thee: Where is the guest chamber, where I shall eat mine Easter lamb with my disciples?
(g) And say unto the good man of the house, The Master saith unto thee, Where is the lodging where I shall eat my Passover with my disciples?
(k) And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?
- 22:12 (w) And he shall show to you a great supping place strewed, and there make ye ready.
(p) And he shall show to you a great supping place strewed, and there make ye ready.
(t) And he shall show you a great parlor paved. There make ready.
(g) Then he shall shew you a great high chamber trimmed; there make it ready.
(k) And he shall shew you a large upper room furnished: there make ready.
- 22:13 (w) And they went, and found as he said to them, and they made ready the pask.
(p) And they went, and found as he said to them, and they made ready the pask.
(t) And They went and found, as he had said unto them: and made ready the Easter lamb.
(g) So they went, and found as he had said unto them, and made ready the Passover.
(k) And they went, and found as he had said unto them: and they made ready the passover.

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- 22:14 (w) And when the hour was come, he sat to meat, and the twelve apostles with him.
(p) And when the hour was come, he sat to the meat, and the twelve apostles with him.
(t) ¶ And when the hour was come [came], he sat down and the twelve Apostles with him.
(g) And when the hour was come, he sat down, and the twelve Apostles with him.
(k) And when the hour was come, he sat down, and the twelve apostles with him.
- 22:15 (w) And he said to them, With desire I have desired to eat with you this pask, before that I suffer;
(p) And he said to them, With desire I have desired to eat with you this pask, before that I suffer;
(t) And he said unto them: I have inwardly desired to eat this Easter lamb with you before that I suffer.
(g) Then he said unto them, I have earnestly desired to eat this Passover with you, before I suffer.
(k) And he said unto them, With desire I have desired {or, I have heartily desired} to eat this passover with you before I suffer:
- 22:16 (w) for I say to you, that from this time I shall not eat it, till it be fulfilled in the realm of God.
(p) for I say to you, that from this time I shall not eat it, till it be fulfilled in the realm of God.
(t) For I say unto you: henceforth, I will not eat of it any more, until it be fulfilled in the kingdom of God.
(g) For I say unto you, Henceforth I will not eat of it anymore, until it be fulfilled in the kingdom of God.
(k) For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
- 22:17 (w) And when he had taken the cup, he did thankings, and said, Take ye, and part ye among you;
(p) And when he had taken the cup, he did graces, and said, Take ye, and part ye among you;
(t) And he took the cup, and gave thanks, and said: Take [Receive] this, and divide it among you.
(g) And he took the cup, and gave thanks, and said, Take this, and divide it among you,
(k) And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:
- 22:18 (w) soothly I say to you, I shall not drink of the generation of this vine, till the realm of God come.
(p) for I say to you, that I shall not drink of the kind of this vine, till the realm of God come.
(t) For I say unto you: I will not drink of the fruit of the vine, until the kingdom of God be come.
(g) For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God be come.
(k) For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
- 22:19 (w) And the bread taken, he did graces, *or thankings*, and brake, and gave to them, saying, This is my body, which shall be given for you; do ye this thing into my commemoration, *or into mind of me*.
(p) And when he had taken bread, he did thankings, and brake, and gave to them, and said, This is my body, that shall be given for you; do ye this thing in mind of me.
(t) ¶ And he took bread, [and] gave thanks, [and brake it,] and gave it to [unto] them, saying: This is my body which is given for you. This do in the remembrance of me.
(g) And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body, which is given for you; do this in the remembrance of me.
(k) ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.
- 22:20 (w) Also and the chalice, after that he had supped, saying, This cup is the new testament in my blood, which shall be shed for you.
(p) He took also the cup, after that he had supped, and said, This cup is the new testament in my blood, that shall be shed for you.

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- (t) Likewise also, when they had supped, he took the cup saying: This cup is the new testament [This is the cup, the new testament], in my blood, which shall for you be shed.
- (g) Likewise also after supper *he took* the cup, saying, This cup *is* the New Testament in my blood, which is shed for you.
- (k) Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.
- 22:21 (w) Nevertheless lo! the hand of him that betrayeth me, is with me at the table.
(p) Nevertheless lo! the hand of him that betrayeth me, is with me at the table.
(t) ¶ Yet behold, the hand of him that betrayeth me, is with me on the table.
(g) Yet behold, the hand of him that betrayeth me, is with me at the table.
(k) ¶ But, behold, the hand of him that betrayeth me is with me on the table.
- 22:22 (w) And soothly man's Son goeth, as it is determined; nevertheless woe to that man, by whom he shall be betrayed.
(p) And man's Son goeth, as it is determined; nevertheless woe to that man, by whom he shall be betrayed.
(t) And the son of man goeth as it is appointed: but woe be to that man by whom he is betrayed.
(g) And truly the Son of man goeth as it is appointed; but woe *be* to that man by whom he is betrayed.
(k) And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!
- 22:23 (w) And they began to seek among themselves, who it was of them, that was to do this thing.
(p) And they began to seek among them, who it was of them, that was to do this thing.
(t) And they began to inquire among themselves, which of them it should be, that should do that.
(g) Then they began to enquire among themselves which of them it should be, that should do that.
(k) And they began to enquire among themselves, which of them it was that should do this thing.
- 22:24 (w) And strife was made among them, which of them should be seen to be greatest.
(p) And strife was made among them, which of them should be seen to be greatest.
(t) ¶ And there was a strife among them, which of them should be taken for the [seem] greatest.
(g) ¶ And there arose also a strife among them, which of them should seem to be the greatest.
(k) ¶ And there was also a strife among them, which of them should be accounted the greatest.
- 22:25 (w) Forsooth he said to them, Kings of heathen men be lords, *or lordship*, of them, and they that have power upon them be called good doers,
(p) But he said to them, Kings of heathen men be lords of them, and they that have power on them be called good doers,
(t) And he said unto them: The kings of the gentiles reign over them, and they that bear rule over them, are called gracious lords.
(g) But he said unto them, The Kings of the Gentiles reign over them, and they that bear rule over them, are called Gracious lords.
(k) And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
- 22:26 (w) but ye not so; but he that is greatest among you, be made as the younger, and he that is a before-goer, as a servant.
(p) but ye not so; but he that is greatest among you, be made as a younger, and he that is before-goer, as a servant.
(t) But ye shall not be so. But he that is greatest among you, shall be as the youngest: and he that is chief, shall be as the minister.
(g) But ye *shall* not *be* so, but let the greatest among you be as the least; and the chiefest as he that serveth.

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(k) But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

22:27 (w) For who is greater, he that sitteth at the meat, or he that ministereth? whether not he that sitteth at the meat? Forsooth I am in the midst of you, as he that ministereth.

(p) For who is greater, he that sitteth at the meat, or he that ministereth? whether not he that sitteth at the meat? And I am in the middle of you, as he that ministereth.

(t) For whether is greater, he that sitteth at meat: or he that serveth? Is not he that sitteth at meat? And I am among you, as he that ministereth.

(g) For who is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? And I am among you as he that serveth.

(k) For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

22:28 (w) Soothly ye it be that have dwelt with me in my temptations;

(p) And ye be, that have dwelled with me in my temptations;

(t) Ye are they which have bidden with me in my temptations.

(g) And ye are they which have continued with me in my temptations.

(k) Ye are they which have continued with me in my temptations.

22:29 (w) and I dispose to you, as my Father hath disposed to me, a realm,

(p) and I assign to you, as my Father hath assigned to me, a realm,

(t) And I appoint unto you a kingdom, as my father hath appointed to me:

(g) Therefore I appoint unto you a kingdom, as my Father hath appointed unto me,

(k) And I appoint unto you a kingdom, as my Father hath appointed unto me;

22:30 (w) that ye eat and drink on my board in my realm, and sit on thrones, deeming the twelve kindreds of Israel.

(p) that ye eat and drink on my board in my realm, and sit on thrones, and deem the twelve kindreds of Israel.

(t) that ye may eat, and drink at my table in my kingdom and sit on seats, and judge the twelve tribes of Israel.

(g) That ye may eat, and drink at my table, in my kingdom, and sit on seats, and judge the twelve tribes of Israel.

(k) That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

22:31 (w) And the Lord said to Simon, Simon, lo! Satan hath asked (for) you, that he should riddle *you* as wheat;

(p) And the Lord said to Simon, Simon, lo! Satan hath asked (for) you, that he should riddle *you* as wheat;

(t) ¶ And the Lord said: Simon, Simon, behold Satan hath desired you, to sift you, as it were wheat:

(g) ¶ And the Lord said, Simon, Simon, behold, Satan hath desired you, to winnow you as wheat.

(k) ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift you as wheat:

22:32 (w) but I have prayed for thee, that thy faith fail not; and thou converted sometime, confirm thy brethren.

(p) but I have prayed for thee, that thy faith fail not; and thou sometime converted, confirm thy brethren.

(t) But I have prayed for thee that thy faith fail not. And when thou art converted, strengthen thy brethren.

(g) But I have prayed for thee, that thy faith fail not; therefore when thou art converted, strengthen thy brethren.

(k) But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

22:33 (w) Which said to him, Lord, I am ready to go with thee, and into prison and into death.

(p) Which said to him, Lord, I am ready to go into prison and into death with thee.

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- (t) And he said unto him. Lord, I am ready to go with thee into prison, and to death.
(g) And he said unto him, Lord, I am ready to go with thee into prison, and to death.
(k) And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.
- 22:34 (w) And he said, I say to thee, Peter, the cock shall not crow to day, till thou thrice forsake that thou knowest me.
(p) And he said, I say to thee, Peter, the cock shall not crow to day, till thou thrice forsake that thou knowest me.
(t) And he said: I tell thee Peter, the cock shall not crow this day, till thou have thrice denied that thou knewest me.
(g) But he said, I tell thee, Peter, the cock shall not crow this day, before thou hast thrice denied that thou knewest me.
(k) And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.
- 22:35 (w) And he said to them, When I sent you without satchel, and scrip, and shoes, whether any thing failed to you? And they said, Nothing.
(p) And he said to them, When I sent you without satchel, and scrip, and shoes, whether any thing failed to you? And they said, Nothing.
(t) ¶ And he said unto them: when I sent you without wallet, and scrip, and shoes, lacked ye anything? And they said, no [nothing].
(g) ¶ And he said unto them, When I sent you without bag, and scrip, and shoes, lacked ye anything? And they said, Nothing.
(k) And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.
- 22:36 (w) Therefore he said to them, But now he that hath a satchel, take also and a scrip; and he that hath not, sell his coat, and buy a sword.
(p) Therefore he said to them, But now he that hath a satchel, take also and a scrip; and he that hath none, sell his coat, and buy a sword.
(t) And he said to them: But now he that hath a wallet let him take it up, and likewise his scrip. And he that hath no sword, let him sell his coat and buy one.
(g) Then he said to them, But now he that hath a bag, let him take it, and likewise a scrip, and he that hath none, let him sell his coat, and buy a sword.
(k) Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.
- 22:37 (w) For I say to you, that yet it behooveth this thing that is written to be fulfilled in me, And he is areckoned with wicked men; for those things that be of me have an end.
(p) For I say to you, that yet it behooveth that thing that is written to be fulfilled in me, And he is areckoned with wicked men; for those things that be of me have an end.
(t) I say unto you that yet, that which is written must be performed in me: (Even with the wicked was he numbered) for those things which are written of me have an end.
(g) For I say unto you, That yet the same which is written, must be performed in me, Even with the wicked was he numbered, for doubtless those things which *are written* of me, have an end.
(k) For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.
- 22:38 (w) And they said, Lord, lo! two swords here. And he said to them, It is enough.
(p) And they said, Lord, lo! two swords here. And he said to them, It is enough.
(t) And they said: Lord, behold here are two swords. And he said unto them: it is enough.
(g) And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

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- (k) And they said, Lord, behold, here are two swords. And he said unto them, It is enough.
- 22:39 (w) And he gone out, went by custom into the hill of Olives; and the disciples followed him.
(p) And he went out, and went after the custom into the hill of Olives; and the disciples followed him.
(t) ¶ And he came out, and went as he was wont to mount Olivette. And the [his] disciples followed him.
(g) ¶ And he came out, and went (as he was wont) to the mount of Olives, and his disciples also followed him.
(k) ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.
- 22:40 (w) And when he came to the place, he said to them, Pray ye, lest ye enter into temptation.
(p) And when he came to the place, he said to them, Pray ye, lest ye enter into temptation.
(t) And when he came to the place, he said to them: Pray lest ye fall into temptation.
(g) And when he came to the place, he said to them, Pray, lest ye enter into temptation.
(k) And when he was at the place, he said unto them, Pray that ye enter not into temptation.
- 22:41 (w) And he was taken away from them, as much as is a stone's cast; and he kneeled, and prayed,
(p) And he was taken away from them, as much as is a stone's cast; and he kneeled, and prayed,
(t) ¶ And he got himself from them, about a stone's cast, and kneeled down, and prayed,
(g) And he got himself from them about a stone's cast, and kneeled down, and prayed,
(k) And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,
- 22:42 (w) saying, Father, if thou wilt, do away this cup from me; nevertheless not my will, but thine be done.
(p) and said, Father, if thou wilt, do away this cup from me; nevertheless not my will be done, but thine.
(t) saying: Father if thou wilt, withdraw this cup from me. Nevertheless, not my will, but thine be fulfilled.
(g) Saying, Father, if thou wilt, take away this cup from me; nevertheless, not my will, but thine be done.
(k) Saying, Father, if thou be willing, remove {Gr. willing to remove} this cup from me: nevertheless not my will, but thine, be done.
- 22:43 (w) And an angel appeared to him from heaven, and comforting him.
(p) And an angel appeared to him from heaven, and comforted him.
(t) And there appeared an angel unto him from heaven, comforting him.
(g) And there appeared an Angel unto him from heaven, comforting him.
(k) And there appeared an angel unto him from heaven, strengthening him.
- 22:44 (w) And he made in agony, *either anguish*, prayed longer; and his sweat was made as drops of blood running down into the earth.
(p) And he was made in agony, and prayed the longer; and his sweat was made as drops of blood running down into the earth.
(t) And he was in agony, and prayed somewhat longer. And his sweat was like drops of blood, trickling down to the ground.
(g) But being in an agony, he prayed more earnestly, and his sweat was like drops of blood, trickling down to the ground.
(k) And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
- 22:45 (w) And when he had risen from prayer, and was come to his disciples, he found them sleeping for heaviness.
(p) And when he was risen from prayer, and was come to his disciples, he found them sleeping for heaviness.
(t) And he rose up from prayer, and came to his disciples, and found them sleeping for sorrow,

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- (g) And he rose up from prayer, and came to *his* disciples, and found them sleeping for heaviness.
(k) And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,
- 22:46 (w) And he said to them, What sleep ye? Rise ye, and pray, that ye enter not into temptation.
(p) And he said to them, What sleep ye? Rise ye, and pray ye, that ye enter not into temptation.
(t) and he said unto them: Why sleep ye? Rise, and pray lest ye fall into temptation.
(g) And he said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation.
(k) And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.
- 22:47 (w) Yet while he spake, lo! a company, and he that was called Judas, one of the twelve, went before them; and he came nigh to Jesus, to kiss him.
(p) Yet while he spake, lo! a company, and he that was called Judas, one of the twelve, went before them; and he came to Jesus, to kiss him.
(t) ¶ While he yet spake: behold, there came a company, and he that was called Judas, one of the twelve, went before them, and pressed nigh unto Jesus to kiss him.
(g) ¶ And while he yet spake, behold, a company, and he that was called Judas one of the twelve, went before them, and came near unto Jesus to kiss him.
(k) ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.
- 22:48 (w) And Jesus said to him, Judas, betrayest thou man's Son with a kiss?
(p) And Jesus said to him, Judas, betrayest thou man's Son with a kiss?
(t) And Jesus said unto him: Judas betrayest thou the son of man with a kiss?
(g) And Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
(k) But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
- 22:49 (w) And they that were about him, and saw that that was to come, said to him, Lord, whether we smite with sword?
(p) And they that were about him, and saw that that was to come, said to him, Lord, whether we smite with sword?
(t) When they which were about him saw what would follow, they said unto him. Lord, shall we smite with a sword.
(g) Now when they which were about him, saw what would follow, they said unto him, Lord, shall we smite with sword?
(k) When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?
- 22:50 (w) And one of them smote the servant of the prince of priests, and cut off his right ear.
(p) And one of them smote the servant of the prince of priests, and cut off his right ear.
(t) And one of them smote a servant of [him which was] the highest [chief] priest of all, and smote off his right ear.
(g) And one of them smote a servant of the high Priest, and struck off his right ear.
(k) ¶ And one of them smote the servant of the high priest, and cut off his right ear.
- 22:51 (w) But Jesus answered, and said, Suffer ye till hither. And when he had touched his ear, he healed him.
(p) But Jesus answered, and said, Suffer ye till hither. And when he had touched his ear, he healed him.
(t) And Jesus answered and said: Suffer ye thus far forth. And he touched his ear, and healed him.
(g) Then Jesus answered, and said, Suffer *them* thus far. And he touched his ear, and healed him.
(k) And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.
- 22:52 (w) And Jesus said to them, that came to him, the princes of priests, and magistrates, *or masters*, of the temple, and elder men, As to a thief ye have gone out with swords and staves?

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- (p) And Jesus said to them, that came to him, the princes of priests, and magistrates of the temple, and elder men, As to a thief ye have gone out with swords and staves?
- (t) ¶ Then Jesus said unto the high priests and rulers of the temple and the elders [seniors] which were come to him. Be ye come out, as unto a thief with swords and staves?
- (g) Then Jesus said unto the high Priests, and captains of the Temple, and the Elders which were come to him, Be ye come out as unto a thief with swords and staves?
- (k) Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?
- 22:53 (w) When I was each day with you in the temple, ye stretched not out the hands into me; but this is your hour, and the power of darkneses.
- (p) When I was each day with you in the temple, ye stretched not out hands into me; but this is your hour, and the power of darkneses.
- (t) When I was daily with you in the temple, ye stretched not forth hands against me. But this is even your very hour, and the power of darkness.
- (g) When I was daily with you in the Temple, ye stretched not forth the hands against me; but this is your very hour, and the power of darkness.
- (k) When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.
- 22:54 (w) And they took him, and led to the house of the prince of priests; and Peter followed him afar.
- (p) And they took him, and led to the house of the prince of priests; and Peter followed him afar.
- (t) Then took they him, and led him, and brought him to the high priest's house. And Peter followed afar off.
- (g) ¶ Then took they him, and led him, and brought him to the high Priest's house. And Peter followed afar off.
- (k) ¶ Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.
- 22:55 (w) And when a fire was kindled in the middle of the great house, and they sat about, Peter was in the middle of them.
- (p) And when a fire was kindled in the middle of the great house, and they sat about, Peter was in the middle of them.
- (t) ¶ When they had kindled a fire in the midst of the palace, and were set down together, Peter also sat down among them.
- (g) And when they had kindled a fire in the midst of the hall, and were set down together, Peter also sat down among them.
- (k) And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
- 22:56 (w) Whom when some handmaiden/handmaid had seen sitting at the light, and had beheld him, she said, And this was with him.
- (p) Whom when a damsel had seen sitting at the light, and had beheld him, she said, And this was with him.
- (t) And one of the wenches, beheld him as he sat by the fire [as he sat, beheld him by the light], and set good eyesight on him, and said: This same was also with him.
- (g) And a certain maid beheld him as he sat by the fire, and having well looked on him, said, This man was also with him.
- (k) But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.
- 22:57 (w) And he denied him, saying, Woman, I know him not.
- (p) And he denied him, and said, Woman, I know him not.
- (t) Then he denied him saying: Woman I know him not.
- (g) But he denied him, saying, Woman, I know him not.

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- (k) And he denied him, saying, Woman, I know him not.
- 22:58 (w) And after a little another man saw him, and said, And thou art of them. But Peter said, A! man, I am not.
(p) And after a little another man saw him, and said, And thou art of them. But Peter said, A! man, I am not.
(t) And after a little while, another saw him and said: Thou art also of them. And Peter said: Man I am not.
(g) And after a little while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.
(k) And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
- 22:59 (w) And when a space was made as of one hour, soothly another affirmed, saying, Truly this was with him; for also he is of Galilee.
(p) And when a space was made as of one hour, another affirmed, and said, Truly this was with him; for also he is of Galilee.
(t) And about the space of an hour after another affirmed saying: Verily even this fellow was with him, for he is of Galilee,
(g) And about the space of an hour after, a certain other affirmed, saying, Verily, even this man was with him, for he is also a Galilean.
(k) And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.
- 22:60 (w) And Peter said, Man, I know not what thou sayest. And anon yet while he spake, the cock crew.
(p) And Peter said, Man, I know not what thou sayest. And at once yet while he spake, the cock crew.
(t) Peter said: Man I know not what thou sayest. And immediately while he yet spake, the cock crew.
(g) And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.
(k) And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
- 22:61 (w) And the Lord turned, and beheld Peter; and Peter had mind of the word of Jesus, as he had said, Before that the cock crow, thrice thou shalt deny me.
(p) And the Lord turned again, and beheld Peter; and Peter had mind of the word of Jesus, as he had said, Before that the cock crow, thrice thou shalt deny me.
(t) And the Lord turned back and looked upon Peter. And Peter remembered the words of the Lord, how he said unto him, before the cock crow thou shalt deny me thrice.
(g) Then the Lord turned back, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
(k) And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
- 22:62 (w) And Peter went out, and wept bitterly.
(p) And Peter went out, and wept bitterly.
(t) And Peter went out, and wept bitterly.
(g) And Peter went out, and wept bitterly.
(k) And Peter went out, and wept bitterly.
- 22:63 (w) And the men that held him scorned him, and smote him.
(p) And the men that held him scorned him, and smote him.
(t) ¶ And the men that stood about Jesus, mocked him, and smote him,
(g) ¶ And the men that held Jesus, mocked him, and struck him.
(k) ¶ And the men that held Jesus mocked him, and smote him.

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- 22:64 (w) And they veiled him, and smote his face, and asked him, saying, Prophesy thou, who is it that smote thee?
(p) And they blindfolded him, and smote his face, and asked him, and said, Declare, thou *Christ*, to us, who is he that smote thee?
(t) and blindfolded him, and smote his face. And asked him saying: Aread who it is that smote thee?
(g) And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophesy who it is that smote thee.
(k) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?
- 22:65 (w) Also they blaspheming said many other things against him.
(p) Also they blaspheming said against him many other things.
(t) And many other things despitefully said they against him.
(g) And many other things blasphemously spake they against him.
(k) And many other things blasphemously spake they against him.
- 22:66 (w) And as the day was come, the elder men of the people, and the princes of priests, and the scribes came together, and led him into their council, saying,
(p) And as the day was come, the elder men of the people, and the princes of priests, and the scribes came together, and led him into their council, and said,
(t) ¶ And as soon as it was day, the elders [seniors] of the people, and the high priests and scribes, came together, and led him into their council saying:
(g) And as soon as it was day, the Elders of the people, and the high Priests and the Scribes came together, and led him into their Council,
(k) ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,
- 22:67 (w) If thou art Christ, say to us. And he said to them, If I say to you, ye will not believe to me;
(p) If thou art Christ, say to us. And he said to them, If I say to you, ye will not believe to me;
(t) Art thou very Christ? tell us. And he said unto them: if I shall tell you, ye will not believe.
(g) Saying, Art thou that Christ? Tell us. And he said unto them, If I tell you, ye will not believe it.
(k) Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:
- 22:68 (w) soothly and if I shall ask, ye shall not answer to me, neither ye shall let go.
(p) and if I ask, ye will not answer to me, neither ye will deliver *me*.
(t) And if also I ask you, ye will not answer me, or [neither] let me go.
(g) And if also I ask you, you will not answer me, nor let me go.
(k) And if I also ask you, ye will not answer me, nor let me go.
- 22:69 (w) But after this time man's Son shall be sitting on the right half of the virtue of God.
(p) But after this time man's Son shall be sitting on the right half of the virtue of God.
(t) Hereafter shall the son of man sit on the right hand of the power of God.
(g) Hereafter shall the Son of man sit at the right hand of the power of God.
(k) Hereafter shall the Son of man sit on the right hand of the power of God.
- 22:70 (w) Therefore all said, Then art thou the Son of God? And he said, Ye say that I am.
(p) Therefore all said, Then art thou the Son of God? And he said, Ye say that I am.

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- (t) Then said they all: Art thou then the son of God? He said to them: Ye say that I am.
- (g) Then said they all, Art thou then the Son of God? And he said to them, Ye say, that I am.
- (k) Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

- 22:71
- (w) And they said, What yet desire we witnessing? for we ourselves have heard of his mouth.
 - (p) And they said, What yet desire we witnessing? for we ourselves have heard of his mouth.
 - (t) Then said they: What need we any further witness? We ourselves have heard of his own mouth.
 - (g) Then said they, What need we any further witness? For we ourselves have heard it of his own mouth.
 - (k) And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER 23

- 23:1
- (w) And all the multitude of them arose, and led him to Pilate.
 - (p) And all the multitude of them arose, and led him to Pilate.
 - (t) ¶ And the whole multitude of them arose, and led him unto Pilate.
 - (g) Then the whole multitude of them arose, and led him unto Pilate.
 - (k) And the whole multitude of them arose, and led him unto Pilate.
- 23:2
- (w) And they began to accuse him, saying, We have found this *man* turning upside-down our folk, and forbidding tribute to be given to Caesar, and saying that himself is Christ a king.
 - (p) And they began to accuse him, and said, We have found this turning upside-down our folk, and forbidding tribute to be given to the emperor, and saying that himself is Christ a king.
 - (t) And they began to accuse him saying: We have found this fellow, perverting the people, and forbidding to pay tribute to Caesar: saying [and sayeth] that he is Christ a king.
 - (g) And they began to accuse him, saying, We have found this man perverting the nation, and forbidding to pay tribute to Caesar, saying, That he is Christ a King.
 - (k) And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.
- 23:3
- (w) And Pilate asked him, saying, Art thou king of Jews? And he answered, and said, Thou sayest.
 - (p) And Pilate asked him, and said, Art thou king of Jews? And he answered, and said, Thou sayest.
 - (t) And Pilate opposed him saying: Art thou the king of the Jews? He answered him and said: thou sayest it.
 - (g) And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it.
 - (k) And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.
- 23:4
- (w) And Pilate said to the princes of priests, and to the people, I find nothing of cause in this man.
 - (p) And Pilate said to the princes of priests, and to the people, I find nothing of cause in this man.
 - (t) Then said Pilate to the high priests, and to the people: I find no fault in this man.
 - (g) Then said Pilate to the high Priests, and to the people, I find no fault in this man.
 - (k) Then said Pilate to the chief priests and to the people, I find no fault in this man.
- 23:5
- (w) And they waxed stronger, saying, He moveth the people, teaching through all Judaea, beginning from Galilee to hither.
 - (p) And they waxed stronger, and said, He moveth the people, teaching through all Judaea, beginning from Galilee till hither.

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- (t) And they were the more fierce, saying: He moveth the people teaching throughout Jewry, and began at Galilee, even to this place.
- (g) But they were the more fierce, saying, He moveth the people, teaching throughout all Judea, beginning at Galilee, even to this place.
- (k) And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
- 23:6 (w) And Pilate hearing Galilee asked, if he were a man of Galilee.
(p) And Pilate hearing Galilee asked, if he were a man of Galilee.
(t) ¶ When Pilate heard mention of Galilee, he asked whether the man were of Galilee.
(g) Now when Pilate heard of Galilee, he asked whether the man were a Galilean.
(k) When Pilate heard of Galilee, he asked whether the man were a Galilaean.
- 23:7 (w) And as he knew that he was of the power of Herod, he sent him again to Herod; the which and he was at Jerusalem in those days.
(p) And when he knew that he was of the power of Herod, he sent him to Herod; which was at Jerusalem in those days.
(t) And as soon as he knew that he was of Herod's jurisdiction, he sent him to Herod, which was also in Jerusalem in those days [which was at that time in Jerusalem also].
(g) And when he knew that he was of Herod's jurisdiction, he sent him to Herod, which was also at Jerusalem in those days.
(k) And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
- 23:8 (w) And when Herod saw Jesus, he joyed full much; for he was coveting of much time to see him, for he heard many things of him, and hoped to see some miracle be done of him.
(p) And when Herod saw Jesus, he joyed full much; for long time he coveted to see him, for he heard many things of him, and hoped to see some token done of him.
(t) And When Herod saw Jesus, he was exceedingly [marvelously] glad. For he was desirous to see him of a long season, because he had heard many things of him, and trusted to have seen some miracle done by him.
(g) And when Herod saw Jesus, he was exceedingly glad; for he was desirous to see him of a long season, because he had heard many things of him, and trusted to have seen some sign done by him.
(k) ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.
- 23:9 (w) And he asked him in many words; and he answered nothing to him.
(p) And he asked him in many words; and he answered nothing to him.
(t) Then questioned he with him of many things: but he answered him not one word.
(g) Then questioned he with him of many things, but he answered him nothing.
(k) Then he questioned with him in many words; but he answered him nothing.
- 23:10 (w) And the princes of priests and the scribes stood, steadfastly accusing him.
(p) And the princes of priests and the scribes stood, steadfastly accusing him.
(t) The high priests and scribes, stood forth and accused him straightly.
(g) The high Priests also and Scribes stood forth and accused him vehemently.
(k) And the chief priests and scribes stood and vehemently accused him.

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- 23:11 (w) But Herod with his host despised him, and scorned him, and clothed him with a white cloth, and sent *him* again to Pilate.
(p) But Herod with his host despised him, and scorned him, and clothed him with a white cloak, and sent *him* again to Pilate.
(t) And Herod, with his men of war, despised him, and mocked him, and arrayed him in white, and sent him again to Pilate.
(g) And Herod with his men of war, despised him, and mocked him, and arrayed him in white, and sent him again to Pilate.
(k) And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.
- 23:12 (w) And Herod and Pilate were made friends in that day; for before they were enemies together.
(p) And Herod and Pilate were made friends from that day; for before they were enemies together.
(t) And the same day Pilate, and Herod were made friends together. For before, they were at variance.
(g) And the same day Pilate and Herod were made friends together, for before they were enemies one to another.
(k) ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.
- 23:13 (w) And Pilate called together the princes of priests and the magistrates of the people,
(p) And Pilate called together the princes of priests and the magistrates of the people,
(t) ¶ And Pilate called together the high priests and the rulers, and the people,
(g) ¶ Then Pilate called together the high Priests, and the rulers, and the people,
(k) ¶ And Pilate, when he had called together the chief priests and the rulers and the people,
- 23:14 (w) and said to them, Ye have brought to me this man, as turning away the people, and lo! I asking before you find no cause in this man of these things, in which ye accuse him;
(p) and said to them, Ye have brought to me this man, as turning away the people, and lo! I asking before you find no cause in this man of these things, in which ye accuse him;
(t) and said unto them: Ye have brought this man unto me, as one that perverted the people. And behold [lo] I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him.
(g) And said unto them, Ye have brought this man unto me, as one that perverted the people, and behold, I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him;
(k) Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:
- 23:15 (w) but neither Herod, for I again sent you to him, and lo! nothing worthy of death is done to him.
(p) neither Herod, for he hath sent him again to us, and lo! nothing worthy of death is done to him.
(t) No nor yet Herod. For I sent you to him: and lo nothing worthy of death is done to him.
(g) No, nor yet Herod, for I sent you to him, and lo, nothing worthy of death is done of him.
(k) No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.
- 23:16 (w) Therefore I shall deliver him amended/I shall let go him amended, *or deliver him chastised*.
(p) And therefore I shall amend him, and deliver *him*.
(t) I will therefore chasten him and let him loose.
(g) I will therefore chastise him, and let him loose.
(k) I will therefore chastise him, and release him.

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- 23:17 (w) Forsooth he had need to dismiss, *or deliver*, to them one by the feast day.
(p) But he must needs deliver to them one by the feast day.
(t) For of necessity, he must have let one loose unto them at that feast.
(g) (For of necessity he must have let one loose unto them at the feast.)
(k) (For of necessity he must release one unto them at the feast.)
- 23:18 (w) Soothly all the company cried, saying, Do him away, and deliver to us Barabbas;
(p) And all the people cried together, and said, Do him away, and deliver to us Barabbas;
(t) ¶ And all the people cried at once, saying: away with him, and deliver to us Barabbas:
(g) Then all the multitude cried at once, saying, Away with him, and deliver unto us Barabbas;
(k) And they cried out all at once, saying, Away with this man, and release unto us Barabbas:
- 23:19 (w) the which was sent into prison for some sedition, *or disturbing*, made in the city, and for manslaying.
(p) which was sent into prison for disturbing made in the city, and for manslaying.
(t) which for insurrection made in the city, and murder, was cast into prison.
(g) Which for a certain insurrection made in the city, and murder, was cast in prison.
(k) (Who for a certain sedition made in the city, and for murder, was cast into prison.)
- 23:20 (w) Forsooth again Pilate spake to them, willing to deliver Jesus.
(p) And again Pilate spake to them, and would deliver Jesus.
(t) Pilate spake again to them willing to let Jesus loose.
(g) Then Pilate spake again to them, willing to let Jesus loose.
(k) Pilate therefore, willing to release Jesus, spake again to them.
- 23:21 (w) And they under-cried, saying, Crucify, crucify him.
(p) And they cried out, and said, Crucify, crucify him.
(t) And they cried, saying: Crucify him, crucify him.
(g) But they cried, saying, Crucify, crucify him.
(k) But they cried, saying, Crucify him, crucify him.
- 23:22 (w) And the third time he said to them, Soothly what of evil hath he done? I find no cause of death in him; therefore I shall chastise him, and I shall deliver.
(p) And the third time he said to them, For what evil hath he done? I find no cause of death in him; therefore I shall chastise him, and shall deliver *him*.
(t) He said unto them the third time: What evil [harm] hath he done? I find no cause of death in him. I will therefore chasten him, and let him [go] loose.
(g) And he said unto them the third time, But what evil hath he done? I find no cause of death in him; I will therefore chastise him, and let him loose.
(k) And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.
- 23:23 (w) And they continued asking with great voices, that he should be crucified; and the voices of them waxed strong.
(p) And they continued with great voices asking, that he should be crucified; and the voices of them waxed strong.
(t) And they cried with loud voice, and required that he might be crucified. And the voice of them and [crying] of the high priests prevailed.

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- (g) But they were instant with loud voices, and required that he might be crucified. And the voices of them and of the high Priests prevailed.
- (k) And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.
- 23:24 (w) And Pilate deemed their asking to be done.
(p) And Pilate deemed their asking to be done.
(t) ¶ And Pilate gave sentence that it should be as they required,
(g) So Pilate gave sentence, that it should be as they required.
(k) And Pilate gave sentence {or, assented} that it should be as they required.
- 23:25 (w) And he delivered to them him, that for manslaying and sedition was sent into prison, whom they asked; but he betook Jesus to their will.
(p) And he delivered to them him, that for manslaying and sedition was sent into prison, whom they asked; but he betook Jesus to their will.
(t) and let loose unto them, him that for insurrection, and murder was cast into prison, whom they desired: and delivered Jesus to do with him what they would.
(g) And he let loose unto them him that for insurrection and murder was cast into prison, whom they desired, and delivered Jesus to do with him what they would.
(k) And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.
- 23:26 (w) And when they led him, they took a man, Simon of Cyrene, coming from the town, and they laid on him the cross to bear after Jesus.
(p) And when they led him, they took a man, Simon of Cyrene, coming from the town, and they laid on him the cross to bear after Jesus.
(t) And as they led him away, they caught one Simon of Cyrene, coming out of the field: and on him laid they the cross to bear it after Jesus.
(g) ¶ And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the cross, to bear it after Jesus.
(k) And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.
- 23:27 (w) Soothly there followed him much company of people, and of women that bewailed, and bemoaned him.
(p) And there followed him much people, and women that bewailed, and bemoaned him.
(t) ¶ And There followed him a great company of people, and of women, which women bewailed, and lamented him.
(g) And there followed him a great multitude of people, and of women, which women bewailed and lamented him.
(k) ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.
- 23:28 (w) And Jesus turned to them, and said, Daughters of Jerusalem, do not ye weep on me, but weep ye on yourselves and on your sons.
(p) And Jesus turned to them, and said, Daughters of Jerusalem, do not ye weep on me, but weep ye on yourselves and on your sons.
(t) But Jesus turned back unto them, and said: Daughters of Jerusalem, weep not for me: but weep for yourselves, and for your children.
(g) But Jesus turned back unto them, and said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

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- (k) But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
- 23:29 (w) For lo! days shall come, in which it shall be said, Blessed barren, and the wombs that have not gendered, and the teats which have not given suck.
(p) For lo! days shall come, in which it shall be said, Blessed be barren women, and wombs that have not born children, and the teats that have not given suck.
(t) For behold [mark], the days will come, when men shall say: happy are the barren and the wombs that never bare, and the paps which never gave suck.
(g) For behold, the days will come, when men shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.
(k) For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.
- 23:30 (w) Then they shall begin to say to mountains, Fall ye down on us, and to small hills, Cover ye us.
(p) Then they shall begin to say to mountains, Fall ye down on us, and to small hills, Cover ye us.
(t) Then shall they begin to say to the mountains: fall on us. and to the hills cover us.
(g) Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us.
(k) Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.
- 23:31 (w) For if they do these things in a green tree, what shall be done in a dry?
(p) For if in a green tree they do these things, what shall be done in a dry?
(t) For if they do this to a green tree: what shall be done, to the dry?
(g) For if they do these things to a green tree, what shall be done to the dry?
(k) For if they do these things in a green tree, what shall be done in the dry?
- 23:32 (w) Also and other two wicked men were led with him, to be slain.
(p) Also other two wicked men were led with him, to be slain.
(t) ¶ And There were two evil doers led with him to be slain.
(g) And there were two others, which were evil doers, led with him to be slain.
(k) And there were also two other, malefactors, led with him to be put to death.
- 23:33 (w) And after that they came to a place, which is called Calvary, there they crucified him, and the thieves, one on the right half, and the other on the left half.
(p) And when they came into a place, that is called of Calvary, there they crucified him, and the thieves, one on the right half, and the other on the left half.
(t) And when they were come to the place, which is called Calvary, there they crucified him, and the evil doers, one on [the] right hand, and the other on the left [hand].
(g) And when they were come to the place, which is called Calvary, there they crucified him, and the evil doers, one at the right hand, and the other at the left.
(k) And when they were come to the place, which is called Calvary {or, the place of a skull}, there they crucified him, and the malefactors, one on the right hand, and the other on the left.
- 23:34 (w) But Jesus said, Father, forgive them, for they know not what they do. Forsooth they parting his clothes, sent lots.
(p) But Jesus said, Father, forgive them, for they know not what they do. And they parted his clothes, and cast lots.
(t) Then said Jesus: Father forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood and beheld.

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- (g) Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots.
(k) ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.
- 23:35 (w) And the people stood abiding; and the princes scorned him with them, saying, Other men he made safe; make he himself safe, if he is Christ, the chosen of God.
(p) And the people stood abiding; and the princes scorned him with them, and said, Other men he made safe; make he himself safe, if this be Christ, the chosen of God.
(t) ¶ And the rulers mocked him with them saying: He help other men, let him help himself if he be Christ the chosen of God.
(g) And the people stood, and beheld. And the rulers mocked him with them, saying, He saved others; let him save himself, if he be that Christ, the Chosen of God.
(k) And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.
- 23:36 (w) Forsooth and knights coming nigh scorned him, and offered vinegar to him,
(p) And the knights approached, and scorned him, and proffered vinegar to him,
(t) The soldiers also mocked him, and came and gave him vinegar
(g) The soldiers also mocked him, and came and offered him vinegar,
(k) And the soldiers also mocked him, coming to him, and offering him vinegar,
- 23:37 (w) saying, If thou art king of Jews, make thee safe.
(p) and said, If thou art king of Jews, make thee safe.
(t) and said: if thou be that king of the Jews, save thyself.
(g) And said, If thou be the King of the Jews, save thyself.
(k) And saying, If thou be the king of the Jews, save thyself.
- 23:38 (w) And the superscription was written over him with letters of Greek, and of Latin, and of Hebrew, This is the king of Jews.
(p) And the superscription was written over him with Greek letters, and of Latin, and of Hebrew, This is the king of Jews.
(t) And His superscription was written over him, in Greek, in Latin, and Hebrew [letters]: This is the King of the Jews.
(g) And a superscription was also written over him, in Greek letters, and in Latin, and in Hebrew, THIS IS THE KING OF THE JEWS.
(k) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
- 23:39 (w) Forsooth one of those thieves that hanged, blasphemed him, saying, If thou art Christ, make thyself safe and us.
(p) And one of these thieves that hanged, blasphemed him, and said, If thou art Christ, make thyself safe and us.
(t) ¶ And [The] one of the evil doers [malefactors] which hanged, railed on him, saying: If thou be Christ save thyself and us.
(g) ¶ And one of the evil doers, which were hanged, railed on him, saying, If thou be the Christ, save thyself and us.
(k) ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.
- 23:40 (w) Soothly the tother answering, blamed him, saying, Neither thou darest God, thou that art in the same damnation?
(p) But the other answering, blamed him, and said, Neither thou darest God, that art in the same condemnation?
(t) The other answered and rebuked him saying: Neither fearest thou God because thou art in the same damnation?
(g) But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

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- (k) But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?
- 23:41 (w) And truly we justly, for we have received worthy things to deeds; soothly this hath done no evil.
(p) And truly we justly, for we have received worthy things to *our* works; but this did nothing of evil.
(t) We are righteously punished, for we receive according to our deeds: but this man hath done nothing amiss.
(g) We are indeed righteously *here*, for we receive things worthy of that we have done; but this man hath done nothing amiss.
(k) And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
- 23:42 (w) And he said to Jesus, Lord, have mind on me, when thou comest into thy kingdom.
(p) And he said to Jesus, Lord, have mind of me, when thou comest into thy kingdom.
(t) And he said unto Jesus: Lord remember me when thou comest into thy kingdom.
(g) And he said unto Jesus, Lord, remember me, when thou comest into thy kingdom.
(k) And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
- 23:43 (w) And Jesus said to him, Truly I say to thee, this day thou shalt be with me in paradise.
(p) And Jesus said to him, Truly I say to thee, this day thou shalt be with me in paradise.
(t) And Jesus said unto him: Verily I say unto thee, today shalt thou be with me in paradise.
(g) Then Jesus said unto him, Verily I say unto thee, today shalt thou be with me in Paradise.
(k) And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.
- 23:44 (w) And it was almost the sixth hour, and darkneses were made on all the earth till the ninth hour.
(p) And it was almost the sixth hour, and darkneses were made on all the earth into the ninth hour.
(t) ¶ And it was about the sixth hour. And there came a darkness over all the land, until the ninth hour,
(g) ¶ And it was about the sixth hour, and there was a darkness over all the land, until the ninth hour.
(k) And it was about the sixth hour, and there was a darkness over all the earth {or, land} until the ninth hour.
- 23:45 (w) And the sun was made dark, and the veil of the temple was cut the middle.
(p) And the sun was made dark, and the veil of the temple was rent atwo.
(t) and the sun was darkened. And the veil of the temple did rent even through the midst.
(g) And the sun was darkened, and the veil of the Temple rent through the midst.
(k) And the sun was darkened, and the veil of the temple was rent in the midst.
- 23:46 (w) And Jesus crying with great voice, saith, Father, into thy hands I betake my spirit. And he saying these things, sent out the spirit, *or died*.
(p) And Jesus crying with a great voice, said, Father, into thine hands I betake my spirit. And he saying these things, gave up the ghost.
(t) And Jesus cried with a great voice and said: Father, into thy hands I commend my spirit. And when he thus had said, he gave up the ghost.
(g) And Jesus cried with a loud voice, and said, Father, into thy hands I commend my spirit. And when he thus had said, he gave up the ghost.
(k) ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.
- 23:47 (w) And the centurion seeing that thing that was done, glorified God, saying, Verily, this man was just.
(p) And the centurion seeing that thing that was done, glorified God, and said, Verily, this man was just.

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- (t) When the centurion saw, what had happened, he glorified God saying: Of a surety this man was perfect.
(g) ¶ Now when the Centurion saw what was done, he glorified God, saying, Of a surety this man was just.
(k) Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.
- 23:48 (w) And all the people of them that were there together at this spectacle, and saw those things that were done, smote their breasts, and turned again.
(p) And all the people of them that were there together at this spectacle, and saw those things that were done, smote their breasts, and turned again.
(t) And all the people that came together to that sight, beholding the things which were done: smote their breasts, and returned home.
(g) And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.
(k) And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.
- 23:49 (w) But all his known stood afar, and women that followed him from Galilee, seeing these things.
(p) But all his known stood afar, and women that followed him from Galilee, seeing these things.
(t) And All his acquaintance [stood afar off], and the women, that [which] followed him from Galilee, stood afar off beholding these things.
(g) And all his acquaintances stood afar off, and the women that followed him from Galilee, beholding these things.
(k) And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.
- 23:50 (w) And lo! a man, Joseph by name, that was a decurion, *or having ten under him*, a good man and just,
(p) And lo! a man, Joseph by name, of Arimathaea, a city of Judaea, that was a decurion, a good man and a just,
(t) ¶ And behold there was a man named Joseph, a counselor [senator], and [which] was a good man and a just,
(g) ¶ And behold, there was a man named Joseph, which was a counselor, a good man and a just.
(k) ¶ And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:
- 23:51 (w) this man consented not to the counsel and deeds of them, of Arimathaea, city of Judaea; the which and he abode the kingdom of God.
(p) this *man* consented not to the counsel and to the deeds of them; and he abode the kingdom of God.
(t) And [He] did not consent to the counsel and deed of them [their counsel and deed], which was of Arimathaea, a city of the Jews. Which same also, waited for the kingdom of God:
(g) He did not consent to the counsel and deed of them, *which was* of Arimathea, a city of the Jews, who also himself waited for the kingdom of God.
(k) (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.
- 23:52 (w) This *Joseph* came to Pilate, and asked the body of Jesus,
(p) This *Joseph* came to Pilate, and asked the body of Jesus,
(t) he went unto Pilate, and begged the body of Jesus.
(g) He went unto Pilate, and asked the body of Jesus,
(k) This man went unto Pilate, and begged the body of Jesus.
- 23:53 (w) and took it down, and wrapped it in a clean linen cloth, and laid him in a grave hewn, in which not yet any man was put.

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- (p) and took it down, and wrapped it in a clean linen cloth, and laid him in a grave hewn, in which not yet any man had been laid.
- (t) And took it down, and wrapped it in a linen cloth, and laid it in an hewn tomb, wherein was never man before laid.
- (g) And took it down, and wrapped it in a linen cloth, and laid it in a tomb hewn out of a rock, wherein was never man yet laid.
- (k) And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.
- 23:54 (w) And the day was the making ready of pask, *that is, even of the holy day*, and the sabbath began to shine.
- (p) And the day was the even of the holiday, and the sabbath began to shine.
- (t) And that day was the sabbath even, and the sabbath drew on.
- (g) And that day was the Preparation, and the Sabbath drew on.
- (k) And that day was the preparation, and the sabbath drew on.
- 23:55 (w) And the women following, that came with him from Galilee, saw the grave, and how his body was laid.
- (p) And the women following, that came with him from Galilee, saw the grave, and how his body was laid.
- (t) The women that followed after which came with him from Galilee, beheld the sepulcher and how his body was laid.
- (g) And the women also that followed after, which came with him from Galilee, beheld the sepulcher, and how his body was laid.
- (k) And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.
- 23:56 (w) And they turned again, and made ready sweet smelling spices, and ointments; but in the sabbath they rested, after the commandment.
- (p) And they turned again, and made ready sweet smelling spices, and ointments; but in the sabbath they rested, after the commandment.
- (t) And they returned and prepared [sweet] odors and ointments: but rested the Sabbath day [and the sabbath day they rested], according to the commandment.
- (g) And they returned and prepared odors, and ointments, and rested the Sabbath *day* according to the commandment.
- (k) And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

CHAPTER 24

- 24:1 (w) But in one day of the week full early they came to the grave, bringing sweet spices, which they had made ready.
- (p) But in one day of the week full early they came to the grave, and brought sweet smelling spices, that they had arrayed.
- (t) ¶ On the morrow after the sabbath, early in the morning, they came unto the tomb and brought the odors which they had prepared, and other women with them.
- (g) Now the first *day* of the week early in the morning, they came unto the sepulcher, and brought the odors which they had prepared, and certain *women* with them.
- (k) Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

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- 24:2 (w) And they found the stone turned away from the grave.
(p) And they found the stone turned away from the grave.
(t) And they found the stone rolled away from the sepulcher,
(g) And they found the stone rolled away from the sepulcher,
(k) And they found the stone rolled away from the sepulchre.
- 24:3 (w) And they went in, and found not the body of the Lord Jesus.
(p) And they went in, and found not the body of the Lord Jesus.
(t) and went in: but [and] found not the body of the Lord Jesus.
(g) And went in, but found not the body of the Lord Jesus.
(k) And they entered in, and found not the body of the Lord Jesus.
- 24:4 (w) And it was done, while they were astonished in thought of this thing, lo! two men stood beside them in shining cloth/in shining clothing.
(p) And it was done, the while they were astonished in thought of this thing, lo! two men stood beside them in shining cloak.
(t) And it happened, as they were amazed thereat: behold [lo] two men stood by them, in shining vestures.
(g) And it came to pass, that as they were amazed thereat, behold, two men suddenly stood by them in shining vestures.
(k) And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:
- 24:5 (w) And when they dreaded, and bowed their semblance into the earth, they said to them, What seek ye the living with the dead?
(p) And when they dreaded, and bowed their semblance into the earth, they said to them, What seek ye him that liveth with dead men?
(t) And As they were afraid, and bowed down their faces to the earth: they said to them: why seek ye the living among the dead?
(g) And as they were afraid, and bowed down their faces to the earth, they said to them, Why seek ye him that liveth among the dead?
(k) And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living {or, him that liveth} among the dead?
- 24:6 (w) He is not here, but is risen. Have ye mind, how he spake to you, when he was yet in Galilee,
(p) He is not here, but is risen. Have ye mind, how he spake to you, when he was yet in Galilee,
(t) He is not here: but is risen. Remember how he spake unto you, when he was yet with you in Galilee,
(g) He is not here, but is risen; remember how he spake unto you, when he was yet in Galilee,
(k) He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
- 24:7 (w) saying, For it behooveth man's Son to be betaken into the hands of sinful men, and to be crucified, and the third day to rise again.
(p) and said, For it behooveth man's Son to be betaken into the hands of sinful men, and to be crucified, and the third day to rise again.
(t) saying: that the son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
(g) Saying, that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
(k) Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

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- 24:8 (w) And they bethought on his words.
(p) And they bethought on his words.
(t) ¶ And they remembered his words,
(g) And they remembered his words,
(k) And they remembered his words,
- 24:9 (w) And they went again from the grave, and told all these things to the eleven, and to all the others.
(p) And they went again from the grave, and told all these things to the eleven, and to all others.
(t) and returned from the sepulcher, and told all these things unto the eleven, and to all the remnant [other].
(g) And returned from the sepulcher, and told all these things unto the eleven, and to all the remnant.
(k) And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
- 24:10 (w) And there was Mary Magdalene, and Joanna, and Mary of James, and other women that were with them, that said these things to the apostles.
(p) And there was Mary Magdalene, and Joanna, and Mary of James, and other women that were with them, that said to the apostles these things.
(t) It was Mary Magdalene and Joanna, and Mary Jacobi, and other that were with them, which told these things unto the Apostles,
(g) Now it was Mary Magdalene, and Joanna, and Mary the *mother* of James, and other women with them which told these things unto the Apostles.
(k) It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other women that were with them, which told these things unto the apostles.
- 24:11 (w) And these words were seen before them as madness, and they believed not to them.
(p) And these words were seen to them as madness, and they believed not to them.
(t) and their words seemed unto them feigned things, neither believed they them.
(g) But their words seemed unto them as a feigned thing, neither believed they them.
(k) And their words seemed to them as idle tales, and they believed them not.
- 24:12 (w) Forsooth Peter rising, ran to the grave; and he bowing down, saw the linen clothes put alone. And he went, wondering with himself this thing that was done.
(p) But Peter rose up, and ran to the grave; and he bowed down, and saw the linen clothes lying alone. And he went by himself, wondering on that that was done.
(t) Then arose Peter and ran unto the sepulcher, and stooped in, and saw the linen clothes laid by himself. And departed wondering in himself at that which had happened.
(g) Then arose Peter and ran unto the sepulcher, and looked in and saw the linen clothes laid by themselves, and departed wondering in himself at that which was come to pass.
(k) Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
- 24:13 (w) And lo! two of them went in that day to a castle, that was from Jerusalem the space of sixty furlongs, by name Emmaus.
(p) And lo! twain of them went in that day into a castle, that was from Jerusalem the space of sixty furlongs, by name Emmaus.
(t) ¶ And behold, two of them went that same day to a town, which was from Jerusalem about three score furlongs, called Emmaus:

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- (g) ¶ And behold, two of them went that same day to a town which was from Jerusalem about threescore furlongs, called Emmaus.
- (k) ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.
- 24:14 (w) And they spake together of all these things that had befallen.
(p) And they spake together of all these things that had befallen.
(t) and they talked together of all these things that [which] had happened.
(g) And they talked together of all these things that were done.
(k) And they talked together of all these things which had happened.
- 24:15 (w) And it was done, while they talked, and sought with themselves, and Jesus himself nighing, went with them.
(p) And it was done, the while they talked, and sought by themselves, Jesus himself approached, and went with them.
(t) And it chanced, as they communed together, and reasoned, that Jesus himself drew near, and went with them.
(g) And it came to pass, as they communed together, and reasoned, that Jesus himself drew near, and went with them.
(k) And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.
- 24:16 (w) But their eyes were holden, that they knew him not.
(p) But their eyes were holden, that they knew him not.
(t) But their eyes were holden, that they could not know him.
(g) But their eyes were holden, that they could not know him.
(k) But their eyes were holden that they should not know him.
- 24:17 (w) And he said to them, What be these words, that ye speak together wandering, and ye be sorrowful?
(p) And he said to them, What be these words, that ye speak together wandering, and ye be sorrowful?
(t) And he said unto them: What manner of communications are these that ye have one to another as ye walk, and are sad?
(g) And he said unto them, What manner of communications are these that ye have one to another as ye walk and are sad?
(k) And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?
- 24:18 (w) And one answering, to whom the name *was* Cleopas, said to him, Thou alone art a pilgrim in Jerusalem, and hast thou not known, what things be done in it in these days?
(p) And one, whose name *was* Cleopas, answered, and said, Thou thyself art a pilgrim in Jerusalem, and hast thou not known, what things be done in it in these days?
(t) And the one of them named Cleopas, answered, and said unto him: art thou only a stranger in Jerusalem, and hast not known the things which have chanced therein in these days? To whom he said: what things?
(g) And the one (named Cleopas) answered and said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass therein in these days?
(k) And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
- 24:19 (w) To whom he said, What things? And they said to him, Of Jesus of Nazareth, that was a man prophet, mighty in work and word before God and all the people;
(p) To whom he said, What things? And they said to him, Of Jesus of Nazareth, that was a man prophet, mighty in work and word before God and all the people;

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- (t) ¶ And they said unto him: of Jesus of Nazareth which was a prophet, mighty in deed, and word, before God, and all the people.
- (g) And he said unto them, What things? And they said unto him, Of Jesus of Nazareth, which was a Prophet, mighty indeed and in word before God, and all people,
- (k) And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
- 24:20 (w) and how the highest priests and our princes betook him into damnation of death, and crucified him.
(p) and how the high priests and our princes betook him into condemnation of death, and crucified him.
(t) And how the high priests, and our rulers delivered him to be condemned to death: and have crucified him.
(g) And how the high Priests, and our rulers delivered him to be condemned to death, and have crucified him.
(k) And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
- 24:21 (w) But we hoped, that he should have again-bought Israel. And now on all these things the third day is to day, that these things were done.
(p) But we hoped, that he should have again-bought Israel. And now on all these things the third day is to day, that these things were done.
(t) But We trusted that it should have been he that should have delivered Israel. And as touching all these things, today is even the third day, that they were done.
(g) But we trusted that it had been he that should have delivered Israel, and as touching all these things, today is the third day, that they were done.
(k) But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
- 24:22 (w) But also some women of ours made us afeared, which before the light were at the grave;
(p) But also some women of ours made us afeared, which before day were at the grave;
(t) ¶ Yea and certain women also of our company made us astonied, which came early unto the sepulcher,
(g) Yea, and certain women among us made us astonied, which came early unto the sepulcher.
(k) Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
- 24:23 (w) and when his body was not found, they came, saying, them also to have seen a sight of angels, which said, that he liveth.
(p) and when his body was not found, they came, and said, that they saw also a sight of angels, which said, that he liveth.
(t) and found not his body. And came saying, that they had seen a vision [visions] of angels which said that he was alive.
(g) And when they found not his body, they came, saying, that they had also seen a vision of Angels, which said, that he was alive.
(k) And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
- 24:24 (w) And some men of ours went to the grave, and they found so as the women said, but him they found not.
(p) And some of ours went to the grave, and they found so as the women said, but they found not him.
(t) And certain of them which were with us, went their way to the sepulcher, and found it even so as the women had said: but him they saw not.
(g) Therefore certain of them which were with us, went to the sepulcher, and found it even so as the women had said, but him they saw not.
(k) And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

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- 24:25 (w) And he said to them, O! fools, and slow of heart to believe in all things that the prophets have spoken.
(p) And he said to them, A! fools, and slow of heart to believe in all things that the prophets have spoken.
(t) ¶ And he said unto them: O fools, and slow of heart to believe all that the prophets have spoken.
(g) Then he said unto them, O fools and slow of heart to believe all that the Prophets have spoken!
(k) Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
- 24:26 (w) Whether it behooved not Christ to suffer these things, and so to enter into his glory?
(p) Whether it behooved not Christ to suffer these things, and so to enter into his glory?
(t) Ought not Christ to have suffered these things, and to enter into his glory?
(g) Ought not Christ to have suffered these things, and to enter into his glory?
(k) Ought not Christ to have suffered these things, and to enter into his glory?
- 24:27 (w) And he beginning at Moses and all the prophets, expounded to them in all scriptures, which were of him.
(p) And he began at Moses and at all the prophets, and declared to them in all scriptures, that were of him.
(t) And he began at Moses, and at all the prophets, and interpreted unto them, in all scriptures which were written of him.
(g) And he began at Moses, and at all the Prophets, and interpreted unto them in all the Scriptures the things which were *written* of him.
(k) And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
- 24:28 (w) And they came nigh to the castle, whither they went. And he made countenance that he would go further.
(p) And they came nigh to the castle, whither they went. And he made countenance that he would go further.
(t) And they drew nigh unto the town which they went to. And he made, as though he would have gone further.
(g) And they drew near unto the town, which they went to, but he made as though he would have gone further.
(k) And they drew nigh unto the village, whither they went: and he made as though he would have gone further.
- 24:29 (w) And they constrained him, saying, Dwell with us, for it draweth to night, and the day is now bowed down. And he entered in with them.
(p) And they constrained him, and said, Dwell with us, for it draweth to night, and the day is now bowed down. And he entered with them.
(t) But they [And] constrained him, saying: Abide with us for it draweth towards night, and the day is far passed. And he went in to tarry with them.
(g) But they constrained him, saying, Abide with us, for it is towards night, and the day is far spent. So he went in to tarry with them.
(k) But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.
- 24:30 (w) And it was done, while he sat at the meat with them, he took bread, and blessed, and brake, and gave to them.
(p) And it was done, while he sat at the meat with them, he took bread, and blessed, and brake, and took to them.
(t) ¶ And it came to pass as he sat at meat with them, he took bread, blessed it, brake and gave to them [and blessed it, and brake it, and gave it unto them].
(g) And it came to pass, as he sat at table with them, he took the bread, and blessed, and brake it, and gave it to them.
(k) And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.
- 24:31 (w) And the eyes of them were opened, and they knew him; and he vanished from their eyes.

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- (p) And the eyes of them were opened, and they knew him; and he vanished from their eyes.
(t) And their eyes were opened. And they knew him. And he vanished out of their sight,
(g) Then their eyes were opened, and they knew him; and he was taken out of their sight.
(k) And their eyes were opened, and they knew him; and he vanished out of their sight {or, ceased to be seen of them}.
- 24:32 (w) And they said together, Whether our heart was not burning in us, while he spake to us in the way, and he opened to us the scriptures?
(p) And they said together, Whether our heart was not burning in us, while he spake to us in the way, and opened to us scriptures?
(t) and they said between themselves: did not our hearts burn within us, while he talked with us by the way, and as he opened to us the scriptures?
(g) And they said between themselves, Did not our hearts burn within us, while he talked with us by the way, and when he opened to us the Scriptures?
(k) And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?
- 24:33 (w) And they rose up in the same hour, and went again to Jerusalem, and found the eleven gathered together, and them that were with them,
(p) And they rose up in the same hour, and went again into Jerusalem, and found the eleven gathered together, and them that were with them,
(t) And they rose up the same hour, and returned again to Jerusalem, and [they] found the eleven gathered together, and them that were with them,
(g) And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
(k) And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
- 24:34 (w) saying, That the Lord is risen verily, and appeared to Simon.
(p) saying, That the Lord is risen verily, and appeared to Simon.
(t) which said [saying]: the Lord is risen indeed, and hath appeared to Simon.
(g) Which said, The Lord is risen indeed, and hath appeared to Simon.
(k) Saying, The Lord is risen indeed, and hath appeared to Simon.
- 24:35 (w) And they told what things were done in the way, and how they knew him in breaking of bread.
(p) And they told what things were done in the way, and how they knew him in breaking of bread.
(t) And they told what things was done in the way, and how they knew him in [by the] breaking of bread.
(g) Then they told what things *were* done in the way, and how he was known of them in breaking of bread.
(k) And they told what things were done in the way, and how he was known of them in breaking of bread.
- 24:36 (w) And while they spake these things, Jesus stood in the middle of them, and said to them, Peace to you; I am, do not ye dread.
(p) And while they spake these things, Jesus stood in the middle of them, and said to them, Peace to you; I am, do not ye dread.
(t) ¶ As they thus spake, Jesus himself stood in the midst of them, and said unto them: peace be with you.
(g) ¶ And as they spake these things, Jesus himself stood in the midst of them, and said unto them, Peace *be* to you.
(k) ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

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- 24:37 (w) But they were afraid and aghast, and guessed them to see a spirit.
(p) But they were afraid and aghast, and guessed them to see a spirit.
(t) And they were abashed, and afraid, supposing that they had seen a spirit.
(g) But they were abashed and afraid, supposing that they had seen a spirit.
(k) But they were terrified and affrighted, and supposed that they had seen a spirit.
- 24:38 (w) And he said to them, What be ye troubled, and thoughts ascend up into your hearts?
(p) And he said to them, What be ye troubled, and thoughts come up into your hearts?
(t) And he said unto them: Why are ye troubled? And why do thoughts arise in your hearts?
(g) Then he said unto them, Why are ye troubled? And wherefore do doubts arise in your hearts?
(k) And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
- 24:39 (w) See ye my hands and my feet, for I myself am. Feel ye, and see ye; for a spirit hath not flesh and bones, as ye see me to have.
(p) See ye my hands and my feet, for I myself am. Feel ye, and see ye; for a spirit hath not flesh and bones, as ye see that I have.
(t) Behold my hands and my feet, that [for] it is even [I] myself. Handle me and see: for spirits have not flesh and bones, as ye see me have.
(g) Behold my hands and my feet, for it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have.
(k) Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
- 24:40 (w) And when he had said this thing, he showed hands and feet to them.
(p) And when he had said this thing, he showed hands and feet to them.
(t) And when he had thus spoken, he showed them his hands, and his feet.
(g) And when he had thus spoken, he shewed them *his* hands and feet.
(k) And when he had thus spoken, he shewed them his hands and his feet.
- 24:41 (w) And yet while they believed not, and wondered for joy, he said, Have ye any thing here that shall be eaten?
(p) And yet while they believed not, and wondered for joy, he said, Have ye here any thing that shall be eaten?
(t) And while they yet believed not for joy, and wondered, he said unto them: Have ye here any meat?
(g) And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
(k) And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
- 24:42 (w) And they offered to him a part of a fish roasted, and an honeycomb.
(p) And they proffered to him a part of a fish roasted, and an honeycomb.
(t) and they gave him a piece of a broiled fish, and of an honeycomb.
(g) And they gave him a piece of a broiled fish, and of a honeycomb,
(k) And they gave him a piece of a broiled fish, and of an honeycomb.
- 24:43 (w) And when he had eaten before them, he taking the reliefs, gave to them;
(p) And when he had eaten before them, he took that that (was) left, and gave to them;
(t) And he took it, and ate it before them.
(g) And he took it, and did eat before them.
(k) And he took it, and did eat before them.

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- 24:44 (w) and he said to them, These be the words which I spake to you, when I was yet with you; for it is need that all things be fulfilled, which be written in the law of Moses, and in prophets, and in psalms, of me.
(p) and said to them, These be the words that I spake to you, when I was yet with you; for it is need that all things be fulfilled, that be written in the law of Moses, and in prophets, and in psalms, of me.
(t) ¶ And he said unto them: These are the words, which I spake unto you, while I was yet with you: that all must be fulfilled which were written of me in the law of Moses, and in the prophets, and in the psalms.
(g) And he said unto them, These are the words, which I spake unto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophets, and in the Psalms.
(k) And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.
- 24:45 (w) Then he opened wit to them, that they should understand the scriptures.
(p) Then he opened to them wit, that they should understand scriptures.
(t) Then opened he their wits, that they might understand the scriptures,
(g) Then opened he their understanding, that they might understand the Scriptures,
(k) Then opened he their understanding, that they might understand the scriptures,
- 24:46 (w) And he said to them, For thus it is written, and thus it behooved Christ to suffer, and to rise again from dead the third day;
(p) And he said to them, For thus it is written, and thus it behooved Christ to suffer, and rise again from death the third day;
(t) and said unto them: Thus is it written, and thus it behooved Christ to suffer, and to rise again from death the third day.
(g) And said unto them, Thus is it written, and thus it behooved Christ to suffer, and to rise again from the dead the third day,
(k) And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
- 24:47 (w) and penance and remission of sins to be preached in his name to all folks, beginning at Jerusalem.
(p) and penance and remission of sins to be preached in his name to all folks, beginning at Jerusalem.
(t) And that repentance, and remission of sins, should be preached in his name among all nations, and must begin [the beginning must be] at Jerusalem.
(g) And that repentance, and remission of sins should be preached in his Name among all nations, beginning at Jerusalem.
(k) And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
- 24:48 (w) And ye be witnesses of these things.
(p) And ye be witnesses of these things.
(t) And ye are witnesses of these things.
(g) Now ye are witnesses of these things.
(k) And ye are witnesses of these things.
- 24:49 (w) And I send the promise of my Father into you; but sit ye in the city, till ye be clothed with virtue from on high.
(p) And I shall send the promise of my Father into you; but sit ye in the city, till ye be clothed with virtue from on high.
(t) And behold, I will send the promise of my father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high.
(g) And behold, I do send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

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(k) ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

24:50 (w) And he led them forth into Bethany, and, his hands lifted up, he blessed them.

(p) And he led them forth into Bethany, and when his hands were lifted up, he blessed them.

(t) ¶ And he led them out into Bethany, and lift up his hands, and blessed them.

(g) Afterward he led them out into Bethany, and lifted up his hands, and blessed them.

(k) ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

24:51 (w) And it was done, while he blessed them, he departed from them, and was borne into heaven.

(p) And it was done, the while he blessed them, he departed from them, and was borne into heaven.

(t) And it came to pass, as he blessed them, he departed from them, and was carried up into heaven.

(g) And it came to pass, that as he blessed them, he departed from them, and was carried up into heaven.

(k) And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

24:52 (w) And they worshipping went again to Jerusalem with great joy;

(p) And they worshipped, and went again into Jerusalem with great joy,

(t) And they worshipped him, and returned to Jerusalem with great joy.

(g) And they worshipped him, and returned to Jerusalem with great joy,

(k) And they worshipped him, and returned to Jerusalem with great joy:

24:53 (w) and were ever in the temple, praising and blessing God.

(p) and were evermore in the temple, praising and blessing God.

(t) And were continually in the temple, praising, and lauding God. Amen.

(g) And were continually in the Temple, praising, and lauding God, Amen.

(k) And were continually in the temple, praising and blessing God. Amen.

LUKE END

The Holy Gospel of Christ Jesus, According to the Apostle John

Generally accepted to be the latest of the Gospels, attributed to the apostle John, in the late first century
written primarily to present the theology of Jesus as the Christ and savior of mankind

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) In the beginning was the word, *that is, God's Son*, and the word was at God, and God was the word.
(p) In the beginning was the word, and the word was at God, and God was the word.
(t) ¶ In the beginning was the [that] word, and the [that] word was with God: and God was the [that] word.
(g) In the beginning was the Word, and the Word was with God, and the Word was God.
(k) In the beginning was the Word, and the Word was with God, and the Word was God.
- 1:2 (w) This was in the beginning at God.
(p) This was in the beginning at God.
(t) The same was in the beginning with God.
(g) This same was in the beginning with God.
(k) The same was in the beginning with God.
- 1:3 (w) All things were made by him, and without him was made nought, that thing that was made.
(p) All things were made by him, and without him was made nothing, that thing that was made.
(t) All things were made by it, and without it, was made nothing, that was made [made was].
(g) All things were made by it, and without it was made nothing that was made.
(k) All things were made by him; and without him was not any thing made that was made.
- 1:4 (w) In him was life, and the life was the light of men;
(p) In him was life, and the life was the light of men;
(t) In it was life, and the life was the light of men,
(g) In it was life, and the life was the light of men.
(k) In him was life; and the life was the light of men.
- 1:5 (w) and the light shineth in darkneses, and the darkneses comprehended not it.
(p) and the light shineth in darkneses, and darkneses comprehended not it.
(t) And the light shineth in the darkness, but the [and] darkness comprehended it not.
(g) And that light shineth in the darkness, and the darkness comprehended it not.
(k) And the light shineth in darkness; and the darkness comprehended {or did not admit, or receive} it not.
- 1:6 (w) A man was sent from God, to whom the name was John.
(p) A man was sent from God, to whom the name was John.
(t) ¶ There was a man sent from God, whose name was John.
(g) ¶ There was a man sent from God, whose name was John.
(k) ¶ There was a man sent from God, whose name was John.
- 1:7 (w) This man came into witnessing, that he should bear witnessing of the light, that all men should believe by him.
(p) This man came into witnessing, that he should bear witnessing of the light, that all men should believe by him.
(t) The same came as a witness, to bear witness of the light, that all men through him might believe.
(g) *This* same came for a witness, to bear witness of the light, that all men through him might believe.
(k) The same came for a witness, to bear witness of the Light, that all men through him might believe.
- 1:8 (w) He was not that light, but that he should bear witnessing of the light.

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- (p) He was not that light, but that he should bear witnessing of the light.
(t) He was not that light; but to bear witness of the light.
(g) He was not the light, but *was sent* to bear witness of the light.
(k) He was not that Light, but *was sent* to bear witness of that Light.
- 1:9 (w) There was a very light, that lighteth each man coming into this world.
(p) There was a very light, which lighteneth each man that cometh into this world.
(t) That was a true light, which lighteth [lighteneth] all men that come into the world.
(g) This was the true light, which lighteth every man that cometh into the world.
(k) That was the true Light, which lighteth every man that cometh into the world.
- 1:10 (w) He was in the world, and the world was made by him, and the world knew him not.
(p) He was in the world, and the world was made by him, and the world knew him not.
(t) He was in the world, and the world was made by him [by him was made]: and yet the world knew him not.
(g) He was in the world, and the world was made by him, and the world knew him not.
(k) He was in the world, and the world was made by him, and the world knew him not.
- 1:11 (w) He came into his own things, and his received him not.
(p) He came into his own things, and his received him not.
(t) ¶ He came among [into] his own, and his own received him not.
(g) He came unto his own, and his own received him not.
(k) He came unto his own, and his own received him not.
- 1:12 (w) But how many ever received him, he gave to them power to be made the sons of God, to them that believe in his name;
(p) But how many ever received him, he gave to them power to be made the sons of God, to them that believe in his name;
(t) But [Unto] as many as received him, to them he gave [gave he] power to be the sons of God: in that they believed on his name:
(g) But as many as received him, to them he gave prerogative to be the sons of God, *even* to them that believe in his Name.
(k) But as many as received him, to them gave he power {or the right, or privilege} to become the sons of God, *even* to them that believe on his name:
- 1:13 (w) which not of bloods, neither of the will of flesh, neither of the will of man, but be born of God.
(p) the which not of bloods, neither of the will of flesh, neither of the will of man, but be born of God.
(t) which were born not of blood nor of the will of the flesh, nor yet of the will of man [men]: but of God.
(g) Which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.
(k) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 1:14 (w) And the word, *that is, God's Son*, is made flesh, *or man*, and hath dwelled in us, and we have seen the glory of him, the glory as of the one begotten of the Father, *the Son* full of grace and truth.
(p) And the word was made man, and dwelled among us, and we have seen the glory of him, as the glory of the one begotten Son of the Father, full of grace and of truth.
(t) ¶ And the [that] word was made flesh, and dwelt among us, and we saw the glory of it, as the glory of the only begotten son of the father, which word was full of grace, and verity.

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(g) And the Word was made flesh, and dwelt among us, (and we saw the glory thereof, as the glory of the only begotten Son of the Father) full of grace and truth.

(k) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

- 1:15 (w) John beareth witnessing of him, and crieth, and saying, This it was, whom I said, He that cometh after me, is made before me, for he was before me;
(p) John beareth witnessing of him, and crieth, and saith, This is he of whom I said, He that shall come after me, is made before me, for he was before me;
(t) ¶ John bare witness of him and cried saying: This was [is] he of whom I spake, he that cometh after me, was before me because he was yet then I.
(g) ¶ John bare witness of him, and cried, saying, This was he of whom I said, He that cometh after me, is preferred before me, for he was before me.
(k) ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
- 1:16 (w) and of the plenty of him we all have taken, and grace for grace.
(p) and of the plenty of him we all have taken, and grace for grace.
(t) And of his fullness have all we received, even grace [favor] for grace [favor].
(g) And of his fullness have all we received, and grace for grace.
(k) And of his fulness have all we received, and grace for grace.
- 1:17 (w) For the law was given by Moses; but grace and truth is made by Jesus Christ.
(p) For the law was given by Moses; but grace and truth is made by Jesus Christ.
(t) For the law was given by Moses, but grace [favor] and truth [verity] came by Jesus Christ.
(g) For the Law was given by Moses, but grace and truth came by Jesus Christ.
(k) For the law was given by Moses, but grace and truth came by Jesus Christ.
- 1:18 (w) No man ever saw God, but the one begotten Son, that is in the bosom of the Father, he hath told out.
(p) No man saw ever God, but the one begotten Son, that is in the bosom of the Father, he hath told out.
(t) No man hath seen [saw] God at any time. The only begotten son, which is in the bosom of the father [father's bosom], he hath declared him.
(g) No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
(k) No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
- 1:19 (w) And this is the witnessing of John, when Jews sent from Jerusalem priests and deacons to him, that they should ask him, Who art thou?
(p) And this is the witnessing of John, when Jews sent from Jerusalem priests and deacons to him, that they should ask him, Who art thou?
(t) ¶ And this is the record of John: When the Jews sent priests, and Levites from Jerusalem, to ask him, what art thou?
(g) ¶ Then this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou?
(k) ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
- 1:20 (w) And he acknowledged, and denied not, and he acknowledged, For I am not Christ.
(p) He acknowledged, and denied not, and he acknowledged, For I am not Christ.
(t) And he confessed, and denied not, and said plainly: I am not Christ.
(g) And he confessed and denied not, and said plainly, I am not the Christ.

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- (k) And he confessed, and denied not; but confessed, I am not the Christ.
- 1:21 (w) And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the prophet? And he answered, Nay.
(p) And they asked him, What then? Art thou Elias? And he said, I am not. Art thou a prophet? And he answered, Nay.
(t) And they asked him: what then? art thou Elias? And he said: I am not. art thou a prophet? And he answered no.
(g) And they asked him, What then? Art thou Elijah? And he said, I am not. Art thou the Prophet? And he answered, No.
(k) And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? {or a prophet?} And he answered, No.
- 1:22 (w) Therefore they said to him, Who art thou? That we give an answer to these that sent us. What sayest thou of thyself?
(p) Therefore they said to him, Who art thou? That we give an answer to these that sent us. What sayest thou of thyself?
(t) Then said they unto him: what art thou? That we may give an answer to them that sent us? what sayest thou of thyself?
(g) Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?
(k) Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
- 1:23 (w) He said, I *am* a voice of a *man* crying in desert, Dress ye the way of the Lord, as Esaia, the prophet, said.
(p) He said, I *am* a voice of a crier in desert, Dress ye the way of the Lord, as Esaia, the prophet, said.
(t) he said: I am the voice of a crier in the wilderness, make straight the way of the Lord, as said the prophet Esaia.
(g) He said, I am the voice of him that crieth in the wilderness, Make straight the way of the Lord, as said the Prophet Isaiah.
(k) He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaia.
- 1:24 (w) And they that were sent, were of the Pharisees.
(p) And they that were sent, were of the Pharisees.
(t) ¶ And they which were sent, were of the Pharisees.
(g) Now they which were sent, were of the Pharisees.
(k) And they which were sent were of the Pharisees.
- 1:25 (w) And they asked him, and said to him, What then baptizest thou, if thou art not Christ, neither Elias, neither a prophet?
(p) And they asked him, and said to him, What then baptizest thou, if thou art not Christ, neither Elias, neither a prophet?
(t) And they asked him, and said unto him: why baptizest thou then, if thou be not Christ, nor Elias, neither a prophet?
(g) And they asked him, and said unto him, Why baptizest thou then, if thou be not the Christ, neither Elijah, nor the Prophet?
(k) And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
- 1:26 (w) John answered to them, and saying, I baptize in water, but in the middle of you hath stand one, whom ye know not;
(p) John answered to them, and said, I baptize in water, but in the middle of you hath stand one, that ye know not;
(t) John answered them saying: I baptize with water: but one is come among you, whom ye know not,
(g) John answered them, saying, I baptize with water, but there is one among you, whom ye know not.
(k) John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

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- 1:27 (w) he it is, that is to coming after me, that was made before me, of whom I am not worthy to loose the thong of his shoe.
(p) he it is, that shall come after me, that was made before me, of whom I am not worthy to loose the thong of his shoe.
(t) he it is that cometh after me, which was before me, whose shoe latchet I am not worthy to unloose.
(g) He it is that cometh after me, which is preferred before me, whose shoe latchet I am not worthy to unloose.
(k) He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
- 1:28 (w) These things were done in Bethany beyond Jordan, where John was baptizing.
(p) These things were done in Bethany beyond Jordan, where John was baptizing.
(t) These things were done in Bethabara beyond Jordan, where John did baptize.
(g) These things were done in Bethabara beyond Jordan, where John did baptize.
(k) These things were done in Bethabara beyond Jordan, where John was baptizing.
- 1:29 (w) And another day John saw Jesus coming to him, and he saith, Lo! the lamb of God; lo! which doeth away the sins of the world.
(p) Another day John saw Jesus coming to him, and he said, Lo! the lamb of God; lo! he that doeth away the sins of the world.
(t) ¶ The next day, John saw Jesus coming unto him, and said: behold the lamb of God, which taketh away the sin of the world.
(g) ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
(k) ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away {or beareth} the sin of the world.
- 1:30 (w) This is *he*, of whom I said, After me cometh a man, which was made before me; for he was rather than I.
(p) This is he, that I said of, After me is come a man, which was made before me; for he was rather than I.
(t) This is he of whom I spake: After me cometh a man, which was before me. For he was yer then I,
(g) This is he of whom I said, After me cometh a man, which is preferred before me, for he was before me.
(k) This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
- 1:31 (w) And I knew him not, but that he be showed in Israel, therefore I came baptizing in water.
(p) And I knew him not, but that he be showed in Israel, therefore I came baptizing in water.
(t) and I knew him not: but that he should be declared to Israel, therefore am I come [came I] baptizing with water.
(g) And I knew him not, but because he should be declared to Israel, therefore am I come, baptizing with water.
(k) And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
- 1:32 (w) And John bare witnessing, saying, For I saw the Spirit coming down, as a culver from heaven, and dwelling upon him.
(p) And John bare witnessing, and said, I saw the Spirit coming down as a culver from heaven, and dwelled on him.
(t) ¶ And John bare record, saying: I saw the spirit descend from heaven, like unto a dove, and abide [it abode] upon him,
(g) So John bare record, saying, I saw the Spirit come down from heaven, like a dove, and it abode upon him,
(k) And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
- 1:33 (w) And I knew him not; but he that sent me to baptize in water, said to me, Upon whom thou shalt see the Spirit coming down, and dwelling on him, this is he, that baptizeth in the Holy Ghost.

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(p) And I knew him not; but he that sent me to baptize in water, said to me, On whom thou seest the Spirit coming down, and dwelling on him, this is he, that baptizeth in the Holy Ghost.

(t) and I knew him not: But he that sent me to baptize in water, the same said unto me: Upon whom thou shalt see the spirit descend, and tarry still on him, the same is he which baptizeth with the holy ghost.

(g) And I knew him not, but he that sent me to baptize with water, he said unto me, Upon whom thou shalt see the Spirit come down, and tarry still on him, that is he which baptizeth with the holy Ghost.

(k) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

1:34 (w) And I saw, and bare witnessing, that this is the Son of God.

(p) And I saw, and bare witnessing, that this is the Son of God.

(t) And I saw [it], and bare [have born] record, that this is the son of God.

(g) And I saw, and bare record that this is the Son of God.

(k) And I saw, and bare record that this is the Son of God.

1:35 (w) Again John stood in another day, and two of his disciples;

(p) Another day John stood, and two of his disciples;

(t) ¶ The next day after John stood again, and two of his disciples,

(g) ¶ The next day, John stood again, and two of his disciples.

(k) ¶ Again the next day after John stood, and two of his disciples;

1:36 (w) and he beholding Jesus walking, saith, Lo! the lamb of God.

(p) and he beheld Jesus walking, and saith, Lo! the lamb of God.

(t) and he beheld Jesus as he walked by, and said: behold the lamb of God.

(g) And he beheld Jesus walking by, and said, Behold the Lamb of God.

(k) And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

1:37 (w) And two disciples heard him speaking, and they followed Jesus.

(p) And two disciples heard him speaking, and followed Jesus.

(t) And the two disciples heard him speak, and [they] followed Jesus.

(g) And the two disciples heard him speak, and followed Jesus.

(k) And the two disciples heard him speak, and they followed Jesus.

1:38 (w) And Jesus turned, and saw them following him, and saith to them, What seek ye? And they said to him, Rabbi, that is interpreted, Master, where dwellest thou?

(p) And Jesus turned, and saw them following him, and saith to them, What seek ye? And they said to him, Rabbi, that is to say, Master, where dwellest thou?

(t) And Jesus turned about, and saw them follow, and said unto them: What seek ye? They said unto him: Rabbi (which is to say by interpretation, Master) where dwellest thou?

(g) Then Jesus turned about, and saw them follow, and said unto them, What seek ye? And they said unto him, Rabbi, (which is to say by interpretation, Master) where dwellest thou?

(k) Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest { or abidest } thou?

1:39 (w) He saith to them, Come, and see ye. They came, and saw where he dwelt; and dwelt with him that day. And it was as the tenth hour.

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- (p) And he saith to them, Come ye, and see. And they came, and saw where he dwelled; and dwelt with him that day. And it was as the tenth hour.
- (t) He said unto them: come and see. They came and saw where he dwelt: and abode with him that day. For it was about the tenth hour.
- (g) He said unto them, Come, and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour.
- (k) He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour {that was two hours before night}.
- 1:40 (w) And Andrew, the brother of Simon Peter, was one of the twain, that heard of John, and had followed him.
- (p) And Andrew, the brother of Simon Peter, was one of the twain, that heard of John, and had followed him.
- (t) ¶ One of the two which heard John speak, and followed Jesus, was Andrew Simon Peter's brother.
- (g) Andrew, Simon Peter's brother, was one of the two which had heard it of John, and that followed him.
- (k) One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
- 1:41 (w) This found first his brother Simon, and he saith to him, We have found Messias, that is interpreted Christ;
- (p) This found first his brother Simon, and he said to him, We have found Messias, that is to say, Christ;
- (t) The same found his brother Simon first, and said unto him: we have found Messias, which is by interpretation anointed:
- (g) The same found his brother Simon first, and said unto him, We have found that Messiah which is by interpretation, that Christ.
- (k) He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ {or the Anointed}.
- 1:42 (w) and he led him to Jesus. And Jesus beheld him, and said, Thou art Simon, the son of Jona; thou shalt be called Cephas, that is interpreted, Peter.
- (p) and he led him to Jesus. And Jesus beheld him, and said, Thou art Simon, the son of Jona; thou shalt be called Cephas, that is to say, Peter.
- (t) And brought him to Jesus. And Jesus beheld him and said: thou art Simon the son of Jona, thou shalt be called Cephas: which is by interpretation a stone.
- (g) And he brought him to Jesus. And Jesus beheld him, and said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is by interpretation a stone.
- (k) And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone {or Peter}.
- 1:43 (w) And on the morrow he would go out into Galilee, and he found Philip; and Jesus saith to him, Follow thou me.
- (p) And on the morrow he would go out into Galilee, and he found Philip; and he saith to him, Follow thou me.
- (t) ¶ The day following Jesus would go into Galilee, and found Philip, and said unto him, follow me.
- (g) ¶ The day following, Jesus would go into Galilee, and found Philip, and said unto him, Follow me.
- (k) ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
- 1:44 (w) Philip was of Bethsaida, the city of Andrew and Peter.
- (p) Philip was of Bethsaida, the city of Andrew and of Peter.
- (t) Philip was of Bethsaida the city of Andrew and Peter.
- (g) Now Philip was of Bethsaida, the city of Andrew and Peter.
- (k) Now Philip was of Bethsaida, the city of Andrew and Peter.

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- 1:45 (w) Philip found Nathanael, and he saith to him, We have found Jesus, the son of Joseph, of Nazareth, whom Moses wrote in the law and the prophets.
(p) Philip found Nathanael, and said to him, We have found Jesus, the son of Joseph, of Nazareth, whom Moses wrote in the law and the prophets.
(t) And Philip found Nathanael, and said unto him: We have found him of whom Moses in the law, and the prophets did write [Moses wrote in the law, and the prophets]: Jesus the son of Joseph of Nazareth.
(g) Philip found Nathanael, and said unto him, We have found him of whom Moses did write in the Law, and the Prophets, Jesus of Nazareth, the son of Joseph.
(k) Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
- 1:46 (w) And Nathanael said to him, Of Nazareth may some good thing be? Philip saith to him, Come, and see.
(p) And Nathanael said to him, Of Nazareth may some good thing be? Philip said to him, Come, and see.
(t) And Nathanael said unto him: Can there any good thing come out of Nazareth? Philip said to him: Come and see.
(g) Then Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.
(k) And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
- 1:47 (w) Jesus saw Nathanael coming to him, and saith of him, Lo! verily a man of Israel, in whom is no guile.
(p) Jesus saw Nathanael coming to him, and said of him, Lo! verily a man of Israel, in whom is no guile.
(t) ¶ Jesus saw Nathanael coming to him, and said of him: Behold a right Israelite, in whom is no guile.
(g) Jesus saw Nathanael coming to him, and said of him, Behold indeed an Israelite, in whom is no guile.
(k) Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
- 1:48 (w) Nathanael saith to him, Whereof hast thou known me? Jesus answered, and said to him, Before that Philip called thee, when thou were under the fig tree, I saw thee.
(p) Nathanael said to him, Whereof hast thou known me? Jesus answered, and said to him, Before that Philip called thee, when thou were under the fig tree, I saw thee.
(t) Nathanael said unto him: Where [From whence] knewest thou me? Jesus answered and said unto him: Before that Philip called thee, when thou wast under the fig tree, I saw thee.
(g) Nathanael said unto him, Whence knewest thou me? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
(k) Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
- 1:49 (w) Nathanael answered to him, and saith, Rabbi, thou art the Son of God, thou art king of Israel.
(p) Nathanael answered to him, and said, Rabbi, thou art the Son of God, thou art king of Israel.
(t) Nathanael answered and said unto him: Rabbi, thou art the son of God, thou art the king of Israel.
(g) Nathanael answered, and said unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
(k) Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
- 1:50 (w) Jesus answered, and said to him, For I said to thee, I saw thee under the fig tree, thou believest; thou shalt see more things than these.
(p) Jesus answered, and said to him, For I said to thee, I saw thee under the fig tree, thou believest; thou shalt see more than these things.
(t) Jesus answered and said unto him: Because I said unto thee, I saw thee under the fig tree, thou believest. Thou shalt see greater things than these.
(g) Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.

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(k) Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

- 1:51 (w) And he said to them, Truly, truly, I say to you, ye shall see heaven opened, and the angels of God ascending up and coming down upon man's Son.
(p) And he said to them, Truly, truly, I say to you, ye shall see heaven opened, and the angels of God ascending up and coming down on man's Son.
(t) And he said unto him: Verily, verily, I say unto you: hereafter shall ye see heaven open, and the angels of God ascending, and descending over the son of man.
(g) And he said unto him, Verily, verily, I say unto you, Hereafter shall ye see heaven open, and the Angels of God ascending, and descending upon that Son of man.
(k) And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER 2

- 2:1 (w) And the third day weddings were made in the Cana of Galilee; and the mother of Jesus was there.
(p) And the third day weddings were made in the Cana of Galilee; and the mother of Jesus was there.
(t) ¶ And the third day, was there a marriage in Cana a city of Galilee. And the mother of Jesus [Jesus' mother] was there.
(g) And the third day, was there a marriage in Cana a town of Galilee, and the mother of Jesus was there.
(k) And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
- 2:2 (w) And Jesus was called, and his disciples, to the weddings.
(p) And Jesus was called, and his disciples, to the weddings.
(t) And Jesus was called also and his disciples unto the marriage.
(g) And Jesus was called also, and his disciples unto the marriage.
(k) And both Jesus was called, and his disciples, to the marriage.
- 2:3 (w) And when wine failed, the mother of Jesus said to him, They have not wine.
(p) And when wine failed, the mother of Jesus said to him, They have not wine.
(t) And when the wine failed, the mother of Jesus [Jesus' mother] said unto him: they have no wine.
(g) Now when the wine failed, the mother of Jesus said unto him, They have no wine.
(k) And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
- 2:4 (w) And Jesus saith to her, What to me and to thee, woman? mine hour came not yet.
(p) And Jesus saith to her, What to me and to thee, woman? mine hour came not yet.
(t) Jesus said unto her: woman, what have I to do with thee? Mine hour is not yet come.
(g) Jesus said unto her, Woman, what have I to do with thee? Mine hour is not yet come.
(k) Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
- 2:5 (w) His mother saith to the ministers, Whatever thing he saith to you, do ye.
(p) His mother saith to the ministers, Whatever thing he saith to you, do ye.
(t) His mother said unto the ministers: whatsoever he sayeth unto you, do it.
(g) His mother said unto the servants, Whatsoever he saith unto you, do it.
(k) His mother saith unto the servants, Whatsoever he saith unto you, do it.

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- 2:6 (w) Forsooth there were put six stone pots, after the cleansing of Jews, taking each two or three measures.
(p) And there were set six stone cans, after the cleansing of the Jews, holding each two or three metretes.
(t) And there were standing there six waterpots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece.
(g) And there were set there, six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece.
(k) And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.
- 2:7 (w) Jesus saith to them, Fill ye the pots with water. And they filled them unto the highest part.
(p) And Jesus saith to them, Fill ye the pots with water. And they filled them, up to the mouth.
(t) ¶ And Jesus said unto them: fill the water pots with water, and they filled them up to the [hard] brim.
(g) And Jesus said unto them, Fill the waterpots with water. Then they filled them up to the brim.
(k) Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.
- 2:8 (w) And Jesus saith to them, Draw ye now, and bear to the architricline, *that is, prince in the house of three stages*. And they bare.
(p) And Jesus said to them, Draw ye now, and bear ye to the master of the feast. And they bare.
(t) And he said unto them: Draw out now, and bear unto the governor of the feast. And they bare it.
(g) Then he said unto them, Draw out now, and bear unto the governor of the feast. So they bare it.
(k) And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.
- 2:9 (w) And when the master of the feast had tasted the water made wine, and knew not whereof it was, soothly the ministers knew, which drew the water, the master of the feast calleth the spouse,
(p) And when the master of the feast had tasted the water made wine, and knew not whereof it was, but the ministers knew that drew the water, the master of the feast calleth the spouse,
(t) When the ruler of the feast had tasted the water that was turned unto wine, and knew not [neither knew] whence it was (but the ministers which drew the water knew). He called the bridegroom,
(g) Now when the governor of the feast had tasted the water that was made wine, (for he knew not whence it was, but the servants, which drew the water, knew) the governor of the feast called the bridegroom,
(k) When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,
- 2:10 (w) and saith to him, Each man putteth first good wine, and when men shall be full-filled, then that that is worse; soothly thou hast kept good wine till now.
(p) and saith to him, Each man setteth first good wine, and when men be filled, then that that is worse; but thou hast kept the good wine into this time.
(t) and said unto him: all men at the beginning set forth good wine, and when men be drunk, then that which is worse: But thou hast kept back the good wine until now [hitherto].
(g) And said unto him, All men at the beginning set forth good wine, and when men have well drunk, then that which is worse; *but* thou hast kept back the good wine until now.
(k) And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.
- 2:11 (w) Jesus did this the beginning of signs in the Cana of Galilee, and showed his glory; and his disciples believed in him.
(p) Jesus did this the beginning of signs in the Cana of Galilee, and showed his glory; and his disciples believed in him.
(t) ¶ This beginning of miracles did Jesus in Cana of Galilee, and showed his glory, and his disciples believed on him.

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- (g) This beginning of miracles did Jesus in Cana *a town* of Galilee, and shewed forth his glory, and his disciples believed on him.
- (k) This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.
- 2:12 (w) After these things he came down to Capernaum, and his mother, and his brethren, and his disciples; and they dwelt there not many days.
- (p) After these things he came down to Capernaum, and his mother, and his brethren, and his disciples; and they dwelled there not many days.
- (t) After that descended he into Capernaum, and his mother, and his brethren, and his disciples: But continued not many days [long] there.
- (g) After that, he went down into Capernaum, he and his mother, and his brethren, and his disciples; but they continued not many days there.
- (k) ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.
- 2:13 (w) And the pask of Jews was nigh, and Jesus went up to Jerusalem.
- (p) And the pask of Jews was nigh, and Jesus went up to Jerusalem.
- (t) ¶ And the Jews' Easter was even at hand, and Jesus went up to Jerusalem,
- (g) For the Jews' Passover was at hand. Therefore Jesus went up to Jerusalem.
- (k) ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,
- 2:14 (w) And he found in the temple men selling oxen, and sheep, and culvers, and money-changers sitting.
- (p) And he found in the temple men selling oxen, and sheep, and culvers, and changers sitting.
- (t) and found sitting in the temple those that sold oxen and sheep, and doves, and changers of money [sitting].
- (g) And he found in the Temple those that sold oxen, and sheep, and doves, and changers of money, sitting *there*.
- (k) And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
- 2:15 (w) And when he had made a scourge of small cords, he cast all out of the temple, and sheep, and oxen; and he shedded out the money of changers, and turned upside-down the boards.
- (p) And when he had made as it were a scourge of small cords, he drove out all of the temple, and oxen, and sheep; and he shedded the money of changers, and turned upside-down the boards.
- (t) And he made a scourge of small cords, and drove them all out of the temple, with the [both] sheep and oxen, and poured out [down] the changers' money, and overthrew the [their] tables.
- (g) Then he made a scourge of small cords, and drave them all out of the Temple with the sheep and oxen, and poured out the changers' money, and overthrew their tables,
- (k) And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;
- 2:16 (w) And he said to them that sold culvers, Take away from hence these things, and do not ye make the house of my Father an house of merchandise.
- (p) And he said to them that sold culvers, Take away from hence these things, and do not ye make the house of my Father an house of merchandise.
- (t) And said unto them that sold doves: Have these things hence, and make not my father's house, an house of merchandise.
- (g) And said unto them that sold doves, Take these things hence; make not my father's house, a house of merchandise.
- (k) And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

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- 2:17 (w) And his disciples had mind, for it was written, The zeal, *or fervour of love*, of thine house hath eaten me.
(p) And his disciples had mind, for it was written, The fervent love of thine house hath eaten me.
(t) And His disciples remembered, how that it was written: The zeal of thine house, hath even eaten me.
(g) And his disciples remembered, that it was written, The zeal of thine house hath eaten me up.
(k) And his disciples remembered that it was written, The zeal of thine house hath eaten me up.
- 2:18 (w) Therefore the Jews answered, and said to him, What sign, *or token*, showest thou to us, that thou doest these things?
(p) Therefore the Jews answered, and said to him, What token showest thou to us, that thou doest these things?
(t) ¶ Then answered the Jews and said unto him: what token showest thou unto us, seeing that thou doest these things?
(g) Then answered the Jews, and said unto him, What sign shewest thou unto us, that thou doest these things?
(k) ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?
- 2:19 (w) Jesus answered, and said to them, Undo ye this temple, and in three days I shall raise it.
(p) Jesus answered, and said to them, Undo ye this temple, and in three days I shall raise it.
(t) Jesus answered, and said unto them: destroy this temple, and in three days I will rear [raise] it up again.
(g) Jesus answered and said unto them, Destroy this Temple, and in three days I will raise it up again.
(k) Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
- 2:20 (w) Therefore the Jews said to him, In forty and six years this temple is built, and thou in three days shalt raise it?
(p) Therefore the Jews said to him, In forty and six years this temple was builded, and shalt thou in three days raise it?
(t) Then said the Jews: In forty-six years was this temple abuilding [this temple was built]: and wilt thou rear [raise] it up in three days?
(g) Then said the Jews, Forty and six years was this Temple a building, and wilt thou rear it up in three days?
(k) Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
- 2:21 (w) But he said of the temple of his body.
(p) But he said of the temple of his body.
(t) But he spake of the temple of his body.
(g) But he spake of the temple of his body.
(k) But he spake of the temple of his body.
- 2:22 (w) Therefore when he had risen from dead *men*, his disciples had mind, for he said this thing; and they believed to the scripture, and to the word that Jesus said.
(p) Therefore when he was risen from death, his disciples had mind, that he said these things *of his body*; and they believed to the scripture, and to the word that Jesus said.
(t) As soon therefore as he was risen from death again, his disciples remembered that he thus said [unto them]. And they believed the scripture, and the words which Jesus had said.
(g) As soon therefore as he was risen from the dead, his disciples remembered that he thus said unto them; and they believed the Scripture, and the word which Jesus had said.
(k) When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.
- 2:23 (w) And when Jesus was at Jerusalem in pask, in the feast day, many believed in his name, seeing the signs of him which he did.
(p) And when Jesus was at Jerusalem in pask, in the feast day, many believed in his name, seeing his signs that he did.

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(t) ¶ When he was at Jerusalem, at Easter in the feast, many believed on his name: when they saw his miracles [the signs] which he did:

(g) Now when he was at Jerusalem at the Passover in the feast, many believed in his Name, when they saw his miracles which he did.

(k) ¶ Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

2:24 (w) But Jesus trusted not himself to them, for he knew all men;

(p) But Jesus trusted not himself to them, for he knew all men;

(t) but Jesus put not himself in their hands, because he knew all men,

(g) But Jesus did not commit himself unto them, because he knew them all,

(k) But Jesus did not commit himself unto them, because he knew all men,

2:25 (w) and for it was not need to him, that any man should bear witnessing of man, for he knew, what was in man.

(p) and for it was not need to him, that any man should bear witnessing of man, for he knew, what was in man.

(t) and needed not, that any man should testify of man. For he knew what was in man.

(g) And had no need that any should testify of man, for he knew what was in man.

(k) And needed not that any should testify of man: for he knew what was in man.

CHAPTER 3

3:1 (w) And there was a man of the Pharisees, Nicodemus by name, a prince of the Jews.

(p) And there was a man of the Pharisees, Nicodemus by name, a prince of the Jews.

(t) ¶ There was a man of the Pharisees named Nicodemus a ruler among the Jews.

(g) There was now a man of the Pharisees, named Nicodemus, a ruler of the Jews.

(k) There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

3:2 (w) And he came to Jesus by night, and said to him, Rabbi, we know, for of God thou hast come a master; for no man may do these signs, that thou doest, but God be with him.

(p) And he came to Jesus by night, and said to him, Rabbi, we know, that thou art come from God a master; for no man may do these signs, that thou doest, but God be with him.

(t) The same [He] came to Jesus by night, and said unto him: Rabbi [Master], we know that thou art a teacher which art come from God. For no man could do such miracles as thou doest, except God were with him:

(g) This *man* came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, for no man could do these miracles that thou doest, except God were with him.

(k) The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3:3 (w) Jesus answered, and said to him, Truly, truly, I say to thee, but a man be born again, he may not see the kingdom of God.

(p) Jesus answered, and said to him, Truly, truly, I say to thee, but a man be born again, he may not see the kingdom of God.

(t) Jesus answered, and said unto him: Verily verily I say unto thee: except a man be born anew, he cannot see the kingdom of God.

(g) Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God.

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- (k) Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, {or from above} he cannot see the kingdom of God.
- 3:4 (w) Nicodemus saith to him, How may a man be born, when he is old? whether he may enter again into his mother's womb, and be born again?
(p) Nicodemus said to him, How may a man be born, when he is old? whether he may enter again into his mother's womb, and be born again?
(t) Nicodemus said unto him: how can a man be born, when he is old? Can he enter into his mother's womb [body] and be born again?
(g) Nicodemus said unto him, How can a man be born which is old? Can he enter into his mother's womb again, and be born?
(k) Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
- 3:5 (w) Jesus answered, Truly, truly, I say to thee, but a man be born again of water, and of the Holy Ghost, he may not enter into the kingdom of God.
(p) Jesus answered, Truly, truly, I say to thee, but a man be born again of water, and of the Holy Ghost, he may not enter into the kingdom of God.
(t) Jesus answered: verily, verily I say unto thee: except that a man be born of water, and of the spirit, he cannot enter into the kingdom of God.
(g) Jesus answered, Verily, verily I say unto thee, except that a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
(k) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
- 3:6 (w) That that is born of the flesh, is flesh; and that that is born of the Spirit, is spirit.
(p) That that is born of the flesh, is flesh; and that that is born of the Spirit, is spirit.
(t) That which is born of the flesh, is flesh. And that which is born of the spirit, is spirit.
(g) That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit.
(k) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 3:7 (w) Wonder thou not, for I said to thee, It behooveth you to be born again.
(p) Wonder thou not, for I said to thee, It behooveth you to be born again.
(t) Marvel not that I said to thee, ye must be born anew.
(g) Marvel not that I said to thee, Ye must be born again.
(k) Marvel not that I said unto thee, Ye must be born again {or from above}.
- 3:8 (w) The Spirit breatheth where he will, and thou hearest his voice, but thou knowest not, from whence he cometh, nor whither he goeth; so is each man that is born of the Spirit.
(p) The Spirit breatheth where he will, and thou hearest his voice, but thou knowest not, from whence he cometh, nor whither he goeth; so is each man that is born of the Spirit.
(t) The wind bloweth where he listeth, and thou hearest his sound: but [thou] canst not tell whence he cometh and whither he goeth. So is every man that is born of the spirit.
(g) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every man that is born of the Spirit.
(k) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

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- 3:9 (w) Nicodemus answered, and said to him, How be these things able to be done?
(p) Nicodemus answered, and said to him, How may these things be done?
(t) ¶ And Nicodemus answered and said unto him: how can these things be?
(g) Nicodemus answered, and said unto him, How can these things be?
(k) Nicodemus answered and said unto him, How can these things be?
- 3:10 (w) Jesus answered, and said to him, Art thou a master in Israel, and knowest not these things?
(p) Jesus answered, and said to him, Thou art a master in Israel, and knowest not these things?
(t) Jesus answered and said unto him: Art thou a master in Israel, and knowest not these things?
(g) Jesus answered, and said unto him, Art thou a teacher of Israel, and knowest not these things?
(k) Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
- 3:11 (w) Truly, truly, I say to thee, for we speak that that we know, and we witness that that we have seen, and ye take not our witnessing.
(p) Truly, truly, I say to thee, for we speak that that we know, and we witness that that we have seen, and ye take not our witnessing.
(t) Verily verily, I say unto thee, we speak that we know, and testify that we have seen: And ye receive not our witness.
(g) Verily, verily I say unto thee, we speak that we know, and testify that we have seen, but ye receive not our witness.
(k) Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
- 3:12 (w) If I have said to you earthly things, and ye believe not, how if I say to you heavenly things, shall ye believe?
(p) If I have said to you earthly things, and ye believe not, how if I say to you heavenly things, shall ye believe?
(t) If when I tell you earthly things, ye believe not [If I have told you earthly things and ye have not believed]: How should ye believe if I shall tell you of heavenly things?
(g) If when I tell you earthly things, ye believe not, how should ye believe, if I shall tell you of heavenly things?
(k) If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
- 3:13 (w) And no man ascendeth into heaven, no but he that came down from heaven, the Son of man which is in heaven.
(p) And no man ascendeth into heaven, but he that came down from heaven, man's Son that is in heaven.
(t) ¶ And no man ascendeth [hath ascended] up to heaven, but he that came down from heaven, that is to say, the son of man which is in heaven.
(g) For no man ascendeth up to heaven, but he that hath descended from heaven, the Son of man which is in heaven.
(k) And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.
- 3:14 (w) And as Moses reared up a serpent in desert, so it behooveth man's Son to be raised up,
(p) And as Moses areared a serpent in desert, so it behooveth man's Son to be raised,
(t) ¶ And as Moses lift up the serpent in the wilderness, even so must the son of man be lift up,
(g) And as Moses lifted up the serpent in the wilderness, so must that Son of man be lifted up,
(k) ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
- 3:15 (w) that each man that believeth in him, perish not, but have everlasting life.
(p) that each man that believeth in him, perish not, but have everlasting life.
(t) that none that [no man which] believeth in him perish: but have eternal life.
(g) That whosoever believeth in him, should not perish, but have eternal life.

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- (k) That whosoever believeth in him should not perish, but have eternal life.
- 3:16 (w) Forsooth God so loved the world, that he gave his one begotten Son, that each man that believeth in him perish not, but have everlasting life.
(p) For God loved so the world, that he gave his one begotten Son, that each man that believeth in him perish not, but have everlasting life.
(t) ¶ For God so loveth the world, that he hath given his only son, [God so loved the world, that he gave his only son for the intent], that none that believe in him, should perish: But should have everlasting life.
(g) For God so loved the world, that he hath given his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.
(k) ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- 3:17 (w) For God sent not his Son into the world, that he judge the world, but that the world be saved by him.
(p) For God sent not his Son into the world, that he judge the world, but that the world be saved by him.
(t) For God sent not his son into the world, to condemn the world: But that the world through him, might be saved.
(g) For God sent not his Son into the world, that he should condemn the world, but that the world through him might be saved.
(k) For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
- 3:18 (w) He that believeth into him is not deemed, *or condemned*; forsooth he that believeth not, is now condemned, for he believeth not in the name of the one begotten Son of God.
(p) He that believeth in him, is not deemed; but he that believeth not, is now deemed, for he believeth not in the name of the one begotten Son of God.
(t) He that believeth on him shall not be condemned. But he that believeth not, is condemned already, because he believeth not in the name of the only son of God.
(g) He that believeth in him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the Name of that only begotten Son of God.
(k) ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
- 3:19 (w) And this is the doom, for light came into the world, and men loved more darkneses than light; for their works were evil.
(p) And this is the doom, for light came into the world, and men loved more darkneses than light; for their works were evil.
(t) And this is the condemnation: that Light is come into the world, and the men [have] loved darkness more than light, because their deeds were evil.
(g) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
(k) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
- 3:20 (w) For each man that doeth evil, hateth the light; and cometh not to the light, that his works be not reproved.
(p) For each man that doeth evil, hateth the light; and he cometh not to the light, that his works be not reproved.
(t) For every man that evil doeth, hateth the light: neither cometh to light, lest his deeds should be reproved.
(g) For every man that evil doeth, hateth the light, neither cometh to light, lest his deeds should be reproved.
(k) For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved {or discovered}.

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- 3:21 (w) But he that doeth truth, cometh to the light, that his works be showed, that they be done in God.
(p) But he that doeth truth, cometh to the light, that his works be showed, that they be done in God.
(t) But he that doth [the] truth, cometh to the light, that his deeds might be known, how that they are wrought in God.
(g) But he that doeth truth, cometh to the light, that his deeds might be made manifest, that they are wrought according to God.
(k) But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.
- 3:22 (w) After these things Jesus came, and his disciples, into the land of Judaea, and there he dwelled with them, and baptized, *or christened*.
(p) After these things Jesus came, and his disciples, into the land of Judaea, and there he dwelled with them, and baptized.
(t) ¶ After these things [that] came Jesus and his disciples into the Jews' land, and there he haunted [abode] with them and baptized,
(g) ¶ After these things came Jesus, and his disciples into the land of Judea, and there tarried with them, and baptized.
(k) ¶ After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.
- 3:23 (w) And John was baptizing in Aenon, beside Salim, for many waters were there; and they came, and were baptized.
(p) And John was baptizing in Aenon, beside Salim, for many waters were there; and they came, and were baptized.
(t) and John also baptized in Aenon beside Salim, because there was much water there, and they came, and were baptized.
(g) And John also baptized in Aenon besides Salim, because there was much water there; and they came and were baptized.
(k) ¶ And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.
- 3:24 (w) And John was not yet sent into prison.
(p) And John was not yet sent into prison.
(t) For John was not yet cast into prison.
(g) For John was not yet cast into prison.
(k) For John was not yet cast into prison.
- 3:25 (w) Therefore a question was made of John's disciples with the Jews, of the purification, *or cleansing*.
(p) Therefore a question was made of John's disciples with the Jews, of the purification.
(t) ¶ And There arose a question between John's disciples and the Jews about purifying.
(g) Then there arose a question between John's disciples and the Jews, about purifying.
(k) ¶ Then there arose a question between some of John's disciples and the Jews about purifying.
- 3:26 (w) And they came to John, and said to him, Rabbi, *or Master*, he that was with thee beyond Jordan, to whom thou hast borne witnessing, lo! he baptizeth, and all men come to him.
(p) And they came to John, and said to him, Master, he that was with thee beyond Jordan, to whom thou hast borne witnessing, lo! he baptizeth, and all men come to him.
(t) And they came unto John, and said unto him: Rabbi, [Master, behold] he that was with thee beyond Jordan, to whom thou barest witness, behold, the same [baptizeth,] and all men come to him.
(g) And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, he baptizeth, and all men come to him.

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(k) And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

- 3:27 (w) John answered, and said, A man may not take any thing, but it be given to him from heaven.
(p) John answered, and said, A man may not take any thing, but it be given to him from heaven.
(t) John answered, and said: A man can receive nothing at all except it be given him from heaven.
(g) John answered, and said, A man can receive nothing, except it be given him from heaven.
(k) John answered and said, A man can receive {or take unto himself} nothing, except it be given him from heaven.
- 3:28 (w) Ye yourselves bear witnessing to me, that I said, I am not Christ, but that I am sent before him.
(p) Ye yourselves bear witnessing to me, that I said, I am not Christ, but that I am sent before him.
(t) Ye yourselves are witnesses, how that I said: I am not Christ: but am sent before him.
(g) Ye yourselves are my witnesses, that I said, I am not that Christ, but that I am sent before him.
(k) Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
- 3:29 (w) He that hath a spouses/a spouse, *or a wife*, is the spouse, *or the husband*; but the friend of the spouse that standeth, and heareth him, joyeth with joy, for the voice of the spouse. Therefore in this thing my joy is fulfilled.
(p) He that hath a wife, is the husband; but the friend of the spouse that standeth, and heareth him, joyeth with joy, for the voice of the spouse. Therefore in this thing my joy is fulfilled.
(t) He that hath the bride is the bridegroom: But the friend of the bridegroom which standeth by and heareth him, rejoiceth greatly of the bridegroom's voice. Tis [Therefore this] my joy is fulfilled.
(g) He that hath the bride, is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice. This my joy therefore is fulfilled.
(k) He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
- 3:30 (w) It behooveth him to wax, forsooth me to be diminished, *or made less*.
(p) It behooveth him to wax, but me to be made less.
(t) He must increase: and I must decrease.
(g) He must increase, but *I must* decrease.
(k) He must increase, but I must decrease.
- 3:31 (w) He that came from above, is above all; he that is of the earth, speaketh of the earth; he that cometh from heaven, is above all.
(p) He that came from above, is above all; he that is of the earth, speaketh of the earth; he that cometh from heaven, is above all.
(t) ¶ He that cometh from on high is above all: he that is of the earth is of the earth, and speaketh of the earth. He that cometh from heaven, is above all:
(g) He that is come from on high, is above all, he that is of the earth, is of the earth, and speaketh of the earth; he that is come from heaven, is above all.
(k) He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.
- 3:32 (w) And this thing that he saw and heard, he witnesseth, and no man taketh his witnessing.
(p) And he witnesseth that thing that he hath seen, and heard, and no man taketh his witnessing.
(t) And what he hath seen and heard: that he testifieth: but no man receiveth his testimony [And testifieth that he hath seen, and heard: and his testimony no man receiveth].

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(g) And what he hath seen and heard, that he testifieth; but no man receiveth his testimony.

(k) And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

3:33 (w) Forsooth he that hath taken his witnessing, hath marked that God is soothfast.

(p) But he that taketh his witnessing, hath confirmed that God is soothfast.

(t) Howbeit he that hath received his testimony hath set to his seal [Whosoever receiveth his witness, the same hath sealed] that God is true.

(g) He that hath received his testimony, hath sealed that God is true.

(k) He that hath received his testimony hath set to his seal that God is true.

3:34 (w) But he whom God hath sent, speaketh the words of God; for not to measure God giveth the Spirit.

(p) But he whom God hath sent, speaketh the words of God; for not to measure God giveth the Spirit.

(t) For he whom God hath sent, speaketh the words of God. For God giveth not the spirit by measure.

(g) For he whom God hath sent, speaketh the words of God; for God giveth *him* not the Spirit by measure.

(k) For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

3:35 (w) The Father loveth the Son, and he hath given all things into his hand.

(p) The Father loveth the Son, and he hath given all things into his hand.

(t) The father loveth the son, and hath given all things into his hand.

(g) The Father loveth the Son, and hath given all things into his hand.

(k) The Father loveth the Son, and hath given all things into his hand.

3:36 (w) He that believeth in the Son, hath everlasting life; but he that is unbelievel to the Son, shall not see everlasting life, but the wrath of God dwelleth on him.

(p) He that believeth in the Son, hath everlasting life; but he that is unbelievel to the Son, shall not see everlasting life, but the wrath of God dwelleth on him.

(t) He that believeth on the son, hath everlasting life. And he that believeth not the son, shall not see life, but the wrath of God abideth on him.

(g) He that believeth in the Son, hath everlasting life, and he that obeyeth not the Son, shall not see life, but the wrath of God abideth on him.

(k) He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER 4

4:1 (w) Therefore as Jesus knew, that the Pharisees heard, that Jesus maketh and baptizeth more disciples than John,

(p) Therefore as Jesus knew, that the Pharisees heard, that Jesus maketh and baptizeth more disciples than John,

(t) ¶ As soon as the Lord had knowledge, how the Pharisees had heard [how that it was come to the ears of the Pharisees], that Jesus made and baptized more disciples than John

(g) Now when the Lord knew, how the Pharisees had heard, that Jesus made and baptized more disciples than John,

(k) When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

4:2 (w) though Jesus baptized not, but his disciples,

(p) though Jesus baptized not, but his disciples,

(t) (though that Jesus himself baptized not: but his disciples)

(g) (Though Jesus himself baptized not, but his disciples.)

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(k) (Though Jesus himself baptized not, but his disciples,)

4:3 (w) he left Judaea, and went again into Galilee.

(p) he left Judaea, and went again into Galilee.

(t) he left jewry, and departed again into Galilee.

(g) He left Judea, and departed again into Galilee.

(k) He left Judaea, and departed again into Galilee.

4:4 (w) And it behooved him to pass by Samaria.

(p) And it behooved him to pass by Samaria.

(t) And it was so that he must needs go through Samaria.

(g) And he must needs go through Samaria.

(k) And he must needs go through Samaria.

4:5 (w) Therefore Jesus came into a city of Samaria, that is called Sychar, beside the manor, *or field*, that Jacob gave to Joseph, his son.

(p) Therefore Jesus came into a city of Samaria, that is called Sychar, beside the place, that Jacob gave to Joseph, his son.

(t) Then came he to a city of Samaria called Sichar beside the possession that Jacob gave to his son Joseph,

(g) Then came he to a city of Samaria called Sychar, near unto the possession that Jacob gave to his son Joseph.

(k) Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

4:6 (w) And the well of Jacob was there; soothly Jesus made weary of the journey, sat thus on the well. And the hour was, as it were the sixth.

(p) And the well of Jacob was there; and Jesus was weary of the journey, and sat thus upon the well. And the hour was, as it were the sixth.

(t) and there was Jacob's well. Jesus then wearied in his journey, sat thus on the well.

(g) And there was Jacob's well. Jesus then wearied in the journey, sat thus on the well; it was about the sixth hour.

(k) Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

4:7 (w) And a woman came from Samaria, to draw water. And Jesus saith to her, Give me to drink.

(p) And a woman came from Samaria, to draw water. And Jesus saith to her, Give me drink.

(t) ¶ And It was about the sixth hour: And There came a woman of Samaria to draw water. And Jesus said unto her: Give me drink.

(g) There came a woman of Samaria to draw water. Jesus said unto her, Give me drink.

(k) There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

4:8 (w) And his disciples were gone into the city, to buy meat.

(p) And his disciples were gone into the city, to buy meat.

(t) (For his disciples were gone away unto the town to buy meat.)

(g) For his disciples were gone away into the city, to buy meat.

(k) (For his disciples were gone away unto the city to buy meat.)

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- 4:9 (w) Therefore that woman of Samaria saith to him, How thou, that art a Jew, askest of me a drink, which am a woman of Samaria? for the Jews used not *to deal* with the Samaritans.
(p) Therefore that woman of Samaria saith to him, How thou, that art a Jew, askest of me a drink, that am a woman of Samaria? for Jews used not *to deal* with Samaritans.
(t) Then said the woman of Samaria [The woman of Samaria said] unto him: how is it, that thou being a Jew askest drink of me, which am a Samaritan? (for the Jews meddle not with the Samaritans.)
(g) Then said the woman of Samaria unto him, How is it, that thou being a Jew, askest drink of me, which am a woman of Samaria? For the Jews meddle not with the Samaritans.
(k) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
- 4:10 (w) Jesus answered, and said to her, If thou knewest the gift of God, and who it is, that saith to thee, Give me to drink, thou peradventure wouldest have asked of him, and he should have given to thee quick water.
(p) Jesus answered, and said to her, If thou knewest the gift of God, and who it is, that saith to thee, Give me drink, thou peradventure wouldest have asked of him, and he should have given to thee quick water.
(t) Jesus answered and said unto her: if thou knewest the gift of God, and who it is, that sayeth to thee give me drink: thou wouldest have asked of him, and he would have given thee water of life.
(g) Jesus answered and said unto her, If thou knewest that gift of God, and who it is that saith to thee, Give me drink, thou wouldest have asked of him, and he would have given thee water of life.
(k) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
- 4:11 (w) The woman saith to him, Sire, neither thou hast in what thing thou shalt draw, and the pit is deep; whereof then hast thou quick water?
(p) The woman saith to him, Sire, thou hast not wherein to draw, and the pit is deep; whereof then hast thou quick water?
(t) The woman said unto him: Sir thou hast nothing to draw with [it withal], and the well is deep: from whence then hast thou that water of life?
(g) The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that water of life?
(k) The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
- 4:12 (w) Whether thou art greater than our father Jacob, that gave to us the pit? and he drank thereof, and his sons, and his beasts.
(p) Whether thou art greater than our father Jacob, that gave to us the pit? and he drank thereof, and his sons, and his beasts.
(t) Art thou greater than our father Jacob, which gave us the [this] well, and he himself drank thereof and his children and his cattle?
(g) Art thou greater than our father Jacob, which gave us the well, and he himself drank thereof, and his sons, and his cattle?
(k) Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
- 4:13 (w) Jesus answered, and said to her, Each man that drinketh of this water, shall thirst again;
(p) Jesus answered, and said to her, Each man that drinketh of this water, shall thirst again;
(t) ¶ Jesus answered and said unto her: whosoever drinketh of this water, shall thirst again.
(g) Jesus answered, and said unto her, Whosoever drinketh of this water, shall thirst again;
(k) Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

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- 4:14 (w) but he that drinketh of the water that I shall give him, shall not thirst into without end; but the water that I shall give him, shall be made in him a well of water, springing up into everlasting life.
(p) but he that drinketh of the water that I shall give him, shall not thirst without end; but the water that I shall give him, shall be made in him a well of water, springing up into everlasting life.
(t) But whosoever shall drink of the water that I shall give him, shall never be more a thirst: But the water that I shall give him, shall be in him a well of water springing up into everlasting life.
(g) But whosoever drinketh of the water that I shall give him, shall never be more athirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.
(k) But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
- 4:15 (w) The woman saith to him, Sire, give me this water, that I thirst not, neither come hither to draw.
(p) The woman saith to him, Sire, give me this water, that I thirst not, neither come hither to draw.
(t) The woman said unto him: Sir give me of that water, that I thirst not, neither come hither to draw.
(g) The woman said unto him, Sir, give me of that water, that I may not thirst, neither come hither to draw.
(k) The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
- 4:16 (w) Jesus saith to her, Go, call thine husband, and come hither.
(p) Jesus saith to her, Go, call thine husband, and come hither.
(t) Jesus said unto her: Go and call thy husband, and come hither.
(g) Jesus said unto her, Go, call thine husband, and come hither.
(k) Jesus saith unto her, Go, call thy husband, and come hither.
- 4:17 (w) The woman answered, and said, I have not an husband. Jesus saith to her, Thou saidest well, For I have not an husband;
(p) The woman answered, and said, I have none husband. Jesus saith to her, Thou saidest well, That I have none husband;
(t) The woman answered and said to him: I have no husband. Jesus said to her: Thou hast well said, I have no husband.
(g) The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband.
(k) The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
- 4:18 (w) for thou hast had five husbands, and he whom thou hast now, is not thine husband. This thing thou saidest soothly.
(p) for thou hast had five husbands, and he that thou hast, is not thine husband. This thing thou saidest soothly.
(t) For thou hast had five husbands, and he whom thou now hast, is not thy husband. That saidst thou truly.
(g) For thou hast had five husbands, and he whom thou now hast, is not thine husband; that saidest thou truly.
(k) For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.
- 4:19 (w) The woman saith to him, Lord, I see, that thou art a prophet.
(p) The woman saith to him, Lord, I see, that thou art a prophet.
(t) ¶ The woman said unto him: Sir I perceive that thou art a prophet.
(g) The woman said unto him, Sir, I see that thou art a Prophet.
(k) The woman saith unto him, Sir, I perceive that thou art a prophet.
- 4:20 (w) Our fathers worshipped in this hill, and ye say, that at Jerusalem is a place, where it behooveth to worship.
(p) Our fathers worshipped in this hill, and ye say, that at Jerusalem is a place, where it behooveth to worship.

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- (t) Our fathers worshipped in this mountain: and ye say that in Jerusalem is the place where men ought to worship [pray].
- (g) Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship.
- (k) Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
- 4:21 (w) Jesus saith to her, Woman, believe thou to me, for the hour shall come, when neither in this hill, nor in Jerusalem, ye shall worship the Father.
- (p) Jesus saith to her, Woman, believe thou to me, for the hour shall come, when neither in this hill, neither in Jerusalem, ye shall worship the Father.
- (t) Jesus said unto her: woman believe [trust] me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the father.
- (g) Jesus said unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem worship the Father.
- (k) Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.
- 4:22 (w) Ye worship that that ye know not; we worship that that we know; for health is of the Jews.
- (p) Ye worship that that ye know not; we worship that that we know; for health is of the Jews.
- (t) Ye worship ye know not what: we know what we worship. For salvation cometh of the Jews.
- (g) Ye worship that which ye know not; we worship that which we know, for salvation is of the Jews.
- (k) Ye worship ye know not what: we know what we worship: for salvation is of the Jews.
- 4:23 (w) But the hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth; for also the Father seeketh such, that worship him.
- (p) But the time is come, and now it is, when true worshippers shall worship the Father in spirit and truth; for also the Father seeketh such, that worship him.
- (t) But the hour cometh, and now is, when the true worshippers shall worship the father in spirit, and in truth [verity]. For verily such the father requireth to worship him.
- (g) But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and Truth; for the Father requireth even such to worship him.
- (k) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
- 4:24 (w) God is a Spirit, and it behooveth them that worship him, to worship in spirit and truth.
- (p) God is a Spirit, and it behooveth them that worship him, to worship in spirit and truth.
- (t) God is a spirit, and they that worship him, must worship [honor] him, in spirit and truth [verity].
- (g) God is a Spirit, and they that worship him, must worship him in Spirit and Truth.
- (k) God is a Spirit: and they that worship him must worship him in spirit and in truth.
- 4:25 (w) The woman saith to him, I know that Messias is come, that is said Christ; therefore when he shall come, he shall tell us all things.
- (p) The woman saith to him, I know that Messias is come, that is said Christ; therefore when he cometh, he shall tell us all things.
- (t) ¶ The woman said unto him: I know well Messias shall come, which is called Christ. When he is [once] come, he will tell us all things.
- (g) The woman said unto him, I know well that Messiah shall come, which is called Christ; when he is come, he will tell us all things.
- (k) The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

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- 4:26 (w) Jesus saith to her, I am, that speak with thee.
(p) Jesus saith to her, I am he, that speaketh with thee.
(t) Jesus said unto her: I that speak unto thee, am he.
(g) Jesus said unto her, I am he, that speak unto thee.
(k) Jesus saith unto her, I that speak unto thee am he.
- 4:27 (w) And anon his disciples came, and wondered, that he spake with the woman; nevertheless no man said to him, What seekest thou, or, What speakest thou with her?
(p) And at once his disciples came, and wondered, that he spake with the woman; nevertheless no man said to him, What seekest thou, or, What speakest thou with her?
(t) And even at that point, came his disciples, and marveled that he talked with the woman. Yet no man said unto him: what meanest thou, or why talkest thou with her?
(g) ¶ And upon that, came his disciples, and marveled that he talked with a woman, yet no man said unto him, What askest thou? Or why talkest thou with her?
(k) ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?
- 4:28 (w) Therefore the woman left her water pot, and went into the city, and saith to the men,
(p) Therefore the woman left her water pot, and went into the city, and said to the men,
(t) The woman then left her water pot [behind her], and went her way into the city, and said to the men [there]:
(g) The woman then left her waterpot, and went her way into the city, and said to the men,
(k) The woman then left her waterpot, and went her way into the city, and saith to the men,
- 4:29 (w) Come ye, and see a man, that said to me all things what ever I have done; whether he is Christ?
(p) Come ye, and see a man, that said to me all things that I have done; whether he be Christ?
(t) Come see a man which told me all things that ever I did. Is not he Christ?
(g) Come, see a man which hath told me all things that ever I did; is not he the Christ?
(k) Come, see a man, which told me all things that ever I did: is not this the Christ?
- 4:30 (w) And they went out of the city, and came to him.
(p) And they went out of the city, and came to him.
(t) Then they went out of the city, and came unto him.
(g) Then they went out of the city, and came unto him.
(k) Then they went out of the city, and came unto him.
- 4:31 (w) In the mean while his disciples prayed him, saying, Rabbi, *or Master*, eat.
(p) In the mean while his disciples prayed him, and said, Master, eat.
(t) ¶ And In the meanwhile his disciples prayed him saying: Master eat.
(g) ¶ In the meanwhile, the disciples prayed him, saying, Master, eat.
(k) ¶ In the mean while his disciples prayed him, saying, Master, eat.
- 4:32 (w) But he said to them, I have meat to eat, that ye know not.
(p) But he said to them, I have meat to eat, that ye know not.
(t) He said unto them: I have meat to eat, that ye know not of.
(g) But he said unto them, I have meat to eat, that ye know not of.

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- (k) But he said unto them, I have meat to eat that ye know not of.
- 4:33 (w) Therefore the disciples said together, Whether any man brought to him to eat?
(p) Therefore the disciples said together, Whether any man hath brought him meat to eat?
(t) Then said the disciples between themselves: hath any man brought him meat?
(g) Then said the disciples between themselves, Hath any man brought him meat?
(k) Therefore said the disciples one to another, Hath any man brought him ought to eat?
- 4:34 (w) Jesus saith to them, My meat is, that I do the will of him that sent me, and that I perform the work of him.
(p) Jesus saith to them, My meat is, that I do the will of him that sent me, that I perform the work of him.
(t) Jesus said unto them: My meat is to do [fulfill] the will of him that sent me. And to finish his work.
(g) Jesus said unto them, My meat is that I may do the will of him that sent me, and finish his work.
(k) Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
- 4:35 (w) Whether ye say not, that yet four months be, and ripe corn cometh? Lo! I say to you, lift up your eyes, and see ye the fields, for now they be white to reap.
(p) Whether ye say not, that yet four months be, and ripe corn cometh? Lo! I say to you, lift up your eyes, and see ye the fields, for now they be white to reap.
(t) Say not ye: There are yet four months, and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the regions: For they are white already unto harvest.
(g) Say not ye, There are yet four months, and *then* cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the regions, for they are white already unto harvest.
(k) Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
- 4:36 (w) And he that reapeth taketh hire, and gathereth fruit into everlasting life; that both he that soweth, and he that reapeth, have joy together.
(p) And he that reapeth taketh hire, and gathereth fruit into everlasting life; that both he that soweth, and he that reapeth, have joy together.
(t) And he that reapeth receiveth reward, and gathereth fruit unto life eternal: That both he that soweth, and he that reapeth might rejoice together [might rejoice also, and he that reapeth].
(g) And he that reapeth, receiveth wages, and gathereth fruit unto life eternal, that both he that soweth, and he that reapeth might rejoice together.
(k) And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
- 4:37 (w) In this thing is the word true, For one is that soweth, and another that reapeth.
(p) In this thing is the word true, For one is that soweth, and another that reapeth.
(t) And herein is the saying true, that one soweth, and another reapeth.
(g) For herein is the saying true, that one soweth and another reapeth.
(k) And herein is that saying true, One soweth, and another reapeth.
- 4:38 (w) I sent you to reap, that that ye have not travailed; other men have travailed, and ye have entered into their travails.
(p) I sent you to reap, that that ye have not travailed; other men have travailed, and ye have entered into their travails.
(t) I sent you to reap that whereon ye bestowed no labor. Other men labored, and ye are entered into their labors.
(g) I sent you to reap that, whereon ye bestowed no labor; other men labored, and ye are entered into their labors.
(k) I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

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- 4:39 (w) And of that city many of the Samaritans believed in him, for the word of the woman, that bare witnessing, For he said to me all things, whatever I did.
(p) And of that city many Samaritans believed in him, for the word of the woman, that bare witnessing, That he said to me all things that I have done.
(t) ¶ Many of the Samaritans of that [the] city believed on him, for the saying of the woman [woman's saying], which testified: He told me all things that ever I did.
(g) Now many of the Samaritans of that city believed in him, for the saying of the woman which testified, He hath told me all things that ever I did.
(k) ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.
- 4:40 (w) Therefore when Samaritans came to him, they prayed him, that he should dwell there; and he dwelt there two days.
(p) Therefore when Samaritans came to him, they prayed him to dwell there; and he dwelt there two days.
(t) Then when the Samaritans were come unto him, they besought him, that he would tarry with them. And he abode there two days.
(g) Then when the Samaritans were come unto him, they besought him, that he would tarry with them; and he abode there two days.
(k) So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.
- 4:41 (w) And many more believed for his word,
(p) And many more believed for his word,
(t) And many more believed because of his own words.
(g) And many more believed because of his own word.
(k) And many more believed because of his own word;
- 4:42 (w) and said to the woman, That now not for thy speech we believe; for we have heard, and we know, that this is verily the Saviour of the world.
(p) and said to the woman, That now not for thy speech we believe; for we have heard, and we know, that this is verily the Saviour of the world.
(t) And said unto the woman: Now we believe not because of thy saying: for we have heard him ourselves, and know that this is even indeed Christ the savior of the world.
(g) And they said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed that Christ the Saviour of the world.
(k) And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.
- 4:43 (w) Forsooth after two days he went thence, and went into Galilee.
(p) And after two days he went out from thence, and went into Galilee.
(t) ¶ After two days, he departed thence, and went away into Galilee.
(g) ¶ So two days after he departed thence, and went into Galilee.
(k) ¶ Now after two days he departed thence, and went into Galilee.
- 4:44 (w) Soothly he Jesus bare witnessing, for a prophet in his own country hath not honour, *or worship*.
(p) And he bare witnessing, that a prophet in his own country hath none honour.
(t) And Jesus himself testified, that a prophet hath none honor in his own country.

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(g) For Jesus himself had testified, that a Prophet hath none honor in his own country.

(k) For Jesus himself testified, that a prophet hath no honour in his own country.

4:45 (w) Therefore when he came into Galilee, men of Galilee received him, when they had seen all things that he had done in Jerusalem in the feast day; for also they had come to the feast day.

(p) Therefore when he came into Galilee, men of Galilee received him, when they had seen all things that he had done in Jerusalem in the feast day; for also they had come to the feast day.

(t) Then as soon as he was come into Galilee, the Galileans received him which had seen all the things, that he did at Jerusalem at [on] the feast. For they went also unto the feast day.

(g) Then when he was come into Galilee, the Galileans received him, which had seen all the things that he did at Jerusalem at the feast; for they went also unto the feast.

(k) Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

4:46 (w) Therefore he came again into Cana of Galilee, where he made the water wine. And some little king was, whose son was sick at Capernaum.

(p) Therefore he came again into the Cana of Galilee, where he made the water wine. And there was a little king, whose son was sick at Capernaum.

(t) And Jesus came again into Cana of Galilee, where he turned water into wine.

(g) And Jesus came again into Cana a town of Galilee, where he had made of water wine. And there was a certain ruler, whose son was sick at Capernaum.

(k) So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, {or courtier, or ruler} whose son was sick at Capernaum.

4:47 (w) When this had heard, that Jesus should come from Judaea into Galilee, he went to him, and prayed him, that he should come down, and heal his son; for he began to die.

(p) When this had heard, that Jesus should come from Judaea into Galilee, he went to him, and prayed him, that he should come down, and heal his son; for he began to die.

(t) ¶ And there was a certain ruler, whose son was sick at Capernaum. As soon as the same [he] heard that Jesus was come out of jewry into Galilee he went unto him, and besought him, that he would descend, and heal his son: For he was even ready to die.

(g) When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would go down, and heal his son; for he was even ready to die.

(k) When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

4:48 (w) Therefore Jesus said to him, But ye see tokens and great wonders, ye believe not.

(p) Therefore Jesus said to him, But ye see tokens and great wonders, ye believe not.

(t) Then said Jesus unto him: Except ye see signs and wonders, ye cannot believe [believe not].

(g) Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

(k) Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

4:49 (w) The little king saith to him, Lord, come down, before that my son die.

(p) The little king saith to him, Lord, come down, before that my son die.

(t) The ruler said unto him: Sir come away or ever that my child die.

(g) The ruler said unto him, Sir, go down before my son dies.

(k) The nobleman saith unto him, Sir, come down ere my child die.

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- 4:50 (w) Jesus saith to him, Go, thy son liveth. The man believed to the word, that Jesus said to him, and he went.
(p) Jesus saith to him, Go, thy son liveth. The man believed to the word, that Jesus said to him, and he went.
(t) Jesus said unto him go thy way: thy child [son] liveth. And the man believed the words that Jesus had spoken unto him, and went his way.
(g) Jesus said unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and went his way.
(k) Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
- 4:51 (w) Soothly now him coming down, the servants came to meet him, and told to him, and saying, That his son lived.
(p) And now when he came down, the servants came to meet him, and told to him, and said, That his son lived.
(t) And anon as he went on his way, his servants met him, and told him, saying: thy child liveth,
(g) And as he was now going down, his servants met him, saying, Thy son liveth.
(k) And as he was now going down, his servants met him, and told him, saying, Thy son liveth.
- 4:52 (w) And he asked of them the hour, in which he was amended. And they said to him, For yesterday in the seventh hour the fever left him.
(p) And he asked of them the hour, in which he was amended. And they said to him, For yesterday in the seventh hour the fever left him.
(t) Then inquired he of them the hour when he began to amend. And they said unto him: Yesterday the seventh hour, the fever left him.
(g) Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday the seventh hour the fever left him.
(k) Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.
- 4:53 (w) Therefore the father knew, that that hour it was, in which Jesus said to him, Thy son liveth; and he believed, and all his house.
(p) Therefore the father knew, that that hour it was, in which Jesus said to him, Thy son liveth; and he believed, and all his house.
(t) And the father knew that it was the same hour in which [when] Jesus said unto him: Thy son liveth. And he believed, and all his household.
(g) Then the father knew that it was the same hour in the which Jesus had said unto him, Thy son liveth. And he believed, and all his household.
(k) So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.
- 4:54 (w) Jesus did again this second token, when he came from Judaea into Galilee.
(p) Jesus did again this second token, when he came from Judaea into Galilee.
(t) This is again the second miracle, that Jesus did, after he was come [came] out of jewry into Galilee.
(g) This second miracle did Jesus again, after he was come out of Judea into Galilee.
(k) This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

CHAPTER 5

- 5:1 (w) After these things there was a feast day of the Jews, and Jesus went up to Jerusalem.
(p) After these things there was a feast day of the Jews, and Jesus went up to Jerusalem.
(t) ¶ After that there was a feast of the Jews, and Jesus went up to Jerusalem.

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- (g) After that, there was a feast of the Jews, and Jesus went up to Jerusalem.
(k) After this there was a feast of the Jews; and Jesus went up to Jerusalem.
- 5:2 (w) Forsooth at Jerusalem is a standing water of beasts, that in Hebrew is called Bethesda, having five little gates, *or entries*.
(p) And in Jerusalem is a washing place, that in Hebrew is called Bethesda, and hath five porches.
(t) And There is at Jerusalem, by the slaughterhouse a pool called in the Hebrew tongue, bethesda, having five porches,
(g) And there is at Jerusalem by the place of the sheep, a pool called in Hebrew Bethesda, having five porches;
(k) Now there is at Jerusalem by the sheep *market* {or gate} a pool, which is called in the Hebrew tongue *Bethesda*, having five porches.
- 5:3 (w) In these lay a great multitude of sick men, blind, crooked, and dry, abiding the moving of the water.
(p) In these lay a great multitude of sick men, blind, crooked, and dry, abiding the moving of the water.
(t) in which [them] lay a great multitude of sick folk, of blind, halt, and withered, waiting for the moving of the water.
(g) In the which lay a great multitude of sick folk, of blind, halt, and withered, waiting for the moving of the water.
(k) In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
- 5:4 (w) For the angel of the Lord came down certain times into the standing water, and the water was moved; and he that first came down into the cistern, after the moving of the water, was made whole of whatever sickness he was holden with.
(p) For the angel of the Lord came down certain times into the water, and the water was moved; and he that first came down into the cistern, after the moving of the water, was made whole of whatever sickness he was held.
(t) For an angel went down at a certain season into the pool and troubled [stirred] the water. Whosoever then first after the stirring of the water stepped in [down], was made whole of whatsoever disease he had.
(g) For an Angel went down at a certain season into the pool, and troubled the water; whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.
(k) For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
- 5:5 (w) Forsooth some man was there, having eight and thirty years in his sickness.
(p) And a man was there, having eight and thirty years in his sickness.
(t) And a certain man was there, which had been diseased thirty-eight years.
(g) And a certain man was there, which had been diseased eight and thirty years.
(k) And a certain man was there, which had an infirmity thirty and eight years.
- 5:6 (w) And when Jesus had seen him lying, and had known, for now he had much time, he saith to him, Wilt thou be made whole?
(p) And when Jesus had seen him lying, and had known, that he had much time, he saith to him, Wilt thou be made whole?
(t) When Jesus saw him lie, and knew that he now long time had been diseased, he said unto him, wilt thou be made whole?
(g) When Jesus saw him lie, and knew that he now long time had been diseased, he said unto him, Wilt thou be made whole?
(k) When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?
- 5:7 (w) The sick man answered to him, Lord, I have no man, that when the water is troubled, to put me into the cistern; for while I come, another goeth down before me.

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- (p) The sick man answered to him, Lord, I have no man, that when the water is moved, to put me into the cistern; for while I come, another goeth down before me.
- (t) The sick answered him: Sir I have no man when the water is troubled [moved], to put me into the pool. But in the mean time, while I am about to come, another stepeth down before me.
- (g) The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another steppeth down before me.
- (k) The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
- 5:8 (w) Jesus saith to him, Rise up, take thy bed, and wander.
- (p) Jesus saith to him, Rise up, take thy bed, and go.
- (t) ¶ And Jesus said unto him: rise, take up thy bed, and walk.
- (g) Jesus said unto him, Rise, take up thy bed, and walk.
- (k) Jesus saith unto him, Rise, take up thy bed, and walk.
- 5:9 (w) And anon the man is made whole, and took up his bed, and wandered. And it was sabbath in that day.
- (p) And at once the man was made whole, and took up his bed, and went forth. And it was sabbath in that day.
- (t) And immediately the man was made whole, and took up his bed, and went. And the same day was the Sabbath day.
- (g) And immediately the man was made whole, and took up his bed, and walked; and the same day was the Sabbath.
- (k) And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.
- 5:10 (w) Therefore the Jews said to him that was made whole, It is sabbath, it is not leaveful to thee, to take away thy bed.
- (p) Therefore the Jews said to him that was made whole, It is sabbath, it is not leaveful to thee, to take away thy bed.
- (t) The Jews therefore said unto him that was made whole: It is the Sabbath day, it is not lawful for thee to carry thy bed.
- (g) The Jews therefore said to him that was made whole, It is the Sabbath *day*, it is not lawful for thee to carry thy bed.
- (k) ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.
- 5:11 (w) He answered to them, He that made me whole, said to me, Take thy bed, and wander.
- (p) He answered to them, He that made me whole, said to me, Take thy bed, and go.
- (t) He answered them: he that made me whole, said unto me: Take up thy bed, and get thee hence.
- (g) He answered them, He that made me whole he said unto me, Take up thy bed, and walk.
- (k) He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
- 5:12 (w) Therefore they asked him, Who is that man, that said to thee, Take thy bed and wander?
- (p) Therefore they asked him, What man is that, that said to thee, Take up thy bed, and go?
- (t) Then asked they him: what man is that which said unto thee, take up thy bed and walk?
- (g) Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
- (k) Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
- 5:13 (w) But he that was made whole, wist not who it was. Forsooth Jesus bowed him from the company ordained, *or set*, in the place.
- (p) But he that was made whole, wist not who it was. And Jesus bowed away from the people, that was set in the place.
- (t) And he that was healed, knew not who it was. For Jesus had gotten [got] himself away, because that there was press of people in the place.
- (g) And he that was healed, knew not who it was, for Jesus had conveyed himself away from the multitude that was in that place.

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- (k) And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude {or from the multitude that was} being in that place.
- 5:14 (w) Afterward Jesus found him in the temple, and said to him, Lo! thou art made whole; now do not thou sin, lest any worse thing befall to thee.
(p) Afterward Jesus found him in the temple, and said to him, Lo! thou art made whole; now do not thou do sin, lest any worse thing befall to thee.
(t) ¶ And After that, Jesus found him in the temple, and said unto him: Behold thou art made whole, [see thou] sin no more, lest a worse thing happen unto thee.
(g) And after that, Jesus found him in the Temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come unto thee.
(k) Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.
- 5:15 (w) That man went, and told to the Jews, that it was Jesus that made him whole.
(p) That man went, and told to the Jews, that it was Jesus that made him whole.
(t) The man departed, and told the Jews that it was Jesus, [the] which had made him whole.
(g) ¶ The man departed, and told the Jews that it was Jesus that had made him whole.
(k) The man departed, and told the Jews that it was Jesus, which had made him whole.
- 5:16 (w) Therefore the Jews pursued Jesus, for he did this thing in the sabbath.
(p) Therefore the Jews pursued Jesus, for he did this thing in the sabbath.
(t) And therefore the Jews did persecute Jesus, and sought the means to slay him, because he had done these things on the Sabbath day.
(g) And therefore the Jews did persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.
(k) And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.
- 5:17 (w) And Jesus answered to them, My Father worketh till now, and I work.
(p) And Jesus answered to them, My Father worketh till now, and I work.
(t) And Jesus answered them: My father worketh hitherto, and I work.
(g) But Jesus answered them, My Father worketh hitherto, and I work.
(k) ¶ But Jesus answered them, My Father worketh hitherto, and I work.
- 5:18 (w) Therefore the Jews sought more to slay him, for not only he brake the sabbath, and he said that God *was* his Father, making him even to God.
(p) Therefore the Jews sought more to slay him, for not only he brake the sabbath, but he said that God *was* his Father, and made him(self) even to God.
(t) Therefore the Jews sought the more to kill him, not only because he had broken the Sabbath: but said also that God *was* his father and made himself equal with God.
(g) Therefore the Jews sought the more to kill him, not only because he had broken the Sabbath, but said also that God *was* his Father, and made himself equal with God.
(k) Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God *was* his Father, making himself equal with God.
- 5:19 (w) Therefore Jesus answered, and said to them, Truly, truly, I say to you, the Son may not of himself do any thing, but that thing that he seeth the Father doing; for whatever things soothly he doeth, these things and the Son also doeth.

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- (p) Therefore Jesus answered, and said to them, Truly, truly, I say to you, the Son may not of himself do any thing, but that thing that he seeth the Father doing; for whatever things he doeth, the Son doeth in like manner those things.
- (t) ¶ Then answered Jesus and said unto them: verily, verily, I say unto you: the son can do nothing of himself: but that he seeith the father do. For whatsoever he doeth, that doeth the son also.
- (g) Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, save that he seeth the Father do; for whatsoever things he doeth, the same things doeth the Son in like manner.
- (k) Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
- 5:20 (w) For the Father loveth the Son, and sheweth to him all things that he doeth; and he shall show to him greater works than these, that ye wonder.
- (p) For the Father loveth the Son, and sheweth to him all things that he doeth; and he shall show to him greater works than these, that ye wonder.
- (t) For the father loveth the son, and sheweth him all things, whatsoever he himself doeth. And he will show him greater works [things] than these, because ye should marvel.
- (g) For the Father loveth the Son, and sheweth him all things, whatsoever he himself doeth, and he will shew him greater works than these, that ye should marvel.
- (k) For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.
- 5:21 (w) For as the Father raiseth dead men, and quickeneth, and so the Son quickeneth whom he will.
- (p) For as the Father raiseth dead men, and quickeneth, so the Son quickeneth whom he will.
- (t) For likewise as the father raiseth up the dead, and quickeneth them, even so the son quickeneth whom he will.
- (g) For likewise as the Father raiseth up the dead, and quickeneth them, so the Son quickeneth whom he will.
- (k) For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.
- 5:22 (w) For neither the Father judgeth any man, but hath given all the doom to the Son,
- (p) For neither the Father judgeth any man, but hath given every doom to the Son,
- (t) Neither judgeth the father any man: but hath committed all judgment unto the son,
- (g) For the Father judgeth no man, but hath committed all judgment unto the Son,
- (k) For the Father judgeth no man, but hath committed all judgment unto the Son:
- 5:23 (w) that all men honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father that sent him.
- (p) that all men honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father that sent him.
- (t) because that all men should honor the son, even as they honor the father. He that honoreth not the son, the same honoreth not the father which hath sent him.
- (g) Because that all men should honor the Son, as they honor the Father. He that honoreth not the Son, the same honoreth not the Father which hath sent him.
- (k) That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
- 5:24 (w) Truly, truly, I say to you, that he that heareth my word, and believeth in him that sent me, hath everlasting life, and cometh not into doom, but passed from death into life.
- (p) Truly, truly, I say to you, that he that heareth my word, and believeth in him that sent me, hath everlasting life, and he cometh not into doom, but passeth from death into life.

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- (t) Verily verily I say unto you: He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into damnation: but is escaped from death unto life.
- (g) Verily, verily I say unto you, he that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.
- (k) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.
- 5:25 (w) Truly, truly, I say to you, for the hour cometh, and now it is, when dead men shall hear the voice of the Son of God, and they that hear, shall live.
- (p) Truly, truly, I say to you, for the hour cometh, and now it is, when dead men shall hear the voice of the Son of God, and they that hear, shall live.
- (t) ¶ Verily, verily I say unto you: the time shall come, and now is, when the dead shall hear the voice of the son of God. And they that hear, shall live.
- (g) Verily, verily I say unto you, the hour shall come, and now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live.
- (k) Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
- 5:26 (w) For as the Father hath life in himself, so he gave to the Son, to have life in himself;
- (p) For as the Father hath life in himself, so he gave to the Son, to have life in himself;
- (t) For as the father hath life in himself, so likewise hath he given to the son to have life in himself.
- (g) For as the Father hath life in himself, so likewise hath he given to the Son to have life in himself.
- (k) For as the Father hath life in himself; so hath he given to the Son to have life in himself;
- 5:27 (w) and he gave to him power to make doom, for he is man's Son.
- (p) and he gave to him power to make doom, for he is man's Son.
- (t) And hath given him power also to judge in that he is the son of man.
- (g) And hath given him power also to execute judgment, in that he is the Son of man.
- (k) And hath given him authority to execute judgment also, because he is the Son of man.
- 5:28 (w) Do not ye wonder in this, for the hour cometh, in which all men that be in burials, shall hear the voice of God's Son.
- (p) Do not ye wonder in this, for the hour cometh, in which all men that be in burials, shall hear the voice of God's Son.
- (t) Marvel not at this, [that] the hour shall come, in the which all that are in the graves, shall hear his voice,
- (g) Marvel not at this; for the hour shall come, in the which all that are in the graves, shall hear his voice.
- (k) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
- 5:29 (w) And they that have done good things, shall come forth into rising again of life; forsooth they that have done evil things, into rising again of doom.
- (p) And they that have done good things, shall go into again-rising of life; but they that have done evil things, into again-rising of doom.
- (t) and shall come forth, they that have done good unto the resurrection of life. And they that have done evil, unto the resurrection of damnation.
- (g) And they shall come forth, that have done good, unto the resurrection of life, but they that have done evil, unto the resurrection of condemnation.
- (k) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

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- 5:30 (w) I may not of myself do any thing, but as I hear, I judge, and my doom is just, for I seek not my will, but the will of the Father that sent me.
(p) I may nothing do of myself, but as I hear, I deem, and my doom is just, for I seek not my will, but the will of the Father that sent me.
(t) ¶ I can of mine own self do nothing at all. As I hear I judge, and my judgment is just, because I seek not mine own will: But the will of the father which hath sent me.
(g) I can do nothing of my own self; as I hear, I judge; and my judgment is just, because I seek not my own will, but the will of the Father who hath sent me.
(k) I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.
- 5:31 (w) If I bear witnessing of myself, my witnessing is not true;
(p) If I bear witnessing of myself, my witnessing is not true;
(t) If I bear witness of myself, my witness is not true.
(g) If I should bear witness of myself, my witness were not true.
(k) If I bear witness of myself, my witness is not true.
- 5:32 (w) another is that beareth witnessing of me, and I know that his witnessing is true, that he beareth of me.
(p) another is that beareth witnessing of me, and I know that his witnessing is true, that he beareth of me.
(t) There is another that beareth witness of me. And I am sure that the witness which he beareth of me is true.
(g) There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true.
(k) ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
- 5:33 (w) Ye sent to John, and he bare witnessing to the truth.
(p) Ye sent to John, and he bare witnessing to truth.
(t) ¶ Ye sent unto John, and he bare witness unto the truth:
(g) Ye sent unto John, and he bare witness unto the truth.
(k) Ye sent unto John, and he bare witness unto the truth.
- 5:34 (w) But I take not witnessing of man; but I say these things, that ye be safe.
(p) But I take not witnessing of man; but I say these things, that ye be safe.
(t) but I receive not the [no] record of man. Nevertheless, these things I say, that ye might be safe.
(g) But I receive not the record of man, nevertheless these things I say, that ye might be saved.
(k) But I receive not testimony from man: but these things I say, that ye might be saved.
- 5:35 (w) He was a lantern burning and shining, *or giving light*; but ye would glad, *or joy*, at an hour in his light.
(p) He was a lantern burning and shining; but ye would glad, *or joy*, at an hour in his light.
(t) He was a burning, and a shining light, and ye would for a season have rejoiced in his light.
(g) He was a burning and a shining candle, and ye would for a season have rejoiced in his light.
(k) He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
- 5:36 (w) But I have more witnessing than John, forsooth the works that my Father gave me that I perform them, those works that I do bear witnessing of me, that the Father sent me.
(p) But I have more witnessing than John, for the works that my Father gave to me to perform them, those works that I do bear witnessing of me, that the Father sent me.

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(t) But I have greater witness, than the witness of John. For the works which the [my] father hath given me to finish: the same works which I do, bear witness of me, that the [my] father sent me.

(g) But I have greater witness than the witness of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father sent me.

(k) ¶ But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

5:37 (w) And the Father that sent me, he bare witnessing of me. Neither ye heard ever his voice, neither saw his likeness, *or form*.

(p) And the Father that sent me, he bare witnessing of me. Neither ye heard ever his voice, neither ye saw his likeness.

(t) And the [my] father himself, which hath sent me, beareth witness of me. Ye have not heard his voice at any time, nor ye [yet] have seen his shape.

(g) And the Father himself, which hath sent me, beareth witness of me. Ye have not heard his voice at any time, neither have ye seen his shape.

(k) And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

5:38 (w) And ye have not his word dwelling in you; for ye believe not to him, whom he sent.

(p) And ye have not his word dwelling in you; for ye believe not to him, whom he sent.

(t) Thereto [And] his words have ye not abiding in you: For whom he hath sent: ye believe not [For ye believe not him whom he hath sent].

(g) And his word have ye not abiding in you, for whom he hath sent, him ye believe not.

(k) And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

5:39 (w) Seek ye the scriptures, in which ye ween to have everlasting life; and those it be, that bear witnessing of me.

(p) Seek ye the scriptures, in which ye guess to have everlasting life; and those it be, that bear witnessing of me.

(t) ¶ Search the scriptures, for in them, ye think ye have eternal life: And they are they which testify of me.

(g) Search the Scriptures, for in them ye think to have eternal life, and they are they which testify of me.

(k) ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

5:40 (w) And ye will not come to me, that ye have life.

(p) And ye will not come to me, that ye have life.

(t) And yet will ye not come to me that ye might have life.

(g) But ye will not come to me, that ye might have life.

(k) And ye will not come to me, that ye might have life.

5:41 (w) I take not clearness of men;

(p) I take not clearness of men;

(t) I receive not praise of men:

(g) I receive not the praise of men.

(k) I receive not honour from men.

5:42 (w) but I have known you, that ye have not the love of God in you.

(p) but I have known you, that ye have not the love of God in you.

(t) But I know you, that ye have not the love of God in you.

(g) But I know you, that ye have not the love of God in you.

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(k) But I know you, that ye have not the love of God in you.

5:43 (w) I came in the name of my Father, and ye took not me. If another shall come in his own name, ye shall receive him.

(p) I came in the name of my Father, and ye took not me. If another come in his own name, ye shall receive him.

(t) I am come in my father's name, and ye receive me not. If another shall come in his own name, him will ye receive.

(g) I am come in my Father's Name, and ye receive me not; if another shall come in his own name, him will ye receive.

(k) I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

5:44 (w) How may ye believe, that receive glory each of (the) other, and ye seek not the glory that is of God alone?

(p) How be ye able to believe, that receive glory each of (the) other, and ye seek not the glory that is of God alone?

(t) How can ye believe, which receive honor [praise] one of another, and seek not the honor [praise] which cometh of God only?

(g) How can ye believe, which receive honor one of another, and seek not the honor that cometh of God alone?

(k) How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

5:45 (w) Do not ye guess, that I am to accuse you with the Father; it is Moses that accuseth you, in whom ye hope.

(p) Do not ye guess, that I am to accuse you with the Father; it is Moses that accuseth you, in whom ye hope.

(t) ¶ Do not think [Suppose not,] that I will accuse you to my father. There is one that accuseth you, even [verily] Moses in whom ye trust.

(g) Do not think that I will accuse you to my Father; there is one that accuseth you, *even* Moses, in whom ye trust.

(k) Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

5:46 (w) For if ye believed to Moses, peradventure ye should believe also to me; for he wrote of me.

(p) For if ye believed to Moses, peradventure ye should believe also to me; for he wrote of me.

(t) For had ye believed Moses, ye would have believed me: For he wrote of me.

(g) For had ye believed Moses, ye would have believed me, for he wrote of me.

(k) For had ye believed Moses, ye would have believed me: for he wrote of me.

5:47 (w) But if ye believe not to his letters, how shall ye believe to my words?

(p) But if ye believe not to his letters, how shall ye believe to my words?

(t) But now [when] ye believe not his writing: how shall ye believe my words.

(g) But if ye believe not his writings, how shall ye believe my words?

(k) But if ye believe not his writings, how shall ye believe my words?

CHAPTER 6

6:1 (w) After these things Jesus went over the sea of Galilee, that is Tiberias.

(p) After these things Jesus went over the sea of Galilee, that is Tiberias.

(t) ¶ After these things Jesus went [that went Jesus] his way over the sea of Galilee nigh to a city called Tiberias.

(g) After these things, Jesus went his way over the sea of Galilee, which is Tiberias.

(k) After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

6:2 (w) And a great multitude followed him; for they saw the tokens, that he did on them that were sick.

(p) And a great multitude followed him; for they saw the tokens, that he did on them that were sick.

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- (t) And a great multitude followed him, because they had seen his [the] miracles which [that] he did on them that [which] were diseased.
- (g) And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.
- (k) And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
- 6:3 (w) Therefore Jesus went into an hill, and there he sat with his disciples.
(p) Therefore Jesus went into an hill, and sat there with his disciples.
(t) And Jesus went up into a mountain, and there he sat with his disciples.
(g) Then Jesus went up into a mountain, and there he sat with his disciples.
(k) And Jesus went up into a mountain, and there he sat with his disciples.
- 6:4 (w) And the pask was full nigh, a feast day of the Jews.
(p) And the pask was full nigh, a feast day of the Jews.
(t) And Easter a feast of the Jews, was nigh.
(g) Now the Passover a feast of the Jews was near.
(k) And the passover, a feast of the Jews, was nigh.
- 6:5 (w) Therefore when Jesus had lifted up his eyes, and had seen, that a great multitude came to him, he saith to Philip, Whereof shall we buy loaves, that these men eat?
(p) Therefore when Jesus had lifted up his eyes, and had seen, that a great multitude came to him, he saith to Philip, Whereof shall we buy loaves, that these men eat?
(t) Then Jesus lift up his eyes, and saw a great company come unto him, and said unto Philip: whence shall we buy bread that these might eat:
(g) Then Jesus lifted up *his eyes*, and seeing that a great multitude came unto him, he said unto Philip, Whence shall we buy bread, that these might eat?
(k) ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
- 6:6 (w) But he said this thing, tempting him; for he knew what he was to do.
(p) But he said this thing, tempting him; for he knew what he was to do.
(t) This he said to prove him. For he himself knew what he would do.
(g) (And this he said to prove him, for he himself knew what he would do.)
(k) And this he said to prove him: for he himself knew what he would do.
- 6:7 (w) Philip answered to him, The loaves of two hundred pence suffice not to them, that each man take a little what.
(p) Philip answered to him, The loaves of two hundred pence suffice not to them, that each man take a little what.
(t) ¶ Philip answered him, two hundred pennyworth of bread are not sufficient for them, that every man have a little.
(g) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
(k) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
- 6:8 (w) One of his disciples, Andrew, the brother of Simon Peter, saith to him,
(p) One of his disciples, Andrew, the brother of Simon Peter, saith to him,
(t) Then said unto him, one of his disciples, Andrew Simon Peter's brother,
(g) Then said unto him one of his disciples, Andrew, Simon Peter's brother,

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- (k) One of his disciples, Andrew, Simon Peter's brother, saith unto him,
- 6:9 (w) A child is here, that hath five barley loaves and two fishes; but what be these among so many?
(p) A child is here, that hath five barley loaves and two fishes; but what be these among so many?
(t) There is a lad here, which hath five barley loaves, and two fishes: but what is that among so many?
(g) There is a little boy here, which hath five barley loaves, and two fishes, but what are they among so many?
(k) There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
- 6:10 (w) Therefore Jesus saith, Make ye men to sit at the meat. And there was much hay in the place. Therefore men sat at the meat, in number as five thousand.
(p) Therefore Jesus saith, Make them sit to the meat. And there was much hay in the place. And so men sat to the meat, as five thousand in number.
(t) And Jesus said: Make the people to sit down. (There was much grass in the place.) And the men sat down, in number, about five thousand.
(g) And Jesus said, Make the people sit down. (Now there was much grass in that place.) Then the men sat down, in number about five thousand.
(k) And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
- 6:11 (w) And Jesus took the five loaves, and when he had done thankings, he parted to men sitting at the meat, and also of the fishes, as much as they would.
(p) And Jesus took five loaves, and when he had done thankings, he parted to the men that sat to the meat, and also of the fishes, as much as they would.
(t) And Jesus took the bread, and gave thanks, and gave to his disciples, and his disciples, to them that were set down. And likewise of the fishes, as much as they would.
(g) And Jesus took the bread, and gave thanks, and gave to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.
(k) And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes *as much as* they would.
- 6:12 (w) And when they were filled, he said to his disciples, Gather ye the reliefs that be left, that they perish not.
(p) And when they were filled, he said to his disciples, Gather ye the remnants that be left, that they perish not.
(t) ¶ When they had eaten enough, he said unto his disciples: gather up the broken meat that remaineth: that nothing be lost.
(g) And when they were satisfied, he said unto his disciples, Gather up the broken meat which remaineth, that nothing be lost.
(k) When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
- 6:13 (w) Therefore they gathered, and filled twelve coffins of reliefs of the five barley loaves and two fishes, that left to them that had eaten.
(p) And so they gathered, and filled twelve baskets of the remnant of the five barley loaves and two fishes, that left to them that had eaten.
(t) And They gathered it together, and filled twelve baskets with the broken meat, of the five barley loaves, which broken meat remained unto them that had eaten.
(g) Then they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which remained unto them that had eaten.
(k) Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

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- 6:14 (w) Therefore those men, when they had seen the token, *or miracle*, that he had done, said, For this is verily the prophet, that is to come into the world.
(p) Therefore those men, when they had seen the sign that he had done, said, For this is verily the prophet, that is to come into the world.
(t) Then the [those] men, when they had seen the miracle that Jesus did, said: This is of a truth the same prophet which shall come into the world.
(g) Then the men, when they had seen the miracle that Jesus did, said, This is of a truth the Prophet that should come into the world.
(k) Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.
- 6:15 (w) Therefore when Jesus had known, that they were to come that they should snatch him, and make him king, he alone fled again into an hill.
(p) And when Jesus had known, that they were to come to take him, and make him king, he flew alone again into an hill.
(t) ¶ When Jesus perceived [Jesus knew well enough,] that they would come, and take him up, to make him king, he departed again [and therefore departed he again,] into a mountain, himself alone.
(g) When Jesus therefore perceived that they would come, and take him to make him a King, he departed again into a mountain himself alone.
(k) ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
- 6:16 (w) Soothly as even was made, his disciples went down to the sea.
(p) And when eventide was come, his disciples went down to the sea.
(t) ¶ And When even was come his disciples went unto the sea,
(g) ¶ When even was now come, his disciples went down unto the sea,
(k) And when even was now come, his disciples went down unto the sea,
- 6:17 (w) And they went up into a boat, and they came over the sea into Capernaum. And darkneses were now made, and Jesus had not come to them.
(p) And they went up into a boat, and they came over the sea into Capernaum. And darkneses were made then, and Jesus was not come to them.
(t) and entered into a ship. And went over the sea unto Capernaum. And anon it was dark, and Jesus was not come to them.
(g) And entered into a ship, and went over the sea, towards Capernaum. And now it was dark, and Jesus was not come to them.
(k) And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.
- 6:18 (w) And for a great wind blew, the sea rose up.
(p) And for a great wind blew, the sea rose up.
(t) And the sea arose with a great wind that blew.
(g) And the Sea arose with a great wind that blew.
(k) And the sea arose by reason of a great wind that blew.
- 6:19 (w) Therefore when they had rowed as five and twenty furlongs or thirty, they see Jesus walking on the sea/they saw Jesus walking on the sea, and to be nigh the boat; and they dreaded.

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- (p) Therefore when they had rowed as five and twenty furlongs or thirty, they see Jesus walking on the sea/they saw Jesus walking on the sea, and to be nigh the boat; and they dreaded.
- (t) And When they had rowed about a twenty-five or a thirty furlongs, they saw Jesus walk on the sea, and [to] draw nigh unto the ship, and they were afraid.
- (g) And when they had rowed about five and twenty, or thirty furlongs, they saw Jesus walking on the sea, and drawing near unto the ship; so they were afraid.
- (k) So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
- 6:20 (w) And he said to them, I am; do not ye dread.
- (p) And he said to them, I am; do not ye dread.
- (t) And he said unto them: It is I, be not afraid.
- (g) But he said unto them, It is I; be not afraid.
- (k) But he saith unto them, It is I; be not afraid.
- 6:21 (w) Therefore they would take him into the boat, and anon the boat was at the land, to which they went.
- (p) Therefore they would take him into the boat, and at once the boat was at the land, to which they went.
- (t) Then would they have received him into the ship, and the ship was by and by at the land whither they went.
- (g) Then willingly they received him into the ship, and the ship was by and by at the land, whither they went.
- (k) Then they willingly received him into the ship: and immediately the ship was at the land whither they went.
- 6:22 (w) On the tother day the people, that stood over the sea, saw, that there was none other boat there but that one, and that Jesus entered not with his disciples into the boat, but his disciples went alone.
- (p) On the tother day the people, that stood over the sea, saw, that there was none other boat there but that one, and that Jesus entered not with his disciples into the boat, but his disciples alone went.
- (t) ¶ The day following, the people which stood on the other side of the sea, saw that there was none other ship there save that one wherein his disciples were entered, and that Jesus went not in with his disciples [them] into the ship: but that his disciples were gone away alone.
- (g) ¶ The day following, the people which stood on the other side of the sea, saw that there was none other ship there, save that one, whereinto his disciples were entered, and that Jesus went not with his disciples in the ship, but that his disciples were gone alone,
- (k) ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;
- 6:23 (w) But other boats came from Tiberias beside the place, where they ate bread, and did thankings to God.
- (p) But other boats came from Tiberias beside the place, where they had eaten bread, and did thankings to God.
- (t) Howbeit There came other ships from Tiberias nigh unto the place, where they ate bread, when the Lord had blessed.
- (g) And that there came other ships from Tiberias near unto the place where they ate the bread, after the Lord had given thanks.
- (k) (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)
- 6:24 (w) Therefore when the people had seen, that Jesus was not there, neither his disciples, they went up into boats, and came to Capernaum, seeking Jesus.
- (p) Therefore when the people had seen, that Jesus was not there, neither his disciples, they went up into boats, and came to Capernaum, seeking Jesus.

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- (t) Then when the people saw that Jesus was not there neither his disciples, they also took shipping and came to Capernaum seeking for Jesus.
- (g) Now when the people saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
- (k) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
- 6:25 (w) And when they had found him over the sea, they said to him, Rabbi, how camest thou hither?
(p) And when they had found him over the sea, they said to him, Rabbi, how camest thou hither?
(t) ¶ And when they had found him on the other side of the sea, they said unto him: Rabbi [Master] when camest thou hither?
(g) And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
(k) And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
- 6:26 (w) Jesus answered to them, and said, Truly, truly, I say to you, ye seek me, not for ye saw the miracles, but for ye ate of the loaves, and were filled.
(p) Jesus answered to them, and said, Truly, truly, I say to you, ye seek me, not for ye saw the miracles, but for ye ate of the loaves, and were filled.
(t) Jesus answered them and said: verily verily I say unto you: ye seek me, not because ye saw the miracles: but because ye ate of the loaves [bread], and were filled.
(g) Jesus answered them, and said, Verily, verily I say unto you, Ye seek me not, because ye saw the miracles, but because ye ate of the loaves, and were filled.
(k) Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
- 6:27 (w) Work ye not (for) meat that perisheth, but that that dwelleth into everlasting life, which *meat* man's Son shall give to you; for God the Father hath marked him.
(p) Work ye not (for) meat that perisheth, but that that dwelleth into everlasting life, which *meat* man's Son shall give to you; for God the Father hath marked him.
(t) Labor not for the meat which perisheth, but for the meat that endureth unto everlasting life, which meat the son of man shall give unto you. For him hath God the father sealed.
(g) Labor not for the meat which perisheth, but for the meat that endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed.
(k) Labour not {or Work not} for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
- 6:28 (w) Therefore they said to him, What shall we do, that we work the works of God?
(p) Therefore they said to him, What shall we do, that we work the works of God?
(t) ¶ Then said they unto him: what shall we do that we might work the works of God?
(g) Then said they unto him, What shall we do, that we might work the works of God?
(k) Then said they unto him, What shall we do, that we might work the works of God?
- 6:29 (w) Jesus answered, and said to them, This is the work of God, that ye believe to him, whom he sent.
(p) Jesus answered, and said to them, This is the work of God, that ye believe to him, whom he sent.
(t) Jesus answered and said unto them: This is the work of God, that ye believe on him, whom he hath sent.
(g) Jesus answered, and said unto them, This is the work of God, that ye believe in him, whom he hath sent.
(k) Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

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- 6:30 (w) Therefore they said to him, What token then doest thou, that we see, and believe to thee? what workest thou?
(p) Therefore they said to him, What token then doest thou, that we see, and believe to thee? what workest thou?
(t) They said unto him: what sign showest thou then? that we may see and believe thee? What dost thou work?
(g) They said therefore unto him, What sign shewest thou then, that we may see it, and believe thee? What doest thou work?
(k) They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?
- 6:31 (w) Our fathers ate manna in desert, as it is written, He gave to them bread from heaven to eat.
(p) Our fathers ate manna in desert, as it is written, He gave to them bread from heaven to eat.
(t) Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat.
(g) Our fathers did eat Manna in the desert, as it is written, He gave them bread from heaven to eat.
(k) Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.
- 6:32 (w) Therefore Jesus saith to them, Truly, truly, I say to you, Moses gave you not bread from heaven, but my Father giveth you very bread from heaven;
(p) Therefore Jesus saith to them, Truly, truly, I say to you, Moses gave you not bread from heaven, but my Father giveth you very bread from heaven;
(t) Jesus said unto them: verily, verily I say unto you: Moses gave you [not] bread from heaven: but my father giveth you the true bread from heaven.
(g) Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you that true bread from heaven.
(k) Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
- 6:33 (w) for it is very bread that cometh down from heaven, and giveth life to the world.
(p) for it is very bread that cometh down from heaven, and giveth life to the world.
(t) For the bread of God is he [For he is the bread of God,] which cometh down from heaven and giveth life unto the world.
(g) For the bread of God is he which cometh down from heaven, and giveth life unto the world.
(k) For the bread of God is he which cometh down from heaven, and giveth life unto the world.
- 6:34 (w) Therefore they said to him, Lord, evermore give to us this bread.
(p) Therefore they said to him, Lord, ever give us this bread.
(t) ¶ Then said they unto him: Lord [Master] ever more give us this bread.
(g) Then they said unto him, Lord, evermore give us this bread.
(k) Then said they unto him, Lord, evermore give us this bread.
- 6:35 (w) And Jesus said to them, I am bread of life; he that cometh to me, shall not hunger; and he that believeth in me, shall never thirst.
(p) And Jesus said to them, I am bread of life; he that cometh to me, shall not hunger; and he that believeth in me, shall never thirst.
(t) And Jesus said unto them: I am that bread of life. He that cometh to me, shall not hunger: and he that believeth on me shall never thirst.
(g) And Jesus said unto them, I am that bread of life; he that cometh to me, shall not hunger, and he that believeth in me, shall never thirst.

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- (k) And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
- 6:36 (w) But I said to you, for and ye have seen me, and believed not.
(p) But I said to you, that ye have seen me, and ye believe not.
(t) But I said [say] unto you: that ye have seen me, and yet believe [ye] not.
(g) But I say unto you, that ye also have seen me, and believe not.
(k) But I said unto you, That ye also have seen me, and believe not.
- 6:37 (w) All thing, that the Father giveth to me, shall come to me; and I shall not cast out him, that cometh to me.
(p) All thing, that the Father giveth to me, shall come to me; and I shall not cast him out, that cometh to me.
(t) All that the [my] father giveth me, shall come [cometh] to me: and him that cometh to me, cast I not away [out at the doors].
(g) All that the Father giveth me, shall come to me, and him that cometh to me, I cast not away.
(k) All that the Father *giveth* me shall come to me; and him that cometh to me I will in no wise cast out.
- 6:38 (w) For I came down from heaven, not that I do my will, but the will of him that sent me.
(p) For I came down from heaven, not that I do my will, but the will of him that sent me.
(t) For I came down from heaven: not to do mine own will: but his will which hath sent me.
(g) For I came down from heaven, not to do my own will, but his will which hath sent me.
(k) For I came down from heaven, not to do mine own will, but the will of him that sent me.
- 6:39 (w) And this is the will of the Father that sent me, that all thing that the Father gave to me, I lose nought of it, but again-raise it in the last day.
(p) And this is the will of the Father that sent me, that all thing that the Father gave to me, I lose not of it, but again-raise it in the last day.
(t) And this is the [my] fathers will which hath sent me, that of all which he hath given me, I shall lose nothing: but should raise it up again at the last day.
(g) And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.
(k) And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
- 6:40 (w) And this is the will of my Father that sent me, that each man that seeth the Son, and believeth in him, have everlasting life; and I shall again-raise him in the last day.
(p) And this is the will of my Father that sent me, that each man that seeth the Son, and believeth in him, have everlasting life; and I shall again-raise him in the last day.
(t) And this is the will of him that sent me: That every man which seeith the son, and believeth on him, have everlasting life. And I will raise him up at the last day.
(g) And this is the will of him that sent me, that every man which seeth the Son, and believeth in him, should have everlasting life, and I will raise him up at the last day.
(k) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
- 6:41 (w) Therefore Jews grutched of him, for he said, I am bread that came down from heaven.
(p) Therefore the Jews grumbled of him, for he had said, I am bread that came down from heaven.
(t) ¶ The Jews murmured at him [it], because he said: I am that bread which is come down from heaven.

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- (g) The Jews then murmured at him because he said, I am the bread, which is come down from heaven.
(k) The Jews then murmured at him, because he said, I am the bread which came down from heaven.
- 6:42 (w) And they said, Whether this is not Jesus, the son of Joseph, whose father and mother we have known. Therefore how saith he this, I came down from heaven?
(p) And they said, Whether this is not Jesus, the son of Joseph, whose father and mother we have known. How then saith he this, That I came down from heaven?
(t) And they said: Is not this Jesus the son of Joseph, whose father, and mother we know? How is it then that he sayeth, I came down from heaven?
(g) And they said, Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?
(k) And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?
- 6:43 (w) Therefore Jesus answered, and said to them, Do not ye grutch together.
(p) Therefore Jesus answered, and said to them, Do not ye grumble together.
(t) Jesus answered and said unto them. Murmur not between yourselves.
(g) Jesus then answered, and said unto them, Murmur not among yourselves.
(k) Jesus therefore answered and said unto them, Murmur not among yourselves.
- 6:44 (w) No man may come to me, no but the Father that sent me, draw him; and I shall again-raise him in the last day.
(p) No man may come to me, but if the Father that sent me, draw him; and I shall again-raise him in the last day.
(t) No man can come to me except the [my] father which hath sent me, draw him. And I will raise him up at the last day.
(g) No man can come to me, except the Father, which hath sent me, draw him; and I will raise him up at the last day.
(k) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
- 6:45 (w) It is written in the prophets, And all men shall be able to be taught of God. Each man that hath heard of the Father, and hath learned, cometh to me.
(p) It is written in the prophets, And all men shall be able to be taught of God. Each man that hath heard of the Father, and hath learned, cometh to me.
(t) It is written in the prophets that [: And] they shall all be taught of God. Every man therefore that [which] hath heard, and learned of the father, cometh unto me,
(g) It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me;
(k) It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
- 6:46 (w) Not for any man hath seen the Father, but this that is of God, hath seen the Father.
(p) Not for any man hath seen the Father, but this that is of God, hath seen the Father.
(t) not that any man hath seen the father, save he which is of God. The same hath seen the father.
(g) Not that any man hath seen the Father, save he which is of God, he hath seen the Father.
(k) Not that any man hath seen the Father, save he which is of God, he hath seen the Father.
- 6:47 (w) Soothly, soothly, I say to you, he that believeth in me, hath everlasting life.
(p) Soothly, soothly, I say to you, he that believeth in me, hath everlasting life.
(t) ¶ Verily verily I say unto you, he that believeth on me hath everlasting life.
(g) Verily, verily I say unto you, he that believeth in me, hath everlasting life.

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(k) Verily, verily, I say unto you, He that believeth on me hath everlasting life.

6:48 (w) I am the bread of life.

(p) I am bread of life.

(t) I am that bread of life.

(g) I am that bread of life.

(k) I am that bread of life.

6:49 (w) Your fathers ate manna in desert, and be dead.

(p) Your fathers ate manna in desert, and be dead.

(t) Your fathers did eat manna in the wilderness, and are dead?

(g) Your fathers did eat Manna in the wilderness, and are dead.

(k) Your fathers did eat manna in the wilderness, and are dead.

6:50 (w) This is bread coming down from heaven, that if any man shall eat thereof, he die not.

(p) This is bread coming down from heaven, that if any man eat thereof, he die not.

(t) This is that bread which cometh from heaven, that he which eateth of it [of it eateth], should also not die.

(g) This is the bread, which cometh down from heaven, that he which eateth of it, should not die.

(k) This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

6:51 (w) I am living bread, that came down from heaven. If any man eat of this bread, he shall live without end. And the bread that I shall give, is my flesh for the life of the world.

(p) I am living bread, that came down from heaven. If any man eat of this bread, he shall live without end. And the bread that I shall give, is my flesh for the life of the world.

(t) I am that living bread which came down from heaven. If any man eat of this bread, he shall live forever. And the bread that I will give, is my flesh, which I will give for the life of the world.

(g) I am that living bread, which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.

(k) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

6:52 (w) Therefore the Jews chided together, and saying, How may this give to us his flesh to eat?

(p) Therefore the Jews chided together, and said, How may this give to us his flesh to eat?

(t) ¶ And The Jews strove among themselves saying: How can this fellow give us his flesh to eat?

(g) Then the Jews strove among themselves, saying, How can this man give us *his* flesh to eat?

(k) The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

6:53 (w) Therefore Jesus saith to them, Truly, truly, I say to you, but ye eat the flesh of man's Son, and drink his blood, ye shall not have life in you.

(p) Therefore Jesus saith to them, Truly, truly, I say to you, but ye eat the flesh of man's Son, and drink his blood, ye shall not have life in you.

(t) Then Jesus said unto them: Verily, verily I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye shall not have life in you.

(g) Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

(k) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

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- 6:54 (w) He that eateth my flesh, and drinketh my blood, hath everlasting life, and I shall again-raise him in the last day.
(p) He that eateth my flesh, and drinketh my blood, hath everlasting life, and I shall again-raise him in the last day.
(t) Whosoever eateth my flesh, and drinketh my blood, [the same] hath eternal life: And I will raise him up at the last day.
(g) Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.
(k) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
- 6:55 (w) For my flesh is very meat, and my blood is very drink.
(p) For my flesh is very meat, and my blood is very drink.
(t) For my flesh is meat indeed: and my blood is drink indeed.
(g) For my flesh is meat indeed, and my blood is drink indeed.
(k) For my flesh is meat indeed, and my blood is drink indeed.
- 6:56 (w) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
(p) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
(t) He that eateth my flesh and drinketh my blood, dwelleth in me and I in him.
(g) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
(k) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
- 6:57 (w) As my Father living sent me, and I live for the Father, and he that eateth me, he shall live for me.
(p) As my Father living sent me, and I live for the Father, and he that eateth me, he shall live for me.
(t) As the [my] living father hath sent me, even so live I by my father: and he that eateth me, shall live by me.
(g) As the living Father hath sent me, so live I by the Father, and he that eateth me, even he shall live by me.
(k) As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
- 6:58 (w) This is bread, that came down from heaven. Not as your fathers ate manna, and be dead; he that eateth this bread, shall live without end.
(p) This is bread, that came down from heaven. Not as your fathers ate manna, and be dead; he that eateth this bread, shall live without end.
(t) This is the bread which came from heaven: not as your fathers have eaten manna and are dead. He that eateth of this bread, shall live ever.
(g) This is the bread which came down from heaven; not as your fathers have eaten Manna, and are dead. He that eateth of this bread, shall live forever.
(k) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
- 6:59 (w) He said these things in the synagogue, teaching in Capernaum.
(p) He said these things in the synagogue, teaching in Capernaum.
(t) ¶ These things said he in the synagogue as he taught in Capernaum.
(g) These things spake he in the Synagogue, as he taught in Capernaum.
(k) These things said he in the synagogue, as he taught in Capernaum.
- 6:60 (w) Therefore many of his disciples hearing this, said, This word is hard, who may hear it?
(p) Therefore many of his disciples hearing, said, This word is hard, who may hear it?
(t) Many of his disciples, when they had heard this, said: this is an hard saying. Who can abide the hearing of it?

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- (g) Many therefore of his disciples (when they heard this) said, This is a hard saying; who can hear it?
(k) Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?
- 6:61 (w) Forsooth Jesus witting with himself, for his disciples grutched of this thing, said to them, This thing offendeth you?
(p) But Jesus witting at himself, that his disciples grumbled of this thing, said to them, This thing offendeth you?
(t) Jesus knew in himself, that his disciples murmured at it, and said unto them: Doth this offend you?
(g) But Jesus knowing in himself, that his disciples murmured at this, said unto them, Doeth this offend you?
(k) When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you {or scandalize you, or cause you to stumble}?
- 6:62 (w) Therefore if ye shall see man's Son ascending up, where he was before?
(p) Therefore if ye see man's Son ascending, where he was before?
(t) what and if ye shall see the son of man ascend up where he was before?
(g) What then if ye should see the Son of man ascend up where he was before?
(k) *What* and if ye shall see the Son of man ascend up where he was before?
- 6:63 (w) It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken to you, be spirit and life.
(p) It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken to you, be spirit and life.
(t) It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you are spirit and life.
(g) It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, are spirit and life.
(k) It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
- 6:64 (w) But there be some of you that believe not. For Jesus knew from the beginning, which were believing, and who was to betray him.
(p) But there be some of you that believe not. For Jesus knew from the beginning, which were believing, and who was to betray him.
(t) But there are some of you that believe not. For Jesus knew from the beginning, which they were that believed not. And who should betray him.
(g) But there are some of you that believe not. For Jesus knew from the beginning, which they were that believed not, and who should betray him.
(k) But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.
- 6:65 (w) And he said, Therefore I said to you, that no man may come to me, but it were given to him of my Father.
(p) And he said, Therefore I said to you, that no man may come to me, but it were given to him of my Father.
(t) And he said: Therefore said I unto you: that no man can come unto me, except it were given unto him of my father.
(g) And he said, Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father.
(k) And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.
- 6:66 (w) From this time many of his disciples went aback, and went not now with him.
(p) From this time many of his disciples went aback, and went not now with him.
(t) ¶ From that time many of his disciples went back [away from him], and walked [companied] no more with him.
(g) From that time, many of his disciples went back, and walked no more with him.
(k) ¶ From that time many of his disciples went back, and walked no more with him.

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- 6:67 (w) Therefore Jesus said to the twelve, Whether ye will also go away?
(p) Therefore Jesus said to the twelve, Whether ye will also go away?
(t) Then said Jesus to the twelve: will ye also go away?
(g) Then said Jesus to the twelve, Will ye also go away?
(k) Then said Jesus unto the twelve, Will ye also go away?
- 6:68 (w) And Simon Peter answered to him, Lord, to whom shall we go? Thou hast words of everlasting life;
(p) And Simon Peter answered to him, Lord, to whom shall we go? Thou hast words of everlasting life;
(t) Simon Peter answered [him]: Master to whom shall we go? Thou hast the words of eternal life,
(g) Then Simon Peter answered him, Master, to whom shall we go? Thou hast the words of eternal life;
(k) Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
- 6:69 (w) and we have believed, and know, that thou art Christ, the Son of God.
(p) and we believe, and have known, that thou art Christ, the Son of God.
(t) And we believe [have believed], and know [known], that thou art Christ the son of the living God.
(g) And we believe and know that thou art the Christ, the Son of the living God.
(k) And we believe and are sure that thou art that Christ, the Son of the living God.
- 6:70 (w) Therefore Jesus answered to them, Whether I chose not you twelve, and one of you is a devil?
(p) Therefore Jesus answered to them, Whether I chose not you twelve, and one of you is a fiend?
(t) Jesus answered them: Have not I chosen you twelve? And yet one of you is the devil?
(g) Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
(k) Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
- 6:71 (w) And he said this of Judas of Simon Iscariot, for this was to betray him, when he was one of the twelve.
(p) And he said this of Judas of Simon Iscariot, for this was to betray him, when he was one of the twelve.
(t) He spake it of Judas Iscariot the son of Simon. For he it was that should betray him, and was one of the twelve.
(g) Now he spake it of Judas Iscariot the *son* of Simon, for he it was that should betray him, though he was one of the twelve.
(k) He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER 7

- 7:1 (w) After these things Jesus walked into Galilee, for he would not walk into Judaea, for the Jews sought to slay him.
(p) After these things Jesus walked into Galilee, for he would not walk into Judaea, for the Jews sought to slay him.
(t) ¶ After that Jesus went about into Galilee, and would not go about in jewry, for the Jews sought to kill him.
(g) After these things, Jesus walked in Galilee, and would not walk in Judea, for the Jews sought to kill him.
(k) After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.
- 7:2 (w) And there was nigh a feast day of the Jews, *a feast of* Tabernacles.
(p) And there was nigh a feast day of the Jews, Tabernacles.
(t) The Jews' tabernacle feast was at hand.
(g) Now the Jews' feast of the Tabernacles was at hand.
(k) Now the Jews' feast of tabernacles was at hand.

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- 7:3 (w) And his brethren said to him, Pass hence, and go into Judaea, that also thy disciples see thy works that thou doest;
(p) And his brethren said to him, Pass from hence, and go into Judaea, that also thy disciples see thy works that thou doest;
(t) His brethren therefore said unto him: Get thee [thyself] hence and go into jewry that thy disciples may see thy works that thou doest.
(g) His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples may see thy works that thou doest.
(k) His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.
- 7:4 (w) forsooth no man doeth any thing in hid place, *or privy*, and he seeketh to be in open. If thou doest these things, show thyself to the world.
(p) for no man doeth any thing in huddles, and himself seeketh to be open. If thou doest these things, show thyself to the world.
(t) For [There] is no man that doeth anything secretly, and he himself seeketh to be known. If thou do such things, show thyself to the world.
(g) For there is no man that doeth anything secretly, and he himself seeketh to be famous. If thou doest these things, shew thyself to the world.
(k) For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.
- 7:5 (w) For neither his brethren believed in him.
(p) For neither his brethren believed in him.
(t) For as yet his brethren believed not in him.
(g) For as yet his brethren believed not in him.
(k) For neither did his brethren believe in him.
- 7:6 (w) Therefore Jesus saith to them, My time came not yet, but your time is evermore ready.
(p) Therefore Jesus saith to them, My time came not yet, but your time is evermore ready.
(t) ¶ Then Jesus said unto them: My time is not yet come, your time is alway ready.
(g) Then Jesus said unto them, My time is not yet come, but your time is alway ready.
(k) Then Jesus said unto them, My time is not yet come: but your time is alway ready.
- 7:7 (w) The world may not hate you, soothly it hateth me; for I bear witnessing thereof, that the works of it be evil.
(p) The world may not hate you, soothly it hateth me; for I bear witnessing thereof, that the works of it be evil.
(t) The world cannot hate you. Me it hateth: Because I testify of it, that the works of it are evil.
(g) The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil.
(k) The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.
- 7:8 (w) Go ye up to this feast day, but I shall not go up to this feast day, for my time is not yet full-filled.
(p) Go ye up to this feast day, but I shall not go up to this feast day, for my time is not yet fulfilled.
(t) Go ye up unto this feast, I will not go up yet unto this feast, for my time is not yet full come.
(g) Go ye up unto this feast; I will not go up yet unto this feast, for my time is not yet fulfilled.
(k) Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.
- 7:9 (w) When he had said these things, he dwelt in Galilee.
(p) When he had said these things, he dwelt in Galilee.

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- (t) These words he said unto them, and abode still in Galilee.
(g) ¶ These things he said unto them, and abode still in Galilee.
(k) When he had said these words unto them, he abode still in Galilee.
- 7:10 (w) And after that his brethren were gone up, and he went up to the feast day, not openly, but as in private.
(p) And after that his brethren were gone up, then he went up to the feast day, not openly, but as in private.
(t) As soon as his brethren were gone up, then went he also up unto the feast, not openly: but as it were privily.
(g) But as soon as his brethren were gone up, then went he also up unto the feast, not openly, but as it were privily.
(k) ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.
- 7:11 (w) Therefore the Jews sought him in the feast day, and said, Where is he?
(p) Therefore the Jews sought him in the feast day, and said, Where is he?
(t) Then sought him the Jews at the feast, and said: Where is he?
(g) Then the Jews sought him at the feast, and said, Where is he?
(k) Then the Jews sought him at the feast, and said, Where is he?
- 7:12 (w) And much grutching was of him among the people. For some said, That he is good; and others said, Nay, but he deceiveth the people;
(p) And much grumbling was of him among the people. For some said, That he is good; and others said, Nay, but he deceiveth the people;
(t) And much murmuring was there of him among the people. Some said: He is good. Other said nay, but he deceiveth the people.
(g) And much murmuring was there of him among the people. Some said, He is a good man; others said, Nay, but he deceiveth the people.
(k) And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.
- 7:13 (w) nevertheless no man spake openly of him, for dread of the Jews.
(p) nevertheless no man spake openly of him, for dread of the Jews.
(t) Howbeit No man spake openly of him, for fear of the Jews.
(g) Howbeit no man spake openly of him for fear of the Jews.
(k) Howbeit no man spake openly of him for fear of the Jews.
- 7:14 (w) But when the middle feast day came, Jesus went up into the temple, and taught.
(p) But when the middle feast day came, Jesus went up into the temple, and taught.
(t) ¶ In the midst of the feast, Jesus went up into the temple, and taught.
(g) Now when half the feast was done, Jesus went up into the Temple, and taught.
(k) ¶ Now about the midst of the feast Jesus went up into the temple, and taught.
- 7:15 (w) And the Jews wondered, and saying, How knoweth this *man* letters, since he hath not learned?
(p) And the Jews wondered, and said, How knoweth this *man* letters, since he hath not learned?
(t) And the Jews marveled, saying: How knoweth he the scriptures? seeing that he never learned.
(g) And the Jews marveled, saying, How knoweth this man the Scriptures, seeing that he never learned?
(k) And the Jews marvelled, saying, How knoweth this man letters, {or learning} having never learned?
- 7:16 (w) Jesus answered to them, and said, My doctrine is not mine, but his that sent me.

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- (p) Jesus answered to them, and said, My doctrine is not mine, but his that sent me.
(t) Jesus answered them, and said: My doctrine is not mine: but his that sent me.
(g) Jesus answered them, and said, My doctrine is not mine, but his that sent me.
(k) Jesus answered them, and said, My doctrine is not mine, but his that sent me.
- 7:17 (w) If any man will do his will, he shall know of the teaching, whether it be of God, or whether I speak of myself.
(p) If any man will do his will, he shall know of the teaching, whether it be of God, or I speak of myself.
(t) If any man will do his will, he shall know of the doctrine, whether it be of God: or whether I spake of myself.
(g) If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
(k) If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
- 7:18 (w) He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, is soothfast, and unrightwiseness is not in him.
(p) He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, is soothfast, and unrightwiseness is not in him.
(t) He that speaketh of himself, seeketh his own praise. But he that [whosoever] seeketh his praise that sent him, the same [he] is true, and no unrighteousness is in him.
(g) He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
(k) He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
- 7:19 (w) Whether Moses gave not to you a law, and no man of you keepeth the law? What seek ye to slay me?
(p) Whether Moses gave not to you a law, and none of you doeth the law? What seek ye to slay me?
(t) ¶ Did not Moses give you a law? And yet none of you keepeth the law? Why go ye about to kill me?
(g) Did not Moses give you a Law, and yet none of you keepeth the Law? Why go ye about to kill me?
(k) Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?
- 7:20 (w) And the people answered, and said, Thou hast a devil; who seeketh to slay thee?
(p) And the people answered, and said, Thou hast a devil; who seeketh to slay thee?
(t) The people answered and said: Thou hast the devil. Who goeth about to kill thee?
(g) The people answered, and said, Thou hast a devil, who goeth about to kill thee?
(k) The people answered and said, Thou hast a devil: who goeth about to kill thee?
- 7:21 (w) Jesus answered, and said to them, I have done one work, and all ye wonder.
(p) Jesus answered, and said to them, I have done one work, and all ye wonder.
(t) Jesus answered, and said unto them, I have done one work, and ye all marvel.
(g) Jesus answered, and said unto them, I have done one work, and ye all marvel.
(k) Jesus answered and said unto them, I have done one work, and ye all marvel.
- 7:22 (w) Therefore Moses gave to you circumcision; not for it is of Moses, but of the fathers; and in the sabbath ye circumcise a man.
(p) Therefore Moses gave to you circumcision; not for it is of Moses, but of the fathers; and in the sabbath ye circumcise a man.
(t) Moses therefore gave unto you circumcision, not because it is of Moses, but of the fathers. And yet ye on the Sabbath day circumcise a man.

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- (g) Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath *day* circumcise a man.
- (k) Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.
- 7:23 (w) If a man take circumcision in the sabbath, that the law of Moses be not broken, have ye indignation, *or wrath*, to me, for I made all the man whole in the sabbath?
- (p) If a man take circumcision in the sabbath, that the law of Moses be not broken, have ye indignation to me, for I made all a man whole in the sabbath?
- (t) If a man on the Sabbath day receive circumcision without breaking of the law of Moses: Disdain ye at me, because I have made a man every whit whole on the Sabbath day?
- (g) If a man on the Sabbath receive circumcision, that the Law of Moses should not be broken, be ye angry with me, because I have made a man every whit whole on the Sabbath *day*?
- (k) If a man on the sabbath day receive circumcision, that the law of Moses should not be broken {or without breaking the law of Moses}; are ye angry at me, because I have made a man every whit whole on the sabbath day?
- 7:24 (w) Do not ye deem after the face, but deem a rightful doom.
- (p) Do not ye deem after the face, but deem ye a rightful doom.
- (t) Judge not after the utter appearance: but judge righteous judgment.
- (g) Judge not according to the appearance, but judge righteous judgment.
- (k) Judge not according to the appearance, but judge righteous judgment.
- 7:25 (w) Therefore some of Jerusalem said, Whether this is not he, whom the Jews seek to slay?
- (p) Therefore some of Jerusalem said, Whether this is not he, whom the Jews seek to slay?
- (t) ¶ Then said some of them of Jerusalem: Is not this he whom they go [went] about to kill?
- (g) ¶ Then said some of them of Jerusalem, Is not this he whom they go about to kill?
- (k) Then said some of them of Jerusalem, Is not this he, whom they seek to kill?
- 7:26 (w) and lo! he speaketh openly, and they say nothing to him. Whether the princes know verily, that this is Christ?
- (p) and lo! he speaketh openly, and they say nothing to him. Whether the princes know verily, that this is Christ?
- (t) Behold he speaketh boldly, and they say nothing to him. Do the [not our] rulers know indeed, that this is very Christ?
- (g) And behold, he speaketh openly, and they say nothing to him. Do the rulers know indeed that this is the very Christ?
- (k) But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?
- 7:27 (w) But we know this *man*, of whence he is; but when Christ shall come, no man knoweth of whence he is.
- (p) But we know this *man*, of whence he is; but when Christ shall come, no man knoweth of whence he is.
- (t) Howbeit [But] we know this man whence he is, but when Christ cometh, no man shall know whence he is.
- (g) Howbeit we know this man whence he is; but when the Christ cometh, no man shall know whence he is.
- (k) Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.
- 7:28 (w) Therefore Jesus cried in the temple, teaching, and saying, Ye know me, and ye know of whence I am; and I came not of myself, but he is true that sent me, whom ye know not.
- (p) Therefore Jesus cried in the temple teaching, and said, Ye know me, and ye know of whence I am; and I came not of myself, but he is true that sent me, whom ye know not.
- (t) ¶ Then cried Jesus in the temple as he taught saying: Ye know me [And me ye know], and whence I am ye know: And yet I am not come of myself. But he that sent me is true, whom ye know not.

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- (g) ¶ Then cried Jesus in the Temple as he taught, saying, Ye both know me, and know whence I am; yet am I not come of myself, but he that sent me, is true, whom ye know not.
- (k) Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.
- 7:29 (w) I know him, and if I say that I know him not, I shall be like to you, a liar; but I know him, for of him I am, and he sent me.
- (p) I know him, and if I say that I know him not, I shall be like to you, a liar; but I know him, for of him I am, and he sent me.
- (t) I know him: For I am of him, and he hath sent me.
- (g) But I know him, for I am of him, and he hath sent me.
- (k) But I know him: for I am from him, and he hath sent me.
- 7:30 (w) Therefore they sought to take him, and no man set on him hands, for his hour came not yet.
- (p) Therefore they sought to take him, and no man set on him hands, for his hour came not yet.
- (t) Then they sought [sought the Jews] to take him, but no man laid hands on him, because his time was not yet come.
- (g) Then they sought to take him, but no man laid hands on him, because his hour was not yet come.
- (k) Then they sought to take him: but no man laid hands on him, because his hour was not yet come.
- 7:31 (w) And many of the people believed in him, and said, When Christ shall come, whether he shall do more tokens, than those that this doeth?
- (p) And many of the people believed in him, and said, When Christ shall come, whether he shall do more tokens, than those that this doeth?
- (t) Many of the people believed on him, and said: When Christ cometh: Will he do more miracles than this man hath done?
- (g) Now many of the people believed in him, and said, When the Christ cometh, will he do more miracles than this man hath done?
- (k) And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?
- 7:32 (w) The Pharisees heard the people grutching of him these things; and the princes and the Pharisees sent ministers, to take him.
- (p) The Pharisees heard the people musing of him these things; and the princes and the Pharisees sent ministers, to take him.
- (t) ¶ The Pharisees heard that the people murmured such things about him. Wherefore [And] the Pharisees and high priests [scribes] sent ministers forth to take him.
- (g) The Pharisees heard that the people murmured these things of him, and the Pharisees, and high Priests sent officers to take him.
- (k) ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.
- 7:33 (w) Therefore Jesus said to them, Yet a little time I am with you, and I go to the Father, that sent me.
- (p) Therefore Jesus said to them, Yet a little time I am with you, and I go to the Father, that sent me.
- (t) Then said Jesus unto them: Yet am I a little while with you, and then go I unto him that sent me.
- (g) Then said Jesus unto them, Yet am I a little while with you, and then go I unto him that sent me.
- (k) Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.
- 7:34 (w) Ye shall seek me, and ye shall not find *me*; and where I am, ye may not come.

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- (p) Ye shall seek me, and ye shall not find *me*; and where I am, ye be not able to come.
(t) Ye shall seek me, and shall not find me: And where I am, thither can ye not come.
(g) Ye shall seek me, and shall not find *me*, and where I am, can ye not come.
(k) Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.
- 7:35 (w) Therefore the Jews said to themselves, Whither shall this go, for we shall not find him? whether he will go into the scattering of heathen men, and will teach the heathen?
(p) Therefore the Jews said to themselves, Whither shall this go, for we shall not find him? whether he will go into the scattering of heathen men, and will teach the heathen?
(t) Then said the Jews between themselves: Whither will he go? that we shall not find him. Will he go among the gentiles, which are scattered all abroad, and teach the gentiles?
(g) Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto them that are dispersed among the Grecians, and teach the Grecians?
(k) Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, {or Greeks} and teach the Gentiles?
- 7:36 (w) What is this word, that he said, Ye shall seek me, and ye shall not find; and where I am, ye may not come?
(p) What is this word, which he said, Ye shall seek me, and ye shall not find *me*; and where I am, ye be not able to come?
(t) What manner of saying is this that he said: ye shall seek me, and shall not find me: And where I am, thither can ye not come?
(g) What saying is this that he said, Ye shall seek me, and shall not find *me*? And where I am, can ye not come?
(k) What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?
- 7:37 (w) But in the last day of the great feast, Jesus stood, and cried, and saying, If any man thirsteth, come he to me, and drink.
(p) But in the last day of the great feast, Jesus stood, and cried, and said, If any man thirsteth, come he to me, and drink.
(t) ¶ In the last day, that great day of the feast: Jesus stood and cried saying: If any man thirst, let him come unto me and drink.
(g) Now in the last *and* great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
(k) In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
- 7:38 (w) He that believeth in me, as the scripture saith, Floods of quick water shall flow of his womb.
(p) He that believeth in me, as the scripture saith, Rivers of quick water shall flow out of his womb.
(t) He that [Whosoever] believeth on me, as sayeth the scripture, out of his belly shall flow rivers of water of life.
(g) He that believeth in me, as saith the Scripture, out of his belly shall flow rivers of water of life.
(k) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
- 7:39 (w) Soothly he said this thing of the Holy Ghost, which men that believed in him should take; for the Spirit was not yet given, for Jesus was not yet glorified.
(p) But he said this thing of the Spirit, which men that believed in him should take; for the Spirit was not yet given, for Jesus was not yet glorified.
(t) This spake he of the spirit, which they that believed on him should receive. For the holy ghost was not yet there, because that Jesus was not yet glorified.
(g) (This spake he of the Spirit, which they that believed in him, should receive; for the holy Ghost was not yet *given*, because that Jesus was not yet glorified.)

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(k) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

7:40 (w) Therefore of that company, when they had heard these words of him, they said, This is verily a prophet.

(p) Therefore of that company, when they had heard these words of him, they said, This is verily a prophet.

(t) ¶ Many of the people, when they heard this saying said: Of a truth, this is [This is, no doubt], a prophet.

(g) So many of the people, when they heard this saying, said, Of a truth this is the Prophet;

(k) ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

7:41 (w) Others said, This is Christ. But some said, Whether Christ cometh from Galilee?

(p) Others said, This is Christ. But some said, Whether Christ cometh from Galilee?

(t) Other said: this is Christ. Some said: Shall Christ come out of Galilee?

(g) Others said, This is the Christ. And some said, But shall Christ come out of Galilee?

(k) Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

7:42 (w) Whether the scripture saith not, that of the seed of David, and of the castle of Bethlehem, where David was, Christ cometh?

(p) Whether the scripture saith not, that of the seed of David, and of the castle of Bethlehem, where David was, Christ cometh?

(t) Saith not the scripture that Christ shall come of the seed of David: and out of the town of Bethlehem where David was?

(g) Saith not the Scripture that Christ shall come of the seed of David, and out of the town of Bethlehem, where David was?

(k) Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

7:43 (w) And so dissension is made in the company for him.

(p) Therefore dissension was made among the people for him.

(t) So was there dissension among the people about him [for his sake].

(g) So was there dissension among the people for him.

(k) So there was a division among the people because of him.

7:44 (w) And some of them would have taken him, but no man set hands on him.

(p) And some of them would have taken him, but no man set hands on him.

(t) And some of them would have taken him: but no man laid hands on him.

(g) And some of them would have taken him, but no man laid hands on him.

(k) And some of them would have taken him; but no man laid hands on him.

7:45 (w) Therefore the ministers came to the bishops and Pharisees, and they said to them, Why brought ye not him?

(p) Therefore the ministers came to the bishops and Pharisees, and they said to them, Why brought ye not him?

(t) ¶ Then came the ministers to the high priests, and Pharisees. And they said unto them: why have ye not brought him?

(g) Then came the officers to the high Priests and Pharisees, and they said unto them, Why have ye not brought him?

(k) ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

7:46 (w) The ministers answered, Never man spake so, as this *man* speaketh.

(p) The ministers answered, Never man spake so, as this *man* speaketh.

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- (t) The servants answered: never man spake as this man doth [speaketh].
(g) The officers answered, Never man spake like this man.
(k) The officers answered, Never man spake like this man.
- 7:47 (w) Therefore the Pharisees answered to them, Whether ye be deceived also?
(p) Therefore the Pharisees answered to them, Whether ye be deceived also?
(t) Then answered them the Pharisees: are ye also deceived?
(g) Then answered them the Pharisees, Are ye also deceived?
(k) Then answered them the Pharisees, Are ye also deceived?
- 7:48 (w) whether any of the princes or of the Pharisees believed in him?
(p) whether any of the princes or of the Pharisees believed in him?
(t) Doth any of the rulers, or of the Pharisees believe on him?
(g) Doeth any of the rulers, or of the Pharisees believe in him?
(k) Have any of the rulers or of the Pharisees believed on him?
- 7:49 (w) But this people, that knoweth not the law, be cursed.
(p) But this people, that knoweth not the law, be cursed.
(t) But the common people which know not the law are cursed [accursed].
(g) But this people, which know not the Law, are cursed.
(k) But this people who knoweth not the law are cursed.
- 7:50 (w) Nicodemus saith to them, he that came to him by night, that was one of them,
(p) Nicodemus saith to them, he that came to him by night, that was one of them,
(t) Nicodemus said unto them: He that came to Jesus by night and [which] was one of them.
(g) Nicodemus said unto them, (he that came to Jesus by night, and was one of them.)
(k) Nicodemus saith unto them, (he that came to Jesus {Gr. to him} by night, being one of them,)
- 7:51 (w) Whether our law deemeth a man, no but first it hear of him, and know what he doeth?
(p) Whether our law deemeth a man, but it have first heard of him, and know what he doeth?
(t) Doth our law judge any man, before it hear him [be heard], and know [known], what he hath done?
(g) Doth our Law judge a man before it hear him, and know what he hath done?
(k) Doth our law judge any man, before it hear him, and know what he doeth?
- 7:52 (w) They answered, and said to him, Whether and thou art a man of Galilee? Seek thou scriptures, and see thou, for a prophet riseth not of Galilee.
(p) They answered, and said to him, Whether thou art a man of Galilee also? Seek thou scriptures, and see thou, that a prophet riseth not of Galilee.
(t) They answered, and said unto him: Art thou also of Galilee? Search and look, for out of Galilee ariseth no prophet.
(g) They answered, and said unto him, Art thou also of Galilee? Search and look, for out of Galilee ariseth no Prophet.
(k) They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.
- 7:53 (w) And they turned again, each into his house.
(p) And they turned again, each into his house.
(t) And every man went unto his own house.

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- (g) And every man went unto his own house.
- (k) And every man went unto his own house.

CHAPTER 8

- 8:1 (w) But Jesus went into the mount of Olives.
(p) But Jesus went into the mount of Olives.
(t) ¶ And Jesus went unto mount Olivet,
(g) And Jesus went unto the mount of Olives,
(k) Jesus went unto the mount of Olives.
- 8:2 (w) And early again he came into the temple; and all the people came to him; and he sat, and taught them.
(p) And early again he came into the temple; and all the people came to him; and he sat, and taught them.
(t) and early in the morning came again into the temple, and all the people came unto him, and he sat down, and taught them.
(g) And early in the morning came again into the Temple, and all the people came unto him, and he sat down and taught them.
(k) And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
- 8:3 (w) And scribes and Pharisees brought a woman taken in adultery, and set her in the middle,
(p) And scribes and Pharisees brought a woman taken in adultery, and they setted her in the middle,
(t) And The scribes and the Pharisees brought unto him a woman taken in adultery, and set her in the midst
(g) Then the Scribes and the Pharisees brought unto him a woman taken in adultery, and set her in the midst,
(k) And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
- 8:4 (w) and said to him, Master, this woman is now taken in adultery.
(p) and said to him, Master, this woman is now taken in adultery.
(t) and said unto him: Master this woman was taken in adultery, even as the deed was a doing.
(g) And said unto him, Master, this woman was taken in adultery, in the very act.
(k) They say unto him, Master, this woman was taken in adultery, in the very act.
- 8:5 (w) And in the law Moses commanded us to stone such; therefore what sayest thou?
(p) And in the law Moses commanded us to stone such; therefore what sayest thou?
(t) Moses in the law commanded us that such should be stoned: What sayest thou therefore?
(g) Now Moses in the Law commanded us, that such should be stoned; what sayest thou therefore?
(k) Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
- 8:6 (w) And they said this thing tempting him, that they might accuse him. And Jesus bowed himself down, and wrote with his finger in the earth.
(p) And they said this thing tempting him, that they might accuse him. And Jesus bowed himself down, and wrote with his finger in the earth.
(t) And this they said to tempt him: that they might have, whereof to accuse him. Jesus stooped down, and with his finger wrote on the ground.
(g) And this they said to tempt him, that they might have, whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

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- (k) This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.
- 8:7 (w) Soothly when they lasted, *or continued*, asking him, he raised himself, and said to them, He of you that is without sin, first cast a stone into her.
(p) And when they abided asking him, he raised himself, and said to them, He of you that is without sin, first cast a stone into her.
(t) And while they continued asking him, he lifted himself up, and said unto them: let him that is among you without sin, cast the first stone at her.
(g) And while they continued asking him, he lifted himself up, and said unto them, Let him that is among you without sin, cast the first stone at her.
(k) So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
- 8:8 (w) And again he bowed down himself, and wrote in the earth.
(p) And again he bowed himself, and wrote in the earth.
(t) And again he stooped down and wrote on the ground.
(g) And again he stooped down, and wrote on the ground.
(k) And again he stooped down, and wrote on the ground.
- 8:9 (w) Soothly they hearing these things, went away one after another, they beginning at the elder men; and Jesus dwelt alone, and the woman standing in the middle.
(p) And they hearing these things, went away one after another, and they began from the elder men; and Jesus dwelt alone, and the woman standing in the middle.
(t) And As soon as they heard that, they went out one by one the eldest first. And Jesus was left alone, and the woman standing in the midst.
(g) And when they heard it, being accused by their own conscience, they went out one by one, beginning at the eldest even to the last, so Jesus was left alone, and the woman standing in the midst.
(k) And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
- 8:10 (w) And Jesus raised himself, and said to her, Woman, where be they that accused thee? no man hath condemned thee.
(p) And Jesus raised himself, and said to her, Woman, where be they that accused thee? no man hath condemned thee.
(t) When Jesus had lifted up himself again, and saw no man, but the woman, he said unto her: Woman, where are those thine accusers? Hath no man condemned thee?
(g) When Jesus had lifted up himself again, and saw no man, but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee?
(k) When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
- 8:11 (w) She said, No man, Lord. Jesus said *to her*, Neither I shall condemn thee; go thou, and now afterward, do not thou do sin/do not thou sin.
(p) She said, No man, Lord. Jesus said *to her*, Neither I shall condemn thee; go thou, and now after do not thou sin no more.
(t) She said: No man Lord [Sir no man]. And Jesus said: Neither do I condemn thee. Go [hence] and sin no more.
(g) She said, No man, Lord. And Jesus said, Neither do I condemn thee, go and sin no more.
(k) She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

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- 8:12 (w) Therefore again Jesus spake to them, and saying, I am the light of the world; he that followeth me, walketh not in darkneses, but shall have the light of life.
(p) Therefore again Jesus spake to them, and said, I am the light of the world; he that followeth me, walketh not in darkneses, but shall have the light of life.
(t) ¶ Then spake Jesus again unto them saying: I am the light of the world. He that followeth me shall not walk in darkness: but shall have the light of life.
(g) Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me, shall not walk in darkness, but shall have the light of life.
(k) ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
- 8:13 (w) Therefore the Pharisees said, Thou bearest witnessing of thyself; thy witnessing is not true.
(p) Therefore the Pharisees said, Thou bearest witnessing of thyself; thy witnessing is not true.
(t) The Pharisees said unto him: thou bearest record of thyself, thy record is not true.
(g) The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
(k) The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
- 8:14 (w) Jesus answered, and said to them, And if I bear witnessing of myself, my witnessing is true; for I know from whence I came, and whither I go. But ye know not from whence I came, nor whither I go.
(p) Jesus answered, and said to them, And if I bear witnessing of myself, my witnessing is true; for I know from whence I came, and whither I go. But ye know not from whence I came, nor whither I go.
(t) Jesus answered and said unto them: Though [And if] I bear record of myself, yet my record is true for I know whence I come, and whither I go. But Ye cannot tell whence I come, and whither I go.
(g) Jesus answered, and said unto them, Though I bear record of myself, yet my record is true, for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
(k) Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
- 8:15 (w) Forsooth ye deem after the flesh, I deem not any man;
(p) For ye deem after the flesh, but I deem no man;
(t) Ye judge after the flesh, I judge no man,
(g) Ye judge after the flesh; I judge no man.
(k) Ye judge after the flesh; I judge no man.
- 8:16 (w) and if I deem, my doom is true, for I am not alone, but I and the Father that sent me.
(p) and if I deem, my doom is true, for I am not alone, but I and the Father that sent me.
(t) though [and if] I judge, yet [then] is my judgment true. For I am not alone: but I and the [my] father that sent me.
(g) And if I also judge, my judgment is true, for I am not alone, but I and the Father, that sent me.
(k) And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.
- 8:17 (w) And in your law it is written, that the witnessing of two men is true.
(p) And in your law it is written, that the witnessing of two men is true.
(t) It is also written in your law, that the testimony of two men is true.
(g) And it is also written in your Law, that the testimony of two men is true.
(k) It is also written in your law, that the testimony of two men is true.
- 8:18 (w) I am, that bear witnessing of myself, and the Father that sent me, beareth witnessing of me.

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- (p) I am, that bear witnessing of myself, and the Father that sent me, beareth witnessing of me.
(t) I am one that bear witness of myself, and the [my] father that sent me beareth witness of me.
(g) I am one that bear witness of myself, and the Father that sent me beareth witness of me.
(k) I am one that bear witness of myself, and the Father that sent me beareth witness of me.
- 8:19 (w) Therefore they said to him, Where is thy Father? Jesus answered, Neither ye know me, nor ye know my Father; if ye knew me, peradventure ye should know also my Father.
(p) Therefore they said to him, Where is thy Father? Jesus answered, Neither ye know me, nor ye know my Father; if ye knew me, peradventure ye should know also my Father.
(t) Then said they unto him: where is thy father? Jesus answered: ye neither know me, nor yet my father. If ye had known me, ye should have known my father also.
(g) Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father. If ye had known me, ye should have known my Father also.
(k) Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.
- 8:20 (w) Jesus spake these words in the treasury, teaching in the temple; and no man took him, for his hour came not yet.
(p) Jesus spake these words in the treasury, teaching in the temple; and no man took him, for his hour came not yet.
(t) These words spake Jesus in the treasury, as he taught in the temple. And no man laid hands on him, for his time was not yet come.
(g) These words spake Jesus in the treasury, as he taught in the Temple, and no man laid hands on him, for his hour was not yet come.
(k) These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.
- 8:21 (w) Therefore again Jesus said to them, Lo! I go, and ye shall seek me, and ye shall die in your sin; whither I go, ye may not come.
(p) Therefore again Jesus said to them, Lo! I go, and ye shall seek me, and ye shall die in your sin; whither I go, ye be not able to come.
(t) ¶ Then said Jesus again unto them: I go my way, and ye shall seek me, and shall die in your sins. Whither I go thither can ye not come.
(g) Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins, Whither I go, can ye not come.
(k) Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.
- 8:22 (w) Therefore the Jews said, Whether he shall slay himself, for he saith, Whither I go, ye may come?
(p) Therefore the Jews said, Whether he shall slay himself, for he saith, Whither I go, ye be not able to come?
(t) Then said [spake] the Jews: will he kill himself, because he saith: whither I go, thither can ye not come?
(g) Then said the Jews, Will he kill himself, because he saith, Whither I go, can ye not come?
(k) Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.
- 8:23 (w) And he said to them, Ye be of beneath, I am of above; ye be of this world, I am not of this world.
(p) And he said to them, Ye be of beneath, I am of above; ye be of this world, I am not of this world.
(t) And he said unto them: ye are from beneath, I am from above. Ye are of this world, I am not of this world.
(g) And he said unto them, Ye are from beneath, I am from above; ye are of this world, I am not of this world.
(k) And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

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- 8:24 (w) Therefore I said to you, that ye shall die in your sins; for if ye believe not that I am, ye shall die in your sins.
(p) Therefore I said to you, that ye shall die in your sins; for if ye believe not that I am, ye shall die in your sins.
(t) I said therefore unto you, that ye shall die in your sins. For except ye believe that I am he, ye shall die in your sins.
(g) I said therefore unto you, That ye shall die in your sins; for except ye believe, that I am he, ye shall die in your sins.
(k) I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.
- 8:25 (w) Therefore they said to him, Who art thou? Jesus said to them, The beginning, *or the first of all thing*, the which and I speak to you.
(p) Therefore they said to him, Who art thou? Jesus said to them, The beginning, which also speak to you.
(t) ¶ Then said they unto him, who art thou? And Jesus said unto them: Even the very same thing that I say unto you.
(g) Then said they unto him, Who art thou? And Jesus said unto them, Even the same thing that I said unto you from the beginning.
(k) Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.
- 8:26 (w) I have many things to speak, and to deem of you, but he that sent me is soothfast; and I speak in the world these things, that I heard of him.
(p) I have many things to speak, and to deem of you, but he that sent me is soothfast; and I speak in the world these things, that I heard of him.
(t) I have many things to say, and to judge of you. But he that sent me is true. And I speak in the world, those things which I have heard of him.
(g) I have many things to say, and to judge of you, but he that sent me, is true, and the things that I have heard of him, those speak I to the world.
(k) I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.
- 8:27 (w) And they knew not, for he said his Father God.
(p) And they knew not, that he called his Father God.
(t) They understood not that he spake of his father.
(g) They understood not that he spake to them of the Father.
(k) They understood not that he spake to them of the Father.
- 8:28 (w) Therefore Jesus said to them, When ye have araised man's Son, then ye shall know, that I am, and of myself I do nothing; but as my Father taught me, I speak these things.
(p) Therefore Jesus said to them, When ye have araised man's Son, then ye shall know, that I am, and of myself I do nothing; but as my Father taught me, I speak these things.
(t) ¶ Then said Jesus unto them: When ye have lift up on high the son of man then shall ye know that I am he, and that I do nothing of myself, but as my father hath taught me, even so I speak.
(g) Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me, so I spake these things.
(k) Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.
- 8:29 (w) And he that sent me is with me, and left not me alone; for I do ever those things, that be pleasant to him.
(p) And he that sent me is with me, and left me not alone; for I do evermore those things, that be pleasing to him.
(t) And he that sent me is with me. The [My] father hath not left me alone, for I do always those things that please him.

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- (g) For he that sent me, is with me; the Father hath not left me alone, because I do always those things that please him.
(k) And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
- 8:30 (w) When he spake these things, many believed in him.
(p) When he spake these things, many believed in him.
(t) As he spake these words, many believed on him.
(g) ¶ As he spake these things, many believed in him.
(k) As he spake these words, many believed on him.
- 8:31 (w) Therefore Jesus said to the Jews, that believed in him, If ye dwell in my word, verily ye shall be my disciples;
(p) Therefore Jesus said to the Jews, that believed in him, If ye dwell in my word, verily ye shall be my disciples;
(t) ¶ Then said Jesus to those Jews which believed on him: If ye continue in my words [saying], then are ye my very disciples:
(g) Then said Jesus to the Jews which believed in him, If ye continue in my word, ye are verily my disciples,
(k) Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
- 8:32 (w) and ye shall know the truth, and the truth shall make you free.
(p) and ye shall know the truth, and the truth shall make you free.
(t) and [ye] shall know the truth: And the truth shall make you free.
(g) And shall know the truth, and the truth shall make you free.
(k) And ye shall know the truth, and the truth shall make you free.
- 8:33 (w) Therefore the Jews answered to him, We be the seed of Abraham, and we served never no man; how sayest thou, Ye shall be free?
(p) Therefore the Jews answered to him, We be the seed of Abraham, and we served never to man; how sayest thou, That ye shall be free?
(t) They answered him: We be [are] Abraham's seed, and were never bond to any man: why sayest thou then, ye shall be made free?
(g) They answered him, We be Abraham's seed, and were never bond to any man; why sayest thou then, Ye shall be made free?
(k) ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?
- 8:34 (w) Jesus answered to them, Truly, truly, I say to you, each man that doeth sin, is the servant of sin.
(p) Jesus answered to them, Truly, truly, I say to you, each man that doeth sin, is servant of sin.
(t) ¶ Jesus answered them: verily verily I say unto you, that whosoever committeth sin, is the servant of sin.
(g) Jesus answered them, Verily, verily I say unto you, that whosoever committeth sin, is the servant of sin.
(k) Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
- 8:35 (w) And the servant dwelleth not in the house into without end, but the Son dwelleth into without end.
(p) And the servant dwelleth not in the house without end, but the Son dwelleth without end.
(t) And the servant abideth not in the house forever: But the son abideth ever.
(g) And the servant abideth not in the house forever; but the Son abideth forever.
(k) And the servant abideth not in the house for ever: but the Son abideth ever.
- 8:36 (w) Therefore if the Son shall make you free, verily ye shall be free.

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- (p) Therefore if the Son make you free, verily ye shall be free.
(t) If the son therefore shall make you free, then are ye free indeed.
(g) If the Son therefore shall make you free, ye shall be free indeed.
(k) If the Son therefore shall make you free, ye shall be free indeed.
- 8:37 (w) I know that ye be Abraham's sons, but ye seek to slay me, for my word taketh not in you.
(p) I know that ye be Abraham's sons, but ye seek to slay me, for my word taketh not in you.
(t) I know that ye are Abraham's seed: but ye seek means to kill me because my sayings have no place in you.
(g) I know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you.
(k) I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.
- 8:38 (w) I speak those things, that I saw at my Father; and ye do those things, that ye saw at your father.
(p) I speak those things, that I saw at my Father; and ye do those things, that ye saw at your father.
(t) I speak that I have seen with my father: and ye do that which ye have seen with your father.
(g) I speak that which I have seen with my Father; and ye do that which ye have seen with your father.
(k) I speak that which I have seen with my Father: and ye do that which ye have seen with your father.
- 8:39 (w) They answered, and said to him, Abraham is our father. Jesus saith to them, If ye be the sons of Abraham, do ye the works of Abraham.
(p) They answered, and said to him, Abraham is our father. Jesus saith to them, If ye be the sons of Abraham, do ye the works of Abraham.
(t) ¶ They answered and said unto him: Abraham is our father. Jesus said unto them. If ye were Abraham's children, ye would do the deeds of Abraham.
(g) They answered, and said unto him, Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham.
(k) They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.
- 8:40 (w) But now ye seek to slay me, a man that have spoken to you the truth, that I heard of God; Abraham did not this thing.
(p) But now ye seek to slay me, a man that have spoken to you truth, that I heard of God; Abraham did not this thing.
(t) But now ye go about to kill me, a man that have told you the truth, which I have heard of God [my father]. This did not Abraham.
(g) But now ye go about to kill me, a man that have told you the truth, which I have heard of God; this did not Abraham.
(k) But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.
- 8:41 (w) Ye do the works of your father. And so they said to him, We be not born of fornication; we have one Father, God.
(p) Ye do the works of your father. Therefore they said to him, We be not born of fornication; we have one Father, God.
(t) Ye do the deeds of your father. Then said they unto him: we were not born of fornication. We have one father which [that] is God.
(g) Ye do the works of your father. Then said they to him, We are not born of fornication; we have one Father, which is God.
(k) Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.
- 8:42 (w) But Jesus saith to them, If God were your Father, soothly ye should love me; forsooth I proceeded, *or went forth*, of God, and came; for neither I came of myself, but he sent me.
(p) But Jesus saith to them, If God were your Father, soothly ye should love me; for I passed forth of God, and came; for neither I came of myself, but he sent me.

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- (t) Jesus said unto them: if God were your father, then would ye love [have loved] me. For I proceeded [proceed] forth and come from God. Neither came I of myself, but he sent me.
- (g) Therefore Jesus said unto them, If God were your Father, then would ye love me, for I proceeded forth, and came from God, neither came I of myself, but he sent me.
- (k) Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
- 8:43 (w) Why know ye not my speech? for ye be not able to hear my word.
(p) Why know ye not my speech? for ye be not able to hear my word.
(t) Why do ye not know my speech? Even Because ye cannot abide the hearing of my words.
(g) Why do ye not understand my talk? Because ye cannot hear my word.
(k) Why do ye not understand my speech? even because ye cannot hear my word.
- 8:44 (w) Ye be of the father, the devil, and ye will do the desires of your father. He was a manslayer from the beginning, and he stood not in truth; for truth is not in him. When he speaketh a lying, he speaketh of his own; for he is a liar, and father of it.
(p) Ye be of the father, the devil, and ye will do the desires of your father. He was a manslayer from the beginning, and he stood not in truth; for truth is not in him. When he speaketh lying, he speaketh of his own; for he is a liar, and father of it.
(t) ¶ Ye are of your father the devil, and the lusts of your father, ye will follow: He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his own. For he is a liar, and the father thereof.
(g) Ye are of your father the devil, and the lusts of your father ye will do. He hath been a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his own, for he is a liar, and the father thereof.
(k) Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: {or from his own will or disposition} for he is a liar, and the father of it.
- 8:45 (w) But for I say truth, ye believe not to me.
(p) But for I say truth, ye believe not to me.
(t) And because I tell you the truth, therefore ye believe [believe ye] not me.
(g) And because I tell you the truth, ye believe me not.
(k) And because I tell you the truth, ye believe me not.
- 8:46 (w) Who of you shall reprove me of sin? if I say truth, why believe ye not to me?
(p) Who of you shall reprove me of sin? if I say truth, why believe ye not to me?
(t) ¶ Which of you can rebuke me of sin?
(g) Which of you can rebuke me of sin? And if I say the truth, why do ye not believe me?
(k) Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?
- 8:47 (w) He that is of God, heareth the words of God; therefore ye hear not, for ye be not of God.
(p) He that is of God, heareth the words of God; therefore ye hear not, for ye be not of God.
(t) If I say the truth, why do not ye believe me? He that is of God, heareth God's words. Ye therefore hear them not, because ye are not of God.
(g) He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.
(k) He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

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- 8:48 (w) Therefore the Jews answered, and said to him, Whether we say not well, that thou art a Samaritan, and hast a devil?
(p) Therefore the Jews answered, and said, Whether we say not well, that thou art a Samaritan, and hast a devil?
(t) ¶ Then answered the Jews and said unto him: Say we not well that thou art a Samaritan and hast the devil?
(g) Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?
(k) Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?
- 8:49 (w) Jesus answered, and said, I have not a devil, but I honour my Father, and ye have unhonoured me.
(p) Jesus answered, and said, I have not a devil, but I honour my Father, and ye have unhonoured me.
(t) Jesus answered: I have not the devil: but I honor my father, and ye have dishonored me.
(g) Jesus answered, I have not a devil, but I honor my Father, and ye have dishonored me.
(k) Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.
- 8:50 (w) For I seek not my glory; there is he, that seeketh, and deemeth.
(p) For I seek not my glory; there is he, that seeketh, and deemeth.
(t) I seek not mine own praise: But There is one that seeketh [it] and judgeth.
(g) And I seek not my own praise; but there is one that seeketh it, and judgeth.
(k) And I seek not mine own glory: there is one that seeketh and judgeth.
- 8:51 (w) Truly, truly, I say to you, if any man shall keep my word, he shall not see, *or taste*, death into without end.
(p) Truly, truly, I say to you, if any man keep my word, he shall not taste death without end.
(t) ¶ Verily verily I say unto you, if a man keep my sayings, he shall never see death.
(g) Verily, verily I say unto you, If a man keep my word, he shall never see death.
(k) Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
- 8:52 (w) Therefore the Jews said, Now we have known, that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If any man keep my word, he shall not taste death into without end.
(p) Therefore the Jews said, Now we have known, that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If any man keep my word, he shall not taste death without end.
(t) Then said the Jews to him: Now know we that thou hast the devil. Abraham is dead, and also the prophets, and yet thou sayest: if a man keep my saying he shall never taste of death.
(g) Then said the Jews to him, Now know we that thou hast a devil. Abraham is dead, and the Prophets; and thou sayest, If a man keep my word, he shall never taste of death.
(k) Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.
- 8:53 (w) Whether thou art greater than our father Abraham, that is dead, and the prophets be dead; whom makest thou thyself?
(p) Whether thou art greater than our father Abraham, that is dead, and the prophets be dead; whom makest thou thyself?
(t) Art thou greater than our father Abraham? which is dead? And the prophets are dead. Whom makest thou thyself?
(g) Art thou greater than our father Abraham, which is dead? And the Prophets are dead; whom makest thou thyself?
(k) Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?
- 8:54 (w) Jesus answered, If I glorify myself, my glory is nought; my Father is, that glorifieth me, whom ye say, that he is your God.
(p) Jesus answered, If I glorify myself, my glory is nought; my Father is, that glorifieth me, whom ye say, that he is your God.

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- (t) ¶ Jesus answered: If I honor [praise] myself, mine honor [my praise] is nothing worth. It is my father that honoreth [praiseth] me, which ye say is your God.
- (g) Jesus answered, If I honor myself, my honor is nothing worth; it is my Father that honoreth me, whom ye say, that he is your God.
- (k) Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:
- 8:55 (w) And ye have not known him, but I have known him; and if I shall say that I know him not, I shall be a liar like to you; but I know him, and I keep his word.
- (p) And ye have not known him, but I have known him; and if I say that I know him not, I shall be a liar like to you; but I know him, and I keep his word.
- (t) And ye have [yet have ye] not known him: but I know him. And if I should say, I know him not, I should be a liar like unto you, but I know him, and keep his saying.
- (g) Yet ye have not known him, but I know him, and if I should say I know him not, I should be a liar like unto you, but I know him, and keep his word.
- (k) Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.
- 8:56 (w) Abraham, your father, gladdened, *or full out joyed*, that he should see my day; and he saw, and joyed.
- (p) Abraham, your father, gladdened to see my day; and he saw, and joyed.
- (t) ¶ Your father Abraham was glad to see my day, and he saw it and rejoiced.
- (g) Your father Abraham rejoiced to see my day, and he saw it, and was glad.
- (k) Your father Abraham rejoiced to see my day: and he saw it, and was glad.
- 8:57 (w) Then the Jews said to him, Thou hast not yet fifty years, and hast thou seen Abraham?
- (p) Then the Jews said to him, Thou hast not yet fifty years, and hast thou seen Abraham?
- (t) Then said the Jews unto him: Thou art not yet fifty years old, and hast thou seen Abraham?
- (g) Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
- (k) Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
- 8:58 (w) Therefore Jesus said to them, Truly, truly, I say to you, before that Abraham was made, I am.
- (p) Therefore Jesus said to them, Truly, truly I say to you, before that Abraham should be, I am.
- (t) Jesus said unto them: Verily verily I say unto you: yer Abraham was I am.
- (g) Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am.
- (k) Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.
- 8:59 (w) Therefore they took stones, to cast to him; but Jesus hid him(self), and went out of the temple.
- (p) Therefore they took stones, to cast to him; but Jesus hid him(self), and went out of the temple.
- (t) Then took they up stones, to cast at him. But Jesus hid himself, and went out of the temple.
- (g) Then took they up stones to cast at him, but Jesus hid himself, and went out of the Temple; And he passed through the midst of them, and so went his way.
- (k) Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER 9

- 9:1 (w) And Jesus passing, saw a man blind from the birth.

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- (p) And Jesus passing, saw a man blind from the birth.
(t) ¶ And as Jesus passed by, he saw a man which was blind from his birth,
(g) And as Jesus passed by, he saw a man which was blind from his birth.
(k) And as Jesus passed by, he saw a man which was blind from his birth.
- 9:2 (w) And his disciples asked him, Rabbi, *that is, Master*, who sinned, this man, or his father and mother, that he should be born blind?
(p) And his disciples asked him, Master, who sinned, this man, or his elders, that he should be born blind?
(t) And his disciples asked him saying. Master, who did sin: this man, or his father and mother, that he was born blind?
(g) And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
(k) And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
- 9:3 (w) Jesus answered, Neither this man sinned, neither his father and mother; but that the works of God be showed in him.
(p) Jesus answered, Neither this man sinned, neither his elders; but that the works of God be showed in him.
(t) Jesus answered: Neither hath this man [this man hath] sinned, nor yet his father and mother: but that the works of God should be showed on him.
(g) Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be shewed on him.
(k) Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
- 9:4 (w) It behooveth me to work the works of him that sent me, the while the day is; the night shall come, when no man may work.
(p) It behooveth me to work the works of him that sent me, as long as the day is; the night shall come, when no man may work.
(t) I must work the works of him that sent me, while it is day. The night cometh, when no man can work.
(g) I must work the works of him that sent me, while it is day; the night cometh when no man can work.
(k) I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
- 9:5 (w) As long as I am in the world, I am the light of the world.
(p) As long as I am in the world, I am the light of the world.
(t) As long as I am in the world, I am the light of the world.
(g) As long as I am in the world, I am the light of the world.
(k) As long as I am in the world, I am the light of the world.
- 9:6 (w) When he had said these things, he spat into the earth, and made clay of the spittle, and anointed the clay on his eyes,
(p) When he had said these things, he spat into the earth, and made clay of the spittle, and anointed the clay on his eyes,
(t) ¶ As soon as he had thus spoken, he spat on the ground, and made clay of the spittle, and rubbed the clay on the eyes of the blind,
(g) As soon as he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind with the clay,
(k) When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay {or spread the clay upon the eyes of the blind man},
- 9:7 (w) and said to him, Go, and be thou washen in the water, *or cistern*, of Siloam, that is interpreted, Sent. Therefore he went, and washed, and came seeing.
(p) and said to him, Go, and be thou washed in the water of Siloam, that is to say, Sent. Then he went, and washed, and came seeing.

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- (t) and said unto him: Go wash thee in the pool of Siloe, which by interpretation, signifieth sent. He went his way and washed, and came again seeing.
- (g) And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came again seeing.
- (k) And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.
- 9:8 (w) And so neighbours, and they that had seen him before, for he was a beggar, said, Whether this is not he, that sat, and begged?
- (p) And so neighbours, and they that had seen him before, for he was a beggar, said, Whether this is not he, that sat, and begged?
- (t) The neighbors, and they that had seen him before how that he was a beggar said: Is not this he that sat and begged?
- (g) Now the neighbors and they that had seen him before, when he was blind, said, Is not this he that sat and begged?
- (k) ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
- 9:9 (w) Other men said, That this it is; and other men said, Nay, but he is like him. But he said, I am he.
- (p) Other men said, That this it is; and other men said, Nay, but he is like him. But he said, I am.
- (t) Some said: this is he. Other said: he is like him. But He himself said: I am even he.
- (g) Some said, This is he, and others said, He is like him, but he himself said, I am he.
- (k) Some said, This is he: others said, He is like him: but he said, I am he.
- 9:10 (w) Therefore they said to him, How be thine eyes opened?
- (p) Therefore they said to him, How be thine eyes opened?
- (t) They said unto him: How are thine eyes opened then?
- (g) Therefore they said unto him, How were thine eyes opened?
- (k) Therefore said they unto him, How were thine eyes opened?
- 9:11 (w) He answered, That man, that is said Jesus, made clay, and anointed mine eyes, and said to me, Go thou to the water, *or cistern*, of Siloam, and wash; and I went, and washed, and saw.
- (p) He answered, That man, that is said Jesus, made clay, and anointed mine eyes, and said to me, Go thou to the water of Siloam, and wash; and I went, and washed, and saw.
- (t) He answered and said: The man that is called Jesus, made clay, and anointed mine eyes, and said unto me: Go to the pool Siloe, and wash. I went and washed and received my sight.
- (g) He answered, and said, The man that is called Jesus, made clay, and anointed my eyes, and said unto me, Go to the pool of Siloam and wash. So I went and washed, and received sight.
- (k) He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
- 9:12 (w) And they said to him, Where is he? He said, I know not.
- (p) And they said to him, Where is he? He said, I know not.
- (t) They said unto him: where is he? He said: I cannot tell.
- (g) Then they said unto him, Where is he? He said, I cannot tell.
- (k) Then said they unto him, Where is he? He said, I know not.
- 9:13 (w) They led him that was blind to the Pharisees.
- (p) They led him that was blind to the Pharisees.

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- (t) ¶ Then brought they to the Pharisees, him that a little before was blind.
- (g) ¶ They brought to the Pharisees him that was once blind.
- (k) ¶ They brought to the Pharisees him that aforetime was blind.
- 9:14 (w) And it was sabbath, when Jesus made clay, and opened his eyes.
- (p) And it was sabbath, when Jesus made clay, and opened his eyes.
- (t) For It was the Sabbath day when Jesus made the clay, and opened his eyes.
- (g) And it was the Sabbath *day*, when Jesus made the clay, and opened his eyes.
- (k) And it was the sabbath day when Jesus made the clay, and opened his eyes.
- 9:15 (w) Again the Pharisees asked him, how he had seen. And he said to them, He put to me clay on the eyes; and I washed, and I see.
- (p) Again the Pharisees asked him, how he had seen. And he said to them, He laid to me clay on the eyes; and I washed, and I see.
- (t) Then again the Pharisees also asked him how he had received his sight. He said unto them: He put clay upon mine eyes and I washed, and I do see.
- (g) Then again the Pharisees also asked him, how he had received sight. And he said unto them, He laid clay upon my eyes, and I washed, and do see.
- (k) Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
- 9:16 (w) Therefore some of the Pharisees said, This man is not of God, for he keepeth not the sabbath. Other men said, How may a man sinner do these signs, *or miracles*? And division was among them.
- (p) Therefore some of the Pharisees said, This man is not of God, that keepeth not the sabbath. Other men said, How may a sinful man do these signs. And strife was among them.
- (t) Then said some of the Pharisees: this man is not of God, because he keepeth not the Sabbath day. Other said: how can a man that is a sinner do such miracles? And there was strife among them.
- (g) Then said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath *day*. Others said, How can a man that is a sinner, do such miracles? And there was a dissension among them.
- (k) Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.
- 9:17 (w) Therefore they say again to the blind man, What sayest thou of him, that opened thine eyes? And he said, That he is a prophet.
- (p) Therefore they said again to the blind man, What sayest thou of him, that opened thine eyes? And he said, That he is a prophet.
- (t) Then spake they unto the blind again: What sayest thou of him, because he hath opened thine eyes? And he said: He is a prophet.
- (g) Then spake they unto the blind again, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.
- (k) They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.
- 9:18 (w) Therefore the Jews believed not of him, that he was blind, and had seen, till they called his father and mother, that had seen.
- (p) Therefore the Jews believed not of him, that he was blind, and had seen, till they called his father and mother, that had seen.

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- (t) ¶ But The Jews did not believe of the fellow, how that he was blind, and received his sight: until they had called the father and mother of him that had received his sight.
- (g) Then the Jews did not believe him (that he had been blind, and received his sight) until they had called the parents of him that had received sight.
- (k) But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.
- 9:19 (w) And they asked them, saying, Is this your son, whom ye say, for he is born blind? how then seeth he now?
(p) And they asked them, and said, Is this your son, which ye say was born blind? how then seeth he now?
(t) And they asked them saying: Is this your son, whom ye say was born blind? How doth he now see then?
(g) And they asked them, saying, Is this your son, whom ye say was born blind? How doeth he now see then?
(k) And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?
- 9:20 (w) His father and mother answered to them, and said, We know, that this is our son, and that he was born blind;
(p) His father and mother answered to them, and said, We know, that this is our son, and that he was born blind;
(t) His father and mother answered them and said: we know well that this is our son, and that he was born blind:
(g) His parents answered them, and said, We know that this is our son, and that he was born blind;
(k) His parents answered them and said, We know that this is our son, and that he was born blind:
- 9:21 (w) but how he seeth now, we know not, or who opened his eyes, we know not; ask ye him, he hath age, speak he of himself.
(p) but how he seeth now, we know not, or who opened his eyes, we know not; ask ye him, he hath age, speak he of himself.
(t) But by what means he now seeith, that can we not tell or who hath opened his eyes can we not tell. He is old enough, ask him, let him answer for himself [, of things that pertain to himself].
(g) But by what means he now seeth, we know not; or who hath opened his eyes, can we not tell; he is old enough, ask him; he shall answer for himself.
(k) But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.
- 9:22 (w) His father and mother said these things, for they dreaded the Jews; forsooth now the Jews had conspired, that if any man acknowledged him Christ, he should be done out of the synagogue.
(p) His father and mother said these things, for they dreaded the Jews; for then the Jews had conspired, that if any man acknowledged him Christ, he should be done out of the synagogue.
(t) Such words spake his father, and mother, because they feared the Jews, for the Jews had conspired already that if any man did confess that he was Christ, he should be excommunicate out of the Synagogue.
(g) These words spake his parents, because they feared the Jews; for the Jews had ordained already, that if any man did confess that he was Christ, he should be *excommunicated* out of the Synagogue.
(k) These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.
- 9:23 (w) Therefore his father and mother said, That he hath age, ask ye him.
(p) Therefore his father and mother said, That he hath age, ask ye him.
(t) Therefore said his father and mother: he is old enough, ask him.
(g) Therefore said his parents, He is old enough; ask him.
(k) Therefore said his parents, He is of age; ask him.

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- 9:24 (w) Therefore again they called the man, that was blind, and said to him, Give thou glory to God; we know, that this man is a sinner.
(p) Therefore again they called the man, that was blind, and said to him, Give thou glory to God; we know, that this man is a sinner.
(t) ¶ Then again called they the man that was blind, and said unto him: Give God the praise, we know that this man is a sinner.
(g) Then again called they the man that had been blind, and said unto him, Give glory unto God; we know that this man is a sinner.
(k) Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.
- 9:25 (w) Then he said, If he is a sinner, I know not; one thing I know, that when I was blind, now I see.
(p) Then he said, If he is a sinner, I know not; one thing I know, that when I was blind, now I see.
(t) He answered and said: Whether he be a sinner or no, I cannot tell: One thing I am sure of, that I was blind, and now I see.
(g) Then he answered, and said, Whether he be a sinner or no, I cannot tell; one thing I know, that I was blind, and now I see.
(k) He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.
- 9:26 (w) Therefore they said to him, What did he to thee? how opened he thine eyes?
(p) Therefore they said to him, What did he to thee? how opened he thine eyes?
(t) Then said they to him again: What did he to thee? How opened he thine eyes?
(g) Then said they to him again, What did he to thee? How opened he thine eyes?
(k) Then said they to him again, What did he to thee? how opened he thine eyes?
- 9:27 (w) He answered to them, I said to you now, and ye heard; what will ye again hear? and ye will be made his disciples?
(p) He answered to them, I said to you now, and ye heard; what will ye again hear? whether ye will be made his disciples?
(t) He answered them, I told you yewhile, and ye did not hear. Wherefore would ye hear it again? Will ye also be his disciples?
(g) He answered them, I have told you already, and ye have not heard it; wherefore would ye hear it again? Will ye also be his disciples?
(k) He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?
- 9:28 (w) Therefore they cursed him, and said, Be thou his disciple; we be the disciples of Moses.
(p) Therefore they cursed him, and said, Be thou his disciple; we be disciples of Moses.
(t) Then rated they him, and said: Thou art his disciple. We be [are] Moses' disciples.
(g) Then reviled they him, and said, Be thou his disciple, we be Moses' disciples.
(k) Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.
- 9:29 (w) We know, that God spake to Moses; but we know not this, of whence he is.
(p) We know, that God spake to Moses; but we know not this, of whence he is.
(t) We are sure that God spake with Moses. This fellow we know not from whence he is.
(g) We know that God spake with Moses, but this man we know not from whence he is.
(k) We know that God spake unto Moses: as for this fellow, we know not from whence he is.

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- 9:30 (w) That man answered, and said to them, For in this is a wonderful thing, that ye know not, of whence he is, and he hath opened mine eyes.
(p) That man answered, and said to them, For in this is a wonderful thing, that ye know not, of whence he is, and he hath opened mine eyes.
(t) ¶ The man answered, and said unto them: this is a marvelous thing that ye know not [nary] whence he is, seeing [and yet hath] he hath opened mine eyes.
(g) The man answered, and said unto them, Doubtless, this is a marvelous thing, that ye know not whence he is, and yet he hath opened my eyes.
(k) The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.
- 9:31 (w) Soothly we know, for God heareth not sinners, but if any man is worshipper of God, and doeth his will, him he heareth.
(p) And we know, that God heareth not sinful men, but if any man be a worshipper of God, and doeth his will, he heareth him.
(t) For we be sure [We know well enough] that God heareth not [no] sinners: But if any man be a worshipper of God: and do his will [what his will is], him heareth he.
(g) Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him heareth he.
(k) Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.
- 9:32 (w) From the world it is not heard, that any man opened the eyes of a blind-born man;
(p) From the world it is not heard, that any man opened the eyes of a blind-born man;
(t) Since the world began was it not heard that any man opened the eyes of one that was born blind.
(g) Since the world began, was it not heard, that any man opened the eyes of one that was born blind,
(k) Since the world began was it not heard that any man opened the eyes of one that was born blind.
- 9:33 (w) but this *man* were of God, he might not do any thing.
(p) but this *man* were of God, he might not do any thing.
(t) If this man were not of God, he could have done nothing.
(g) If this man were not of God, he could have done nothing.
(k) If this man were not of God, he could do nothing.
- 9:34 (w) They answered, and said to him, Thou art all born in sins, and thou teachest us? And they cast him out.
(p) They answered, and said to him, Thou art all born in sins, and teachest thou us? And they put him out.
(t) They answered and said unto him: thou art altogether born in sin: and dost thou teach us? And they cast him out.
(g) They answered and said unto him, Thou art altogether born in sins, and doest thou teach us? So they cast him out.
(k) They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out {or excommunicated him}.
- 9:35 (w) Jesus heard, for they had cast him out; and when he had found him, he said to him, Believest thou in the Son of God?
(p) Jesus heard, that they had put him out; and when he had found him, he said to him, Believest thou in the Son of God?
(t) ¶ Jesus heard that they had excommunicated him: and as soon as he had found him he said unto him: dost thou believe on the son of God?

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- (g) Jesus heard that they had cast him out, and when he had found him, he said unto him, Doest thou believe in the Son of God?
- (k) Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
- 9:36 (w) He answered, and said, Lord, who is he, that I believe in him?
(p) He answered, and said, Lord, who is he, that I believe in him?
(t) He answered and said: [And] Who is it Lord, that I might believe on him?
(g) He answered, and said, Who is he, Lord, that I might believe in him?
(k) He answered and said, Who is he, Lord, that I might believe on him?
- 9:37 (w) And Jesus said to him, And thou hast seen him, and he it is, that speaketh with thee.
(p) And Jesus said to him, And thou hast seen him, and he it is, that speaketh with thee.
(t) And Jesus said unto him: Thou hast [both] seen him, and he it is that talketh with thee.
(g) And Jesus said unto him, Both thou hast seen him, and he it is that talketh with thee.
(k) And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
- 9:38 (w) And he said, Lord, I believe. And he fell down, and worshipped him.
(p) And he said, Lord, I believe. And he fell down, and worshipped him.
(t) And he said: Lord I believe: And worshipped him.
(g) Then he said, Lord I believe, and worshipped him.
(k) And he said, Lord, I believe. And he worshipped him.
- 9:39 (w) Therefore Jesus said to him, I came into this world, into doom, that they that see not, see, and they that see, be made blind.
(p) Therefore Jesus said to him, I came into this world, into doom, that they that see not, see, and they that see, be made blind.
(t) Jesus said: I am come unto judgment, into this world: that they which see not, might see, and they which see might be made blind.
(g) And Jesus said, I am come unto judgment into this world, that they which see not, might see, and that they which see, might be made blind.
(k) ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
- 9:40 (w) And some of the Pharisees heard, that were with him, and they said to him, and we be blind?
(p) And some of the Pharisees heard, that were with him, and they said to him, Whether we be blind?
(t) And some of the Pharisees which were with him, heard these words and said unto him: Are we then blind?
(g) And some of the Pharisees which were with him, heard these things, and said unto him, Are we blind also?
(k) And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
- 9:41 (w) Jesus said to them, If ye were blind, ye should not have sin; but now ye say, That we see, your sin dwelleth.
(p) Jesus said to them, If ye were blind, ye should not have sin; but now ye say, That we see, your sin dwelleth still.
(t) Jesus said unto them, if ye were blind, ye should have no sin: but now ye say we see, therefore your sin remaineth.
(g) Jesus said unto them, If ye were blind, ye should not have sin; but now ye say, We see, therefore your sin remaineth.
(k) Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER 10

- 10:1 (w) Truly, truly, I say to you, he that cometh not in by the door into the fold of sheep, but ascendeth up by another way, is a night thief and a day thief.
(p) Truly, truly, I say to you, he that cometh not in by the door into the fold of sheep, but ascendeth by another way, is a night thief and a day thief.
(t) ¶ Verily verily I say unto you: He that [Whosoever] entereth not in by the door, into the sheepfold, but climbeth up some other way: the same [he] is a thief and a robber.
(g) Verily, verily I say unto you, He that entereth not in by the door into the sheepfold, but climbeth up another way, he is a thief and a robber.
(k) Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
- 10:2 (w) But he that entereth by the door, is the shepherd of the sheep.
(p) But he that entereth by the door, is the shepherd of the sheep.
(t) He that goeth in by the door, is the shepherd of the sheep.
(g) But he that goeth in by the door, is the shepherd of the sheep.
(k) But he that entereth in by the door is the shepherd of the sheep.
- 10:3 (w) To this the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.
(p) To this the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.
(t) To him [this man] the porter openeth [the door], and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out,
(g) To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.
(k) To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
- 10:4 (w) And when he hath sent out his own sheep, he goeth before them, and the sheep follow him; for they know his voice.
(p) And when he hath done out his own sheep, he goeth before them, and the sheep follow him; for they know his voice.
(t) and when he hath sent forth his own sheep, he goeth before them, and the sheep follow him: For they know his voice.
(g) And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.
(k) And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
- 10:5 (w) But they follow not an alien, but flee from him; for they have not known the voice of aliens.
(p) But they follow not an alien, but flee from him; for they have not known the voice of aliens.
(t) A stranger they will not follow, but will fly from him. For they know not the voice of strangers.
(g) And they will not follow a stranger, but they flee from him, for they know not the voice of strangers.
(k) And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
- 10:6 (w) Jesus said to them this proverb; but they knew not what he spake to them.
(p) Jesus said to them this proverb; but they knew not what he spake to them.
(t) This similitude [manner of saying] spake Jesus unto them. But [And] they understood not, what things they were, which he spake unto them.
(g) This parable spake Jesus unto them, but they understood not what things they were which he spake unto them.
(k) This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
- 10:7 (w) Therefore Jesus said to them again, Truly, truly, I say to you, I am the door of the sheep.

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- (p) Therefore Jesus said to them again, Truly, truly, I say to you, I am the door of the sheep.
(t) ¶ Then said Jesus unto them again: Verily verily I say unto you: [that] I am the door of the sheep.
(g) Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.
(k) Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
- 10:8 (w) All how many ever came before me, be night thieves and day thieves, but the sheep heard not them.
(p) As many as have come, were night thieves and day thieves, but the sheep heard not them.
(t) All even as many as came before me, are thieves and robbers: but the sheep did not hear them.
(g) All that ever came before me, are thieves and robbers, but the sheep did not hear them.
(k) All that ever came before me are thieves and robbers: but the sheep did not hear them.
- 10:9 (w) I am the door. If any man shall enter by me, he shall be saved; and he shall go in, and shall go out, and he shall find pastures.
(p) I am the door. If any man shall enter by me, he shall be saved; and he shall go in, and shall go out, and he shall find pastures.
(t) I am the door: by me, if any man enter in, he shall be safe, and shall go in and out, and find pasture.
(g) I am the door; by me if any man enter in, he shall be saved, and shall go in, and go out, and find pasture.
(k) I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
- 10:10 (w) A night thief cometh not, but that he steal, and slay, and lose; I came, that they have life, and have more plenteously.
(p) A night thief cometh not, but that he steal, slay, and destroy; and I came, that they have life, and have more plenteously.
(t) The thief cometh not but for to steal, [and] kill, and destroy. I am come [came] that they might have life, and have it more abundantly.
(g) The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and have it in abundance.
(k) The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.
- 10:11 (w) I am a good shepherd; a good shepherd giveth his life for his sheep.
(p) I am a good shepherd; a good shepherd giveth his life for his sheep.
(t) ¶ I am the [a] good shepherd. The [A] good shepherd giveth his life for the [his] sheep.
(g) I am that good shepherd; that good shepherd giveth his life for his sheep.
(k) I am the good shepherd: the good shepherd giveth his life for the sheep.
- 10:12 (w) But an hired hind, and that is not the shepherd, whose the sheep be not his own, seeth a wolf coming, and he leaveth the sheep, and fleeth; and the wolf snatcheth, and scattereth the sheep.
(p) But an hired hind, and that is not the shepherd, whose be not the sheep his own, seeth a wolf coming, and he leaveth the sheep, and fleeth; and the wolf snatcheth, and scattereth the sheep.
(t) An hired servant which is not the shepherd, neither the sheep are his own, seeith the wolf coming, and leaveth the sheep, and flyeth, and the wolf catcheth [them], and scattereth the sheep.
(g) But a hireling, and he which is not the shepherd, neither the sheep are his own, seeth the wolf coming, and he leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep.
(k) But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
- 10:13 (w) And the hired hind fleeth, for he is an hired hind, and it pertaineth not to him of the sheep.

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- (p) And the hired hind fleeth, for he is an hired hind, and it pertaineth not to him of the sheep.
(t) The hired servant flyeth because he is an hired servant, and careth not for the sheep.
(g) So the hireling fleeth, because he is a hireling, and careth not for the sheep.
(k) The hireling fleeth, because he is an hireling, and careth not for the sheep.
- 10:14 (w) I am a good shepherd, and I know my sheep, and my sheep know me.
(p) I am a good shepherd, and I know my sheep, and my sheep know me.
(t) I am that good shepherd, and know mine [my sheep], and am known of mine.
(g) I am the good shepherd, and know mine, and am known of mine.
(k) I am the good shepherd, and know my sheep, and am known of mine.
- 10:15 (w) As the Father hath known me, I know the Father; and I put my life for my sheep.
(p) As the Father hath known me, I know the Father; and I put my life for my sheep.
(t) As my father knoweth me: even so know I my father. And I give my life [myself] for the [my] sheep,
(g) As the Father knoweth me, so know I the Father; and I lay down my life for *my* sheep.
(k) As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.
- 10:16 (w) And I have other sheep, that be not of this fold, and it behooveth me to bring them together, and they shall hear my voice; and there shall be made one fold and one shepherd.
(p) I have other sheep, that be not of this fold, and it behooveth me to bring them together, and they shall hear my voice; and there shall be made one fold and one shepherd.
(t) and other sheep I have, which are not of this fold. Them also must I bring, that [and] they may [shall] hear my voice. And that there may [shall] be one flock, and one shepherd.
(g) Other sheep I have also, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one sheepfold, *and* one shepherd.
(k) And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.
- 10:17 (w) Therefore the Father loveth me, for I put my life, that again I take it.
(p) Therefore the Father loveth me, for I put my life, that again I take it.
(t) ¶ Therefore doth my father love me, because I put my life from me, that I might take it again.
(g) Therefore doth my Father love me, because I lay down my life, that I might take it again.
(k) Therefore doth my Father love me, because I lay down my life, that I might take it again.
- 10:18 (w) No man taketh it from me, but I put it of myself. I have power to put it, and I have power to take it again. This commandment I have taken of my Father.
(p) No man taketh it from me, but I put it of myself. I have power to put it, and I have power to take it again. This commandment I have taken of my Father.
(t) No man taketh it from me: but I put it away of myself. I have power to put it from me, and have power [power I have] to take it again. This commandment have I received of my father.
(g) No man taketh it from me, but I lay it down of myself. I have power to lay it down, and have power to take it again. This commandment have I received of my Father.
(k) No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
- 10:19 (w) Again dissension was made among the Jews for these words.
(p) Again dissension was made among the Jews for these words.

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- (t) And [Again] there was a dissention among the Jews for these sayings,
(g) ¶ Then there was a dissension again among the Jews for these sayings,
(k) ¶ There was a division therefore again among the Jews for these sayings.
- 10:20 (w) And many of them said, He hath a devil, and maddeth, *or waxeth mad*; what hear ye him?
(p) And many of them said, He hath a devil, and maddeth; what hear ye him?
(t) and many of them said: He hath the devil, and is mad: why hear ye him?
(g) And many of them said, He hath a devil, and is mad. Why hear ye him?
(k) And many of them said, He hath a devil, and is mad; why hear ye him?
- 10:21 (w) Other men said, These words be not of *a man* that hath a devil. Whether a devil may open the eyes of blind men?
(p) Other men said, These words be not of *a man* that hath a devil. Whether the devil may open the eyes of blind men?
(t) other said, these are not the words of him that hath the devil: Can the devil open the eyes of the blind?
(g) Others said, These are not the words of him that hath a devil. Can the devil open the eyes of the blind?
(k) Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?
- 10:22 (w) But the feasts of hallowing of the temple were made in Jerusalem, and it was winter.
(p) But the feasts of hallowing of the temple were made in Jerusalem, and it was winter.
(t) ¶ And It was at Jerusalem the feast of the dedication, and it was the winter:
(g) And it was at Jerusalem the *feast of the* Dedication, and it was winter.
(k) ¶ And it was at Jerusalem the feast of the dedication, and it was winter.
- 10:23 (w) And Jesus walked in the temple, in the porch of Solomon.
(p) And Jesus walked in the temple, in the porch of Solomon.
(t) And Jesus walked in Solomon's porch [hall].
(g) And Jesus walked in the Temple, in Solomon's porch.
(k) And Jesus walked in the temple in Solomon's porch.
- 10:24 (w) Therefore the Jews came about him, and said to him, How long dost thou away our soul? if thou art Christ, say to us plainly, *or openly*.
(p) Therefore the Jews came about him, and said to him, How long takest thou away our soul? if thou art Christ, say thou to us openly.
(t) Then came the Jews round about him, and said unto him: How long dost thou make us doubt? If thou be Christ, tell us plainly.
(g) Then came the Jews round about him, and said unto him, How long doest thou make us to doubt? If thou be the Christ, tell us plainly.
(k) Then came the Jews round about him, and said unto him, How long dost thou make us to doubt {or hold us in suspense}? If thou be the Christ, tell us plainly.
- 10:25 (w) Jesus answered to them, I speak to you, and ye believe not; the works that I do in the name of my Father, these bear witness of me.
(p) Jesus answered to them, I speak to you, and ye believe not; the works that I do in the name of my Father, bear witnessing of me.
(t) Jesus answered them: I told you and ye believe not: The works that I do in my father's name, they bear witness of me:
(g) Jesus answered them, I told you, and ye believe not; the works that I do in my Father's Name, they bear witness of me.

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(k) Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

10:26 (w) But ye believe not, for ye be not of my sheep.

(p) But ye believe not, for ye be not of my sheep.

(t) But ye believe not, because ye are not of my sheep. As I said unto you:

(g) But ye believe not, for ye are not of my sheep, as I said unto you.

(k) But ye believe not, because ye are not of my sheep, as I said unto you.

10:27 (w) My sheep hear my voice, and I know them, and they follow me.

(p) My sheep hear my voice, and I know them, and they follow me.

(t) My sheep, hear my voice, and I know them, and they follow me,

(g) My sheep hear my voice, and I know them, and they follow me.

(k) My sheep hear my voice, and I know them, and they follow me:

10:28 (w) And I shall give to them everlasting life, and they shall not perish into without end, and any man shall not snatch them out of mine hand.

(p) And I give to them everlasting life, and they shall not perish without end, and none shall snatch them out of mine hand.

(t) and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

(g) And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

(k) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

10:29 (w) That thing that my Father gave to me, is more than all; and no man may snatch from my Father's hand.

(p) That thing that my Father gave to me, is more than all things; and no man may snatch from my Father's hand.

(t) My father which gave them me, is greater than all [men], and no man is able to take them out of my father's hand.

(g) My Father which gave *them* me, is greater than all, and none is able to take them out of my Father's hand.

(k) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

10:30 (w) I and the Father be one.

(p) I and the Father be one.

(t) And I and my father are one.

(g) I and my Father are one.

(k) I and my Father are one.

10:31 (w) The Jews took up stones, to stone him.

(p) The Jews took up stones, to stone him.

(t) ¶ Then the Jews again took up stones, to stone him withal.

(g) Then the Jews again took up stones, to stone him.

(k) Then the Jews took up stones again to stone him.

10:32 (w) Jesus answered to them, I have showed to you many good works of my Father, for which work of them stone ye me?

(p) Jesus answered to them, I have showed to you many good works of my Father, for which work of them stone ye me?

(t) Jesus answered them: many good works have I showed you from my father: for which of them will ye stone me?

(g) Jesus answered them, Many good works have I shewed you from my Father; for which of these works do ye stone me?

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- (k) Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
- 10:33 (w) The Jews answered to him, We stone thee not of good work, but of blasphemy, and for thou, since thou art a man, makest thyself God.
(p) The Jews answered to him, We stone thee not of good work, but of blasphemy, and for thou, since thou art a man, makest thyself God.
(t) The Jews answered him saying: For thy good works' sake we stone thee not: but for thy blasphemy, and because that thou being a man, makest thyself God.
(g) The Jews answered him, saying, For the good work we stone thee not, but for blasphemy, and that thou being a man, makest thyself God.
(k) The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.
- 10:34 (w) Jesus answered to them, Whether it is not written in your law, That I said, Ye be gods?
(p) Jesus answered to them, Whether it is not written in your law, That I said, Ye be gods?
(t) Jesus answered them: Is it not written in your law: I say [have said], ye are gods?
(g) Jesus answered them, Is it not written in your Law, I said, Ye are gods?
(k) Jesus answered them, Is it not written in your law, I said, Ye are gods?
- 10:35 (w) If he said that they were gods, to whom the word of God was made, and the scripture may not be undone,
(p) If he said that they were gods, to whom the word of God was made, and the scripture may not be undone,
(t) If he called them gods unto whom the word of God was spoken (and the scripture cannot be broken)
(g) If he called them gods, unto whom the word of God was *given*, and the Scripture cannot be broken,
(k) If he called them gods, unto whom the word of God came, and the scripture cannot be broken;
- 10:36 (w) which the Father hallowed, and sent into the world, ye say, That thou blasphemest, for I said, I am God's Son?
(p) that that the Father hath hallowed, and hath sent into the world, ye say, That thou blasphemest, for I said, I am God's Son?
(t) say ye then to him, whom the father hath sanctified, and sent into the world: Thou blasphemest, because I said I am the son of God?
(g) Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?
(k) Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?
- 10:37 (w) If I do not the works of my Father, do not ye believe to me;
(p) If I do not the works of my Father, do not ye believe to me;
(t) If I do not the works of my father, believe me not.
(g) If I do not the works of my Father, believe me not.
(k) If I do not the works of my Father, believe me not.
- 10:38 (w) but if I do, though ye will not believe to me, believe ye to the works; that ye know and believe, that the Father is in me, and I in the Father.
(p) but if I do, though ye will not believe to me, believe ye to the works; that ye know and believe, that the Father is in me, and I in the Father.

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(t) But if I do though ye believe not me, yet believe the works, that ye may know and believe that the father is in me, and I in him.

(g) But if I do, then though ye believe not me, *yet* believe the works, that ye may know and believe, that the Father *is* in me, and I in him.

(k) But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

10:39 (w) Therefore they sought to take him, and he went out of their hands.

(p) Therefore they sought to take him, and he went out of their hands.

(t) ¶ Again they went about to take him, but he escaped out of their hands,

(g) Again they went about to take him, but he escaped out of their hands,

(k) Therefore they sought again to take him: but he escaped out of their hand,

10:40 (w) And he went again over Jordan, into that place where John was first baptizing, and he dwelt there.

(p) And he went again over Jordan, into that place where John was first baptizing, and he dwelt there.

(t) and went away again beyond Jordan, into the place where John before had baptized, and there abode.

(g) And went again beyond Jordan, into the place where John first baptized, and there abode.

(k) And went away again beyond Jordan into the place where John at first baptized; and there he abode.

10:41 (w) And many came to him, and said, Forsooth John did no sign, *or miracle*; and all things whatever John said of this, were sooth.

(p) And many came to him, and said, For John did no miracle; and all things whatever John said of this, were sooth.

(t) And many resorted unto him, and said: John did no miracle: But all things that John spake of this man are true..

(g) And many resorted unto him, and said, John did no miracle, but all things that John spake of this man, were true.

(k) And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

10:42 (w) And many believed in him.

(p) And many believed in him.

(t) And [there] many believed on him there.

(g) And many believed in him there.

(k) And many believed on him there.

CHAPTER 11

11:1 (w) Forsooth there was some sick man, Lazarus of Bethany, of the castle of Mary and Martha, his sisters.

(p) And there was a sick man, Lazarus of Bethany, of the castle of Mary and Martha, his sisters.

(t) ¶ A certain man was sick, named Lazarus of Bethany the town of Mary and her sister Martha.

(g) And a certain man was sick, *named* Lazarus of Bethany, the town of Mary, and her sister Martha.

(k) Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

11:2 (w) And it was Mary, which anointed the Lord with ointment, and wiped his feet with her hairs, whose brother Lazarus was sick.

(p) And it was Mary, which anointed the Lord with ointment, and wiped his feet with her hairs, whose brother Lazarus was sick.

(t) It was that Mary which anointed Jesus with ointment, and wiped his feet with her hair, whose brother Lazarus was sick,

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- (g) (And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
(k) (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
- 11:3 (w) Therefore his sisters sent to him, saying, Lord, lo! he whom thou lovest, is sick.
(p) Therefore his sisters sent to him, and said, Lord, lo! he whom thou lovest, is sick.
(t) and his sister sent unto him saying: Lord behold, he whom thou lovest is sick.
(g) Therefore *his* sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.
(k) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
- 11:4 (w) And Jesus heard, and said to them, This sickness is not to the death, but for the glory of God, that God's Son be glorified by it.
(p) And Jesus heard, and said to them, This sickness is not to the death, but for the glory of God, that man's Son be glorified by him.
(t) When Jesus heard that [that heard] he said: this infirmity is not unto death: But for the laud of God, that the son of God might be praised by the reason of it.
(g) When Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
(k) When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
- 11:5 (w) And Jesus loved Martha, and her sister Mary, and Lazarus.
(p) And Jesus loved Martha, and her sister Mary, and Lazarus.
(t) Jesus loved Martha and her sister, and Lazarus.
(g) ¶ Now Jesus loved Martha and her sister, and Lazarus.
(k) Now Jesus loved Martha, and her sister, and Lazarus.
- 11:6 (w) Therefore when Jesus heard, that he was sick, then he dwelled in the same place two days.
(p) Therefore when Jesus heard, that he was sick, then he dwelled in the same place two days.
(t) After he heard that he was sick, then abode he two days still in the same place where he was.
(g) And after he had heard that he was sick, yet abode he two days still in the same place where he was.
(k) When he had heard therefore that he was sick, he abode two days still in the same place where he was.
- 11:7 (w) And after these things he said to his disciples, Go we again into Judaea.
(p) And after these things he said to his disciples, Go we again into Judaea.
(t) ¶ Then after that said he to his disciples: let us go into jewry again.
(g) Then after that, said he to his disciples, Let us go into Judea again.
(k) Then after that saith he to his disciples, Let us go into Judaea again.
- 11:8 (w) The disciples say to him, Rabbi, *or Master*, now the Jews sought to stone thee, and again goest thou thither?
(p) The disciples say to him, Master, now the Jews sought to stone thee, and again goest thou thither?
(t) His disciples said unto him: Master, the Jews lately sought means to stone thee, and wilt thou go thither again?
(g) The disciples said unto him, Master, the Jews lately sought to stone thee, and doest thou go thither again?
(k) His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

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- 11:9 (w) Jesus answered, Whether there be not twelve hours in the day? Whosoever walketh in the day, he hurteth not, for he seeth the light of this world.
(p) Jesus answered, Whether there be not twelve hours of the day? If any man wander in the day, he hurteth not, for he seeth the light of this world.
(t) Jesus answered: are there not twelve hours in the day? If a man walk in the day he stumbleth not, because he seeith the light of this world.
(g) Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world.
(k) Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.
- 11:10 (w) But if he wander in the night, he stumbleth, for light is not in him.
(p) But if he wander in the night, he stumbleth, for light is not in him.
(t) If a man walk in the night he stumbleth, because there is no light in him.
(g) But if a man walk in the night, he stumbleth, because there is no light in him.
(k) But if a man walk in the night, he stumbleth, because there is no light in him.
- 11:11 (w) These things he saith, and after these things he saith to them, Lazarus, our friend, sleepeth, but I go to raise him from sleep.
(p) He said these things, and after these things he saith to them, Lazarus, our friend, sleepeth, but I go to raise him from sleep.
(t) This said he. And after that he said unto them: our friend Lazarus sleepeth, but I go to wake him out of sleep.
(g) These things spake he, and after, he said unto them, Our friend Lazarus sleepeth; but I go to wake him up.
(k) These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.
- 11:12 (w) Therefore his disciples said, Lord, if he sleep, he shall be safe.
(p) Therefore his disciples said, Lord, if he sleepeth, he shall be safe.
(t) Then said his disciples: Lord if he sleep, he shall [then shall he] do well enough.
(g) Then said his disciples, Lord, if he sleep, he shall be safe.
(k) Then said his disciples, Lord, if he sleep, he shall do well.
- 11:13 (w) But Jesus had said of his death; but they guessed, that he said of the sleeping of sleep.
(p) But Jesus had said of his death; but they guessed, that he said of sleeping of sleep.
(t) Howbeit Jesus spake of his death: but they thought that he had spoken of the natural sleep.
(g) Howbeit, Jesus spake of his death, but they thought that he had spoken of the natural sleep.
(k) Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
- 11:14 (w) Then therefore Jesus said to them openly, Lazarus is dead;
(p) Then therefore Jesus said to them openly, Lazarus is dead;
(t) Then said Jesus unto them plainly, Lazarus is dead,
(g) Then said Jesus unto them plainly, Lazarus is dead.
(k) Then said Jesus unto them plainly, Lazarus is dead.
- 11:15 (w) and I have joy for you, that ye believe, for I was not there; but go we to him.
(p) and I have joy for you, that ye believe, for I was not there; but go we to him.

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- (t) and I am glad for your sakes, that I was not there, because ye may believe. Nevertheless let us go unto him.
(g) And I am glad for your sakes, that I was not there, that ye may believe; but let us go unto him.
(k) And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
- 11:16 (w) Therefore Thomas, that is said Didymus, said to even-disciples, Go we also, that we die with him.
(p) Therefore Thomas, that is said Didymus, said to even-disciples, Go we also, that we die with him.
(t) Then said Thomas (which is called Didymus), unto the disciples: let us also go, that we may die with him.
(g) Then said Thomas (which is called Didymus) unto his fellow disciples, Let us also go, that we may die with him.
(k) Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.
- 11:17 (w) And so Jesus came, and found him having now four days in the grave.
(p) And so Jesus came, and found him having then four days in the grave.
(t) ¶ Then went Jesus, and found, that he had lain in his grave four days already.
(g) ¶ Then came Jesus, and found that he had lain in the grave four days already.
(k) Then when Jesus came, he found that he had lain in the grave four days already.
- 11:18 (w) And Bethany was beside Jerusalem, as it were fifteen furlongs.
(p) And Bethany was beside Jerusalem, as it were fifteen furlongs.
(t) Bethany was nigh unto Jerusalem, about fifteen furlongs off,
(g) (Now Bethany was near unto Jerusalem, about fifteen furlongs off.)
(k) Now Bethany was nigh unto Jerusalem, about fifteen furlongs {that is, about two miles} off:
- 11:19 (w) And many of the Jews came to Mary and Martha, to comfort them of their brother.
(p) And many of the Jews came to Mary and Martha, to comfort them of their brother.
(t) and many of the Jews were come [came] to Martha and Mary, to comfort them over their brother.
(g) And many of the Jews were come to Martha and Mary to comfort them for their brother.
(k) And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
- 11:20 (w) Therefore as Martha heard, that Jesus came, she ran to him; but Mary sat at home.
(p) Therefore as Martha heard, that Jesus came, she ran to him; but Mary sat at home.
(t) Martha as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house [at home].
(g) Then Martha, when she heard that Jesus was coming, went to meet him, but Mary sat still in the house.
(k) Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.
- 11:21 (w) Therefore Martha said to Jesus, Lord, if thou haddest been here, my brother had not be dead.
(p) Therefore Martha said to Jesus, Lord, if thou haddest been here, my brother had not be dead.
(t) ¶ Then said Martha unto Jesus: Lord if thou hadst been here, my brother had not been dead:
(g) Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not been dead.
(k) Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
- 11:22 (w) But now I know, that whatever things thou shalt ask of God, God shall give to thee.
(p) But now I know, that whatever things thou shalt ask of God, God shall give to thee.
(t) but nevertheless, I know that whatsoever thou askest of God, God will give it thee.
(g) But now I know also, that whatsoever thou askest of God, God will give it thee.
(k) But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

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- 11:23 (w) Jesus saith to her, Thy brother shall rise again.
(p) Jesus saith to her, Thy brother shall rise again.
(t) Jesus said unto her: Thy brother shall rise again.
(g) Jesus said unto her, Thy brother shall rise again.
(k) Jesus saith unto her, Thy brother shall rise again.
- 11:24 (w) Martha saith to him, I know, that he shall rise again in the again-rising in the last day.
(p) Martha saith to him, I know, that he shall rise again in the again-rising in the last day.
(t) Martha said unto him: I know that he [well, he] shall rise again in the resurrection at the last day.
(g) Martha said unto him, I know that he shall rise again in the resurrection at the last day.
(k) Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
- 11:25 (w) Jesus saith to her, I am again-rising and life; he that believeth in me, yea, though he be dead, he shall live;
(p) Jesus saith to her, I am again-rising and life; he that believeth in me, yea, though he be dead, he shall live;
(t) Jesus said unto her: I am the resurrection and the life. He that [Whosoever] believeth on me, yea though he were dead, yet shall he live:
(g) Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead *yet* shall he live.
(k) Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
- 11:26 (w) and all that liveth, and believeth in me, shall not die into without end. Believest thou this thing?
(p) and each that liveth, and believeth in me, shall not die without end. Believest thou this thing?
(t) and whosoever liveth, and believeth on me, shall never die. Believest thou this?
(g) And whosoever liveth, and believeth in me, shall never die. Believest thou this?
(k) And whosoever liveth and believeth in me shall never die. Believest thou this?
- 11:27 (w) She saith to him, Yea, Lord, I have believed, that thou art Christ, the Son of the living God, that hast come into this world.
(p) She saith to him, Yea, Lord, I have believed, that thou art Christ, the Son of the living God, that hast come into this world.
(t) She said unto him: yea Lord: I believe that thou art Christ the son of God, which should [shall] come into the world.
(g) She said unto him, Yea, Lord, I believe that thou art the Christ the Son of God, which should come into the world.
(k) She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
- 11:28 (w) And when she had said this thing, she went, and called Mary, her sister, in silence, *or stillness*, saying, The master is come, and calleth thee.
(p) And when she had said this thing, she went, and called Mary, her sister, in silence, and said, The master is come, and calleth thee.
(t) ¶ And as soon as she had so [so had] said she went her way, and called Mary her sister secretly saying: The master is come and calleth for thee.
(g) ¶ And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
(k) And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
- 11:29 (w) She, as she heard, rose anon, and came to him.

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- (p) She, as she heard, arose at once, and came to him.
(t) And She as soon as she heard that, arose quickly, and came unto him.
(g) And when she heard it, she arose quickly, and came unto him.
(k) As soon as she heard that, she arose quickly, and came unto him.
- 11:30 (w) And Jesus came not yet into the castle, but he was yet in that place, where Martha had come to meet him.
(p) And Jesus came not yet into the castle, but he was yet in that place, where Martha had come to meet him.
(t) Jesus was not yet come into the town: but was in the place where Martha met him.
(g) For Jesus was not yet come into the town, but was in the place where Martha met him.
(k) Now Jesus was not yet come into the town, but was in that place where Martha met him.
- 11:31 (w) Therefore the Jews that were with her in the house, and comforted her, when they saw Mary, for soon she rose, and went out, followed her, saying, For she goeth to the grave, to weep there.
(p) Therefore the Jews that were with her in the house, and comforted her, when they saw Mary, that she rose swiftly, and went out, they followed her, and said, For she goeth to the grave, to weep there.
(t) The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her saying: She goeth unto the grave, to weep there.
(g) The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.
(k) The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
- 11:32 (w) But when Mary was come where Jesus was, seeing him fell down to this feet, and said to him, Lord, if thou haddest been here, my brother had not be dead.
(p) But when Mary was come where Jesus was, she seeing him felled down to his feet, and said to him, Lord, if thou haddest been here, my brother had not be dead.
(t) ¶ Then when Mary was come, where Jesus was and saw him she fell down at his feet, saying unto him: Lord if thou hadst been here, my brother had not been dead.
(g) Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord if thou hadst been here, my brother had not been dead.
(k) Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
- 11:33 (w) Therefore when Jesus saw her weeping, and the Jews weeping that were with her, he made noise in spirit, and troubled himself,
(p) Therefore when Jesus saw her weeping, and the Jews weeping that were with her, he made noise in spirit, and troubled himself,
(t) ¶ When Jesus saw her weep, and the Jews also weep, which came with her. he groaned in the [his] spirit, and was troubled in [vexed] himself
(g) When Jesus therefore saw her weeping, and the Jews *also* weeping which came with her, he groaned in the spirit, and was troubled in himself,
(k) When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled {Gr. he troubled himself},
- 11:34 (w) and said, Where have ye laid him? They said to him, Lord, come, and see.
(p) and said, Where have ye laid him? They said to him, Lord, come, and see.
(t) and said: Where have ye laid him? They said unto him: Lord come and see.
(g) And said, Where have ye laid him? They said unto him, Lord, come and see.

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(k) And said, Where have ye laid him? They said unto him, Lord, come and see.

11:35 (w) And Jesus wept.

(p) And Jesus wept.

(t) And Jesus wept.

(g) And Jesus wept.

(k) Jesus wept.

11:36 (w) Therefore the Jews said, Lo! how he loved him.

(p) Therefore the Jews said, Lo! how he loved him.

(t) Then said the Jews: Behold how he loved him.

(g) Then said the Jews, Behold, how he loved him.

(k) Then said the Jews, Behold how he loved him!

11:37 (w) And some of them said, Whether this *man* that opened the eyes of the born-blind, might not make that this should not die?

(p) And some of them said, Whether this *man* that opened the eyes of the born-blind *man*, might not make that this should not die?

(t) Some of them said: Could not he which opened the eyes of the blind, have made also, that this man should not have died?

(g) And some of them said, Could not he which opened the eyes of the blind, have made also, that this man should not have died?

(k) And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

11:38 (w) Therefore Jesus again making noise in himself, came to the grave. And there was a den, and a stone was laid thereon.

(p) Therefore Jesus again making noise in himself, came to the grave. And there was a den, and a stone was laid thereon.

(t) Jesus again groaned in himself, and came to the grave, it was a cave, and a stone laid on it.

(g) Jesus therefore again groaned in himself, and came to the grave. And it was a cave, and a stone was laid upon it.

(k) Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

11:39 (w) AnJesus saith, Take away the stone. Martha, the sister of him that was dead, saith to him, Lord, he stinketh now, soothly he is of four days dead.

(p) And Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith to him, Lord, he stinketh now, for he hath lain four days.

(t) ¶ And Jesus said: Take ye away the stone. Martha the sister of him that was dead, said unto him: Lord by this time he stinketh. For he hath [had] been dead four days.

(g) Jesus said, Take ye away the stone. Martha the sister of him that was dead, said unto him, Lord he stinketh already, for he hath been *dead* four days.

(k) Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

11:40 (w) Jesus saith to her, Have I not said to thee, for if thou shalt believe, thou shalt see the glory of God?

(p) Jesus saith to her, Have I not said to thee, that if thou believest, thou shalt see the glory of God?

(t) Jesus said unto her: Said I not unto thee, that if thou didst believe, thou shouldst see the glory of God.

(g) Jesus said unto her, Said I not unto thee, that if thou didst believe, thou shouldest see the glory of God?

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- (k) Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
- 11:41 (w) Therefore they took away the stone. And Jesus lifted up his eyes, and said, Father, I do thankings to thee, for thou hast heard me;
(p) Therefore they took away the stone. And Jesus lifted up his eyes, and said, Father, I do thankings to thee, for thou hast heard me;
(t) Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes and said: Father I thank thee [give thee thanks] because that thou hast heard me,
(g) Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee, because thou hast heard me.
(k) Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.
- 11:42 (w) forsooth, I knew, for thou ever hearest me, but for the people that standeth about, I said, that they believe, that thou hast sent me.
(p) and I knew, that thou evermore hearest me, but for the people that standeth about, I said, that they believe, that thou hast sent me.
(t) I knew [well] that thou hearest me always: but because of the people that stand by I said it, that they may [might] believe, that thou hast sent me.
(g) I know that thou hearest me always, but because of the people that stand by, I said it, that they may believe, that thou hast sent me.
(k) And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.
- 11:43 (w) When he had said these things, he cried with a great voice, Lazarus, come forth.
(p) When he had said these things, he cried with a great voice, Lazarus, come forth.
(t) ¶ And when he thus had spoken, he cried with a loud voice, Lazarus come forth,
(g) As he had spoken these things, he cried with a loud voice, Lazarus, come forth.
(k) And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
- 11:44 (w) And anon, he that was dead, came forth, bound the hands and feet with bonds, and his face was bound with a sudarium, *or sweating cloth*. Jesus saith to them, Unbind ye him, and suffer ye him for to go away.
(p) And at once he that was dead, came out, bound the hands and feet with bonds, and his face bound with a sudarium. And Jesus saith to them, Unbind ye him, and suffer ye him to go forth.
(t) and he that was dead, came forth bound hand and foot with grave bonds [with bonds after the manner as they were wont to bind their dead withal]. And his face was bound with a napkin. Jesus said unto them: loose him, and let him go.
(g) Then he that was dead, came forth, bound hand and foot with bands, and his face was bound with a napkin. Jesus said unto them, Loose him, and let him go.
(k) And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
- 11:45 (w) Therefore many of the Jews that came to Mary and Martha, and saw what things Jesus did, believed in him.
(p) Therefore many of the Jews that came to Mary and Martha, and saw what things Jesus did, believed in him.
(t) Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.
(g) ¶ Then many of the Jews, which came to Mary, and had seen the things, which Jesus did, believed in him.
(k) Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.
- 11:46 (w) But some of them went to the Pharisees, and said to them, what things Jesus had done.

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- (p) But some of them went to the Pharisees, and said to them, what things Jesus had done.
(t) But some of them went their ways to the Pharisees, and told them what Jesus had done.
(g) But some of them went their way to the Pharisees, and told them what things Jesus had done.
(k) But some of them went their ways to the Pharisees, and told them what things Jesus had done.
- 11:47 (w) Therefore the bishops and the Pharisees gathered a council against Jesus, and said, What do we? for this man doeth many signs, *or miracles*.
(p) Therefore the bishops and the Pharisees gathered a council against Jesus, and said, What do we? for this man doeth many miracles.
(t) ¶ Then gathered the high priests and the Pharisees a council and said: what do we? This man doeth many miracles.
(g) Then gathered the high Priests, and the Pharisees a council, and said, What shall we do? For this man doeth many miracles.
(k) ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.
- 11:48 (w) If we leave him thus, all men shall believe in him; and Romans shall come, and take our place and folk.
(p) If we leave him thus, all men shall believe in him; and Romans shall come, and shall take our place and our folk.
(t) If we let him escape thus all men will believe on him. And the Romans [people] shall come and take away our country and people.
(g) If we let him thus alone, all men will believe in him, and the Romans will come and take away both our place, and the nation.
(k) If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.
- 11:49 (w) But one of them, Caiaphas by name, when he was bishop of that year, said to them, Ye know nothing,
(p) But one of them, Caiaphas by name, when he was bishop of that year, said to them, Ye know nothing,
(t) And one of them named Caiaphas: which was the high priest that same year, said unto them: Ye perceive nothing at all
(g) Then one of them *named* Caiaphas, which was the high Priest that same year, said unto them, Ye perceive nothing at all,
(k) And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,
- 11:50 (w) nor think, that it speedeth to you, that one man die for the people, and that all the folk perish not.
(p) nor think, that it speedeth to you, that one man die for the people, and that all the folk perish not.
(t) nor yet consider that it is expedient for us, that one man die for the people, and not that all the people perish.
(g) Nor yet do you consider that it is expedient for us, that one man die for the people, and that the whole nation perish not.
(k) Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.
- 11:51 (w) Forsooth he said not this thing of himself, but when he was bishop of that year, he prophesied, that Jesus was to die for the folk,
(p) But he said not this thing of himself, but when he was bishop of that year, he prophesied, that Jesus was to die for the folk,
(t) This spake he not of himself: but being high priest that same year, he prophesied [prophesied he] that Jesus should die for the people,
(g) This spake he not of himself, but being high Priest that same year, he prophesied that Jesus should die for the nation,
(k) And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

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- 11:52 (w) and not only for the folk, but that he should gather into one the sons of God that were scattered.
(p) and not only for the folk, but that he should gather into one the sons of God that were scattered.
(t) and not for the people only: but that he should gather together in one the children of God which were scattered abroad.
(g) And not for the nation only, but that he should gather together in one the children of God, which were scattered.
(k) And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.
- 11:53 (w) Therefore from that day they thought for to slay him.
(p) Therefore from that day they thought for to slay him.
(t) From that day forth they held [kept they] a counsel together for to put him to death.
(g) Then from that day forth they consulted together, to put him to death.
(k) Then from that day forth they took counsel together for to put him to death.
- 11:54 (w) Therefore Jesus walked not now openly at the Jews; but he went into a country beside the desert, into a city, that is said Ephraim, and there he dwelt with his disciples.
(p) Therefore Jesus walked not then openly among the Jews; but he went into a country beside desert, into a city, that is said Ephraim, and there he dwelled with his disciples.
(t) ¶ Jesus therefore walked no more openly among the Jews: but went his way thence unto a country nigh to a wilderness into a city called Ephraim, and there haunted with his disciples.
(g) Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.
(k) Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.
- 11:55 (w) And the pask of the Jews was nigh, and many of the country went up to Jerusalem before the pask, to hallow themselves.
(p) And the pask of the Jews was nigh, and many of the country went up to Jerusalem before the pask, to hallow themselves.
(t) And The Jews' Easter was nigh at hand, and many went out of the country up to Jerusalem before the Easter to purify themselves.
(g) ¶ And the Jews' Passover was at hand, and many went out of the country up to Jerusalem before the Passover, to purify themselves.
(k) ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.
- 11:56 (w) Therefore they sought Jesus, and spake together, standing in the temple, What guess ye, for he cometh not to the feast day?
(p) Therefore they sought Jesus, and spake together, standing in the temple, What guess ye, for he cometh not to the feast day?
(t) Then sought they for Jesus, and spake between themselves as they stood in the temple: What think ye, seeing he cometh not to the feast.
(g) Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he cometh not to the feast?
(k) Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

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- 11:57 (w) For the bishops and the Pharisees had given a commandment, that if any man knew where he is, he show, that they take him.
(p) For the bishops and the Pharisees had given a commandment, that if any man know where he is, that he show, that they take him.
(t) The high priests and Pharisees had given a commandment that if any man knew where he were, he should show it that they might take him.
(g) Now both the high Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.
(k) Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

CHAPTER 12

- 12:1 (w) Therefore Jesus before six days of pask came to Bethany, where Lazarus was dead, whom Jesus raised.
(p) Therefore Jesus before six days of pask came to Bethany, where Lazarus had been dead, whom Jesus raised.
(t) ¶ Then Jesus six days before [before six days of] Easter, came to Bethany where Lazarus was, which was dead and [(which was dead) was,] whom Jesus raised from death.
(g) Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, who died, whom he had raised from the dead.
(k) Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
- 12:2 (w) And they made to him a supper there, and Martha ministered to him; and Lazarus was one of the men that sat at the meat with him.
(p) And they made to him a supper there, and Martha ministered to him; and Lazarus was one of the men that sat at the meat with him.
(t) There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.
(g) There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him.
(k) There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
- 12:3 (w) Therefore Mary took a pound of ointment spikenard, *or true nard*, precious, and anointed the feet of Jesus, and wiped his feet with her hairs; and the house was full-filled with the savour of the ointment.
(p) Therefore Mary took a pound of ointment of true nard precious, and anointed the feet of Jesus, and wiped his feet with her hairs; and the house was full-filled with the savour of the ointment.
(t) Then took Mary a pound of ointment called nardus, perfect and precious, and anointed Jesus' feet, and wiped his feet with her hair, and [all] the house was filled [smelled] of the savor of the ointment.
(g) Then took Mary a pound of ointment of Spikenard very costly, and anointed Jesus' feet, and wiped his feet with her hair, and the house was filled with the savor of the ointment.
(k) Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
- 12:4 (w) Therefore Judas Iscariot, one of his disciples, that was to betray him, said,
(p) Therefore Judas Iscariot, one of his disciples, that was to betray him, said,
(t) Then said one of his disciples named Judas Iscariot, Simon's son, which afterward betrayed him:
(g) Then said one of his disciples, *even* Judas Iscariot, Simon's *son*, which should betray him,
(k) Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
- 12:5 (w) Why is not this ointment sold for three hundred pence, and given to needy men?

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- (p) Why is not this ointment sold for three hundred pence, and given to poor men?
(t) why was not this ointment sold for three hundred pence, and given to the poor?
(g) Why was not this ointment sold for three hundred pence, and given to the poor?
(k) Why was not this ointment sold for three hundred pence, and given to the poor?
- 12:6 (w) But he said this thing, not for it pertained to him of needy men, but for he was a thief, and had the purses, and bare those things that were sent.
(p) But he said this thing, not for it pertained to him of needy men, but for he was a thief, and had the purses, and bare those things that were sent.
(t) This said he, not that he cared for the poor: but because he was a thief, and kept the bag, and bare that which was given.
(g) Now he said this, not that he cared for the poor, but because he was a thief, and had the bag, and bare that which was given.
(k) This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
- 12:7 (w) Therefore Jesus said, Suffer ye her, that into the day of my burying she keep that;
(p) Therefore Jesus said, Suffer ye her, that into the day of my burying she keep that;
(t) Then said Jesus: Let her alone, against the day of my burying she kept it.
(g) Then said Jesus, Let her alone, against the day of my burying she kept it.
(k) Then said Jesus, Let her alone: against the day of my burying hath she kept this.
- 12:8 (w) forsooth ye shall ever have poor with you, soothly ye shall not ever have me.
(p) for ye shall evermore have poor men with you, but ye shall not evermore have me.
(t) The poor always shall ye have with you, but me shall ye not always have.
(g) For the poor always ye have with you, but me ye shall not have always.
(k) For the poor always ye have with you; but me ye have not always.
- 12:9 (w) Therefore much people of the Jews knew, that Jesus was there; and they came, not only for Jesus, but to see Lazarus, whom he raised from dead.
(p) Therefore much people of the Jews knew, that Jesus was there; and they came, not only for Jesus, but to see Lazarus, whom he had raised from death.
(t) ¶ Much people of the Jews had knowledge that he was there. And they came not for Jesus' sake only, but that they might see Lazarus also whom he raised from death.
(g) Then much people of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
(k) Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
- 12:10 (w) But the princes of priests thought for to slay Lazarus,
(p) But the princes of priests thought to slay Lazarus,
(t) The high priests therefore held a council that they might put Lazarus to death also,
(g) The high Priests therefore consulted, that they might put Lazarus to death also,
(k) ¶ But the chief priests consulted that they might put Lazarus also to death;
- 12:11 (w) for many of the Jews for him went away, and believed in Jesus.
(p) for many of the Jews went away for him, and believed in Jesus.

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- (t) because that for his sake many of the Jews went away, and believed on Jesus.
(g) Because that for his sake many of the Jews went away, and believed in Jesus.
(k) Because that by reason of him many of the Jews went away, and believed on Jesus.
- 12:12 (w) But on the morrow much people, that came together to the feast day, when they had heard, for Jesus cometh to Jerusalem,
(p) But on the morrow much people, that came together to the feast day, when they had heard, that Jesus came to Jerusalem,
(t) ¶ On the morrow much people that were come [which came] to the feast, when they heard that Jesus should come to Jerusalem,
(g) ¶ On the morrow a great multitude that were come to the feast, when they heard that Jesus should come to Jerusalem,
(k) ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
- 12:13 (w) took branches of palms, and came forth to meet him, and cried, Hosanna, blessed is the king of Israel, that cometh in the name of the Lord.
(p) took branches of palms, and came forth to meet him, and cried, Hosanna, blessed is the king of Israel, that cometh in the name of the Lord.
(t) took branches of palm trees and went and met him, and cried: Hosanna, blessed is he that in the name of the Lord cometh, king of Israel.
(g) Took branches of palm trees, and went forth to meet him, and cried, Hosanna, Blessed *is* the King of Israel that cometh in the Name of the Lord.
(k) Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.
- 12:14 (w) And Jesus found a young ass, and sat upon him, as it is written,
(p) And Jesus found a young ass, and sat on him, as it is written,
(t) And Jesus got a young ass and sat thereon, according to that which was written:
(g) And Jesus found a young ass, and sat thereon, as it is written.
(k) And Jesus, when he had found a young ass, sat thereon; as it is written,
- 12:15 (w) Daughter of Sion, do not thou dread; lo! thy king cometh, sitting on the colt of a she ass.
(p) The daughter of Sion, do not thou dread; lo! thy king cometh, sitting on an ass's foal.
(t) fear not daughter of Sion: behold thy king cometh sitting on an ass's colt.
(g) Fear not, daughter of Sion; behold, thy King cometh sitting on an ass's colt.
(k) Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
- 12:16 (w) His disciples knew not first these things, but when Jesus was glorified, then they recorded, *or had mind*, that these things were written of him, and these things they did to him.
(p) His disciples knew not first these things, but when Jesus was glorified, then they had mind, that these things were written of him, and these things they did to him.
(t) These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that such things were written of him, and that such things they had done unto him.
(g) But his disciples understood not these things at the first; but when Jesus was glorified, then remembered they, that these things were written of him, and that they had done these things unto him.
(k) These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

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- 12:17 (w) Therefore the people bare witnessing, that was with him, when he called Lazarus from the grave, and raised him from dead.
(p) Therefore the people bare witnessing, that was with him, when he called Lazarus from the grave, and raised him from death.
(t) ¶ The people that was with him, when he called Lazarus out of his grave, and raised him from death, bare record.
(g) The people therefore that was with him, bare witness that he called Lazarus out of the grave and raised him from the dead.
(k) The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
- 12:18 (w) And therefore the people came, and met with him, for they heard that he had done this sign.
(p) And therefore the people came, and met with him, for they heard that he had done this sign.
(t) Therefore met him the people, because they heard that he had done such a miracle.
(g) Therefore met him the people also, because they heard that he had done this miracle.
(k) For this cause the people also met him, for that they heard that he had done this miracle.
- 12:19 (w) Therefore the Pharisees said to themselves, Ye see, that we profit nothing; lo! all the world went after him.
(p) Therefore the Pharisees said to themselves, Ye see, that we profit nothing; lo! all the world hath gone after him.
(t) The Pharisees therefore said among themselves: Perceive ye how [Ye see that] we prevail nothing? Behold [lo all] the world goeth away after him.
(g) And the Pharisees said among themselves, Perceive ye how ye prevail nothing? Behold, the world goeth after him.
(k) The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.
- 12:20 (w) And there were some heathen men, of them that had come up to worship in the feast day.
(p) And there were some heathen men, of them that had come up to worship in the feast day.
(t) ¶ There were certain Greeks among them, which came to pray at the feast,
(g) ¶ Now there were certain Greeks among them that came up to worship at the feast.
(k) ¶ And there were certain Greeks among them that came up to worship at the feast:
- 12:21 (w) And these came to Philip, that was of Bethsaida of Galilee, and prayed him, saying, Sire, we would see Jesus.
(p) And these came to Philip, that was of Bethsaida of Galilee, and prayed him, and said, Sire, we will see Jesus.
(t) the same came to Philip which was of Bethsaida a city in Galilee, and desired him saying: Sir we would fain see Jesus.
(g) And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see Jesus.
(k) The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
- 12:22 (w) Philip cometh, and saith to Andrew; and again Andrew and Philip said to Jesus.
(p) Philip cometh, and saith to Andrew; and again Andrew and Philip said to Jesus.
(t) Philip came and told Andrew. And again Andrew and Philip told Jesus.
(g) Philip came and told Andrew; and again Andrew and Philip told Jesus.
(k) Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
- 12:23 (w) And Jesus answered to them, saying, The hour cometh, that man's Son be clarified.
(p) And Jesus answered to them, and said, The hour cometh, that man's Son be clarified.

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- (t) And Jesus answered them saying: the hour is come that the son of man must be glorified.
- (g) And Jesus answered them, saying, The hour is come, that the Son of man must be glorified.
- (k) ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
- 12:24 (w) Truly, truly, I say to you, but a corn of wheat fall into the earth, and be dead, it dwelleth alone; but if it be dead, it bringeth forth much fruit.
- (p) Truly, truly, I say to you, but a corn of wheat fall into the earth, and be dead, it dwelleth alone; but if it be dead, it bringeth forth much fruit.
- (t) ¶ Verily verily I say unto you, except the wheat corn fall into the ground and die, it bideth alone. If it die, it bringeth forth much fruit.
- (g) Verily, verily I say unto you, Except the wheat corn fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.
- (k) Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
- 12:25 (w) He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it into everlasting life.
- (p) He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it into everlasting life.
- (t) He that loveth his life shall destroy it: And he that hateth his life in this world, shall keep it unto life eternal.
- (g) He that loveth his life, shall lose it, and he that hateth his life in this world, shall keep it unto life eternal.
- (k) He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
- 12:26 (w) If any man serve me, follow he me; and where I am, there and my minister, *or servant*, shall be. If any man serve me, my Father shall worship him.
- (p) If any man serve me, follow he me; and where I am, there my minister shall be. If any man serve me, my Father shall honour him.
- (t) If any man minister unto me, let him follow me and where I am there shall also my minister be. And if any man minister unto me, him will my father honor.
- (g) If any man serve me, let him follow me; for where I am, there shall also my servant be; and if any man serve me, him will my Father honor.
- (k) If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.
- 12:27 (w) Now my soul is troubled, and what shall I say? Father, save me from this hour; but for that thing I came into this hour;
- (p) Now my soul is troubled, and what shall I say? Father, save me from this hour; but therefore I came into this hour;
- (t) ¶ Now is my soul troubled, and what shall I say? Father deliver me from this hour: but therefore came I unto this hour.
- (g) Now is my soul troubled; and what shall I say? Father, save me from this hour; but therefore came I unto this hour.
- (k) Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
- 12:28 (w) Father, clarify thy name. And a voice came from heaven, saying, And I have clarified, and again I shall clarify.
- (p) Father, clarify thy name. And a voice came from heaven, and said, And I have clarified, and again I shall clarify.
- (t) Father glorify thy name. Then came there a voice from heaven, I have glorified it, and will glorify it again.
- (g) Father, glorify thy Name. Then came there a voice from heaven, *saying*, I have both glorified it, and will glorify it again.
- (k) Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified it, and will glorify it again.

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- 12:29 (w) Therefore the people that stood, and heard, said, that thunder was made; other men said, an angel spake to him.
(p) Therefore the people that stood, and heard, said, that thunder was made; other men said, an angel spake to him.
(t) Then said the people that stood by and heard, it thundereth. Other said: an angel spake to him.
(g) Then said the people that stood by, and heard, that it was a thunder; others said, An Angel spake to him.
(k) The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.
- 12:30 (w) Jesus answered, and said, This voice came not for me, but for you.
(p) Jesus answered, and said, This voice came not for me, but for you.
(t) Jesus answered and said: this voice came not because of me: but for your sakes.
(g) Jesus answered, and said, This voice came not because of me, but for your sakes.
(k) Jesus answered and said, This voice came not because of me, but for your sakes.
- 12:31 (w) Now is the doom of the world, now the prince of this world shall be cast out.
(p) Now is the doom of the world, now the prince of this world shall be cast out.
(t) ¶ Now is the judgment of this world: now shall the prince of this world be cast out [a doors].
(g) Now is the judgment of this world; now shall the prince of this world be cast out.
(k) Now is the judgment of this world: now shall the prince of this world be cast out.
- 12:32 (w) And if I shall be enhanced from the earth, I shall draw all things to myself.
(p) And if I shall be enhanced from the earth, I shall draw all things to myself.
(t) And I, if I were lifted up from the earth, will draw all men unto me.
(g) And I, if I were lifted up from the earth, will draw all men unto me.
(k) And I, if I be lifted up from the earth, will draw all men unto me.
- 12:33 (w) Soothly this thing he said, signifying by what death he was to die.
(p) And he said this thing, signifying by what death he was to die.
(t) This said Jesus signifying what death he should die.
(g) Now this said he, signifying what death he should die.
(k) This he said, signifying what death he should die.
- 12:34 (w) And the people answered to him, We have heard of the law, for Christ dwelleth into without end; and how sayest thou, It behooveth man's Son to be areared? Who is this man's Son?
(p) And the people answered to him, We have heard of the law, that Christ dwelleth without end; and how sayest thou, It behooveth man's Son to be areared? Who is this man's Son?
(t) The people answered him: We have heard of the law that Christ bideth ever: and how sayest thou then that the son of man must be lifted up? Who is that son of man?
(g) The people answered him, We have heard out of the Law, that Christ bideth forever; and how sayest thou, that the Son of man must be lifted up? Who is that Son of man?
(k) The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
- 12:35 (w) And then Jesus saith to them, Yet a little light is in you; walk ye, the while ye have light, that darkneses catch not you; he that wandereth in darkneses, knoweth not whither he goeth.
(p) And then Jesus saith to them, Yet a little light is in you; walk ye, the while ye have light, that darkness catch you not; he that wandereth in darkneses, knoweth not whither he goeth.

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- (t) Then Jesus said unto them: yet a little while is the light with you: walk while ye have light, lest the darkness come on you. He that walketh in the dark, knoweth not whither he goeth.
- (g) Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest the darkness come upon you; for he that walketh in the dark, knoweth not whither he goeth.
- (k) Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.
- 12:36 (w) While ye have light, believe ye in the light, that ye be the children of light. Jesus spake these things, and went, and hid him(self) from them.
- (p) While ye have light, believe ye in the light, that ye be the children of light. Jesus spake these things, and went, and hid him(self) from them.
- (t) While ye have light, believe on the light that ye may be the children of light.
- (g) While ye have that light, believe in the light, that ye may be the children of the light. These things spake Jesus, and departed, and hid himself from them.
- (k) While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.
- 12:37 (w) Soothly when he had done so many signs, *or miracles*, before them, they believed not in him;
- (p) And when he had done so many miracles before them, they believed not in him;
- (t) ¶ These things spake Jesus and departed, and hid himself from them. And though he had done so many miracles before them, yet believed not they on him,
- (g) ¶ And though he had done so many miracles before them, *yet* believed they not on him,
- (k) ¶ But though he had done so many miracles before them, yet they believed not on him:
- 12:38 (w) that the word of Esaias, the prophet, should be fulfilled, which he said, Lord, who hath believed to our hearing, and to whom is the arm of the Lord showed?
- (p) that the word of Esaias, the prophet, should be fulfilled, which he said, Lord, who hath believed to our hearing, and to whom is the arm of the Lord showed?
- (t) that the saying of Esaias the prophet might be fulfilled, that he spake. Lord who shall believe our saying? And to whom is the arm of the Lord opened [declared]?
- (g) That the saying of Isaiah the Prophet might be fulfilled, that he said, Lord, who believed our report? And to whom is the arm of the Lord revealed?
- (k) That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?
- 12:39 (w) Therefore they might not believe, for again Esaias said,
- (p) Therefore they might not believe, for again Esaias said,
- (t) Therefore could they not believe, because that Esaias saith again:
- (g) Therefore could they not believe, because that Isaiah saith again,
- (k) Therefore they could not believe, because that Esaias said again,
- 12:40 (w) He hath blinded their eyes, and he hath endured, *or made hard*, the heart of them, that they see not with eyes, and understand not with heart; and that they be converted, and I heal them.
- (p) He hath blinded their eyes, and hath made hard the heart of them, that they see not with eyes, and understand with heart; and that they be converted, and I heal them.
- (t) He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, and understand with their hearts, and should be converted and I should heal them.

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(g) He hath blinded their eyes, and hardened their heart, that they should not see with *their* eyes, nor understand with *their* heart, and should be converted, and I should heal them.

(k) He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

12:41 (w) Esaias said these things, when he saw the glory of him, and spake of him.

(p) Esaias said these things, when he saw the glory of him, and spake of him.

(t) Such things said Esaias when he saw his glory, and spake of him.

(g) These things said Isaiah when he saw his glory, and spake of him.

(k) These things said Esaias, when he saw his glory, and spake of him.

12:42 (w) Nevertheless of the princes many believed in him, but for the Pharisees they acknowledged not, that they should not be put out of the synagogue;

(p) Nevertheless of the princes many believed in him, but for the Pharisees they acknowledged not, that they should not be put out of the synagogue;

(t) Nevertheless among the chief rulers many believed on him, but because of the Pharisees they would not be a known of it, lest they should be excommunicated.

(g) Nevertheless, even among the chief rulers, many believed in him, but because of the Pharisees they did not confess him, lest they should be *cast* out of the Synagogue.

(k) ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

12:43 (w) for they loved the glory of men, more than the glory of God.

(p) for they loved the glory of men, more than the glory of God.

(t) For they loved the praise that is given of men, more than the praise, that cometh of God.

(g) For they loved the praise of men, more than the praise of God.

(k) For they loved the praise of men more than the praise of God.

12:44 (w) And Jesus cried, and said, He that believeth in me, believeth not in me, but in him that sent me.

(p) And Jesus cried, and said, He that believeth in me, believeth not in me, but in him that sent me.

(t) ¶ And Jesus cried and said: he that believeth on me believeth not on me, but on him that sent me.

(g) And Jesus cried, and said, He that believeth in me, believeth not in me, but in him that sent me.

(k) ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

12:45 (w) He that seeth me, seeth him that sent me.

(p) He that seeth me, seeth him that sent me.

(t) And he that seeith me, seeith him that sent me.

(g) And he that seeth me, seeth him that sent me.

(k) And he that seeth me seeth him that sent me.

12:46 (w) I light came into the world, that each that believeth in me, dwell not in darkneses.

(p) I light came into the world, that each that believeth in me, dwell not in darkneses.

(t) I am come a light into the world that whosoever believeth on me should not bide in darkness,

(g) I am come a light into the world, that whosoever believeth in me, should not abide in darkness.

(k) I am come a light into the world, that whosoever believeth on me should not abide in darkness.

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- 12:47 (w) And if any man shall hear my words, and shall not keep, I deem not him; for I came not, that I deem the world, but that I make the world safe.
(p) And if any man heareth my words, and keepeth them not, I deem him not; for I came not, that I deem the world, but that I make the world safe.
(t) and if any man hear my words and believe not, I judge him not. For I came not to judge the world: but to save the world.
(g) And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.
(k) And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.
- 12:48 (w) He that despiseth me, and taketh not my words, hath him that shall judge him; the word that I have spoken, that shall deem him in the last day.
(p) He that despiseth me, and taketh not my words, hath him that shall judge him; that word that I have spoken, shall deem him in the last day.
(t) He that refuseth me [puteth me away], and receiveth not my words, hath one that judgeth him. The words that I have spoken, they shall judge him in the last day.
(g) He that refuseth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, it shall judge him in the last day.
(k) He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
- 12:49 (w) For I have not spoken of myself, but that Father that sent me, he gave to me a commandment, what I shall say, and what I shall speak.
(p) For I have not spoken of myself, but that Father that sent me, gave to me a commandment, what I shall say, and what I shall speak.
(t) For I have not spoken of myself: but the [my] father which sent me he gave me a commandment what I should say, and what I should speak.
(g) For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak.
(k) For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
- 12:50 (w) And I know, that his commandment is everlasting life; therefore those things that I speak, as the Father said to me, so I speak.
(p) And I know, that his commandment is everlasting life; therefore those things that I speak, as the Father said to me, so I speak.
(t) And I know [well] that this [his] commandment is life everlasting. Whatsoever I speak therefore, even as the [my] father bade me, so I speak.
(g) And I know that his commandment is life everlasting; the things therefore that I speak, I speak *them* so as the Father said unto me.
(k) And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER 13

- 13:1 (w) But before the feast day of pask Jesus witting, for his hour cometh, that he pass over this world to the Father, when he had loved his that were in the world, into the end he loved them.

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- (p) But before the feast day of pask Jesus witting, that his hour is come, that he pass from this world to the Father, when he had loved his that were in the world, into the end he loved them.
- (t) ¶ Before the feast of Easter when Jesus knew that his hour was come, that he should depart out of this world unto the father. When he loved his which were in the world, unto the end he loved them.
- (g) Now before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, for as much as he loved his own which were in the world, unto the end he loved them.
- (k) Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
- 13:2 (w) And the supper made, when the devil had sent now into the heart of Judas, of Simon Iscariot, that he should betray him,
- (p) And when the supper was made, when the devil had put then into the heart, that Judas of Simon Iscariot should betray him,
- (t) And when supper was ended, after that the devil had put in the heart of Judas Iscariot Simon's son, to betray him.
- (g) And when supper was done (and that the devil had now put in the heart of Judas Iscariot, Simon's *son*, to betray him.)
- (k) And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
- 13:3 (w) he witting that the Father gave all things to him into his hands, and that he went out from God, and goeth to God,
- (p) he witting that the Father gave all things to him into his hands, and that he went out from God, and goeth to God,
- (t) Jesus knowing that the father had given [him] all things into his hands: And that he was come from God, and went to God,
- (g) Jesus knowing that the Father had given all things into his hands, and that he was come forth from God, and went to God,
- (k) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
- 13:4 (w) he riseth from the supper, and doeth off his clothes; and when he had taken a linen cloth, he girded him(self).
- (p) he riseth from the supper, and doeth off his clothes; and when he had taken a linen cloth, he girded him(self).
- (t) he rose from supper, and laid aside his upper garments, and took a towel, and gird himself.
- (g) He riseth from supper, and layeth aside *his upper* garments, and took a towel, and girded himself.
- (k) He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
- 13:5 (w) And afterward he put water into a basin, and began to wash the disciples' feet, and to wipe with the linen cloth, with which he was girded.
- (p) And afterward he put water into a basin, and began to wash the disciples' feet, and to wipe with the linen cloth, with which he was girded.
- (t) After that poured he water into a basin, and began to wash his disciples' feet, and to wipe them with the towel, wherewith he was gird.
- (g) After that, he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel, wherewith he was girded.
- (k) After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
- 13:6 (w) And so he came to Simon Peter, and Peter saith to him, Lord, wastest thou my feet?
- (p) And so he came to Simon Peter, and Peter saith to him, Lord, wastest thou my feet?
- (t) ¶ Then came he to Simon Peter. And Peter said to him: Lord shalt thou wash my feet?
- (g) Then came he to Simon Peter, who said to him, Lord, dost thou wash my feet?
- (k) Then cometh he to Simon Peter: and Peter saith {Gr. he saith} unto him, Lord, dost thou wash my feet?

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- 13:7 (w) Jesus answered, and said to him, What I do, thou knowest not now; but thou shalt know afterward.
(p) Jesus answered, and said to him, What I do, thou knowest not now; but thou shalt know afterward.
(t) Jesus answered and said unto him: what I do thou knowest not now, thou shalt know hereafter.
(g) Jesus answered, and said unto him, What I do thou knowest not now, but thou shalt know it hereafter.
(k) Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
- 13:8 (w) Peter saith to him, Thou shalt never wash my feet. Jesus answered to him, If I shall not wash thee, thou shalt not have part with me.
(p) Peter saith to him, Thou shalt never wash my feet. Jesus answered to him, If I shall not wash thee, thou shalt not have part with me.
(t) Peter said unto him: Thou shalt not wash my feet while the world standeth. Jesus answered him: if I wash thee not [not thy feet], thou shalt have no part with me.
(g) Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with me.
(k) Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
- 13:9 (w) Simon Peter saith to him, Lord, not only my feet, but and mine hands and the head.
(p) Simon Peter saith to him, Lord, not only my feet, but both the hands and the head.
(t) Simon Peter said unto him: Lord not my feet only: but also my hands and my head.
(g) Simon Peter said unto him, Lord, not my feet only, but also the hands and the head.
(k) Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
- 13:10 (w) Jesus saith to him, He that is washed, hath no need but that he wash the feet, but he is clean all; and ye be clean, but not all.
(p) Jesus saith to him, He that is washed, hath no need but that he wash the feet, but he is all clean; and ye be clean, but not all.
(t) Jesus said to him: he that is washed, needeth not but to wash his feet, but is clean every whit. And ye are clean: but not all.
(g) Jesus said to him, He that is washed, needeth not, save to wash *his* feet, but is clean every whit; and ye are clean, but not all.
(k) Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
- 13:11 (w) Forsooth he knew, who should betray him; therefore he said, Ye be not all clean.
(p) For he knew, who it was that should betray him; therefore he said, Ye be not all clean.
(t) For he knew his betrayer. Therefore said he: ye are not all clean.
(g) For he knew who should betray him; therefore said he, Ye are not all clean.
(k) For he knew who should betray him; therefore said he, Ye are not all clean.
- 13:12 (w) Therefore after that he had washed the feet of them, he took his clothes; and when he had rested again, again he said to them, Know ye what I have done to you(?)
(p) And so after that he had washed their feet, he took his clothes; and when he was set to meat again, again he said to them, Ye know what I have done to you.
(t) ¶ After he had washed their feet, and received his clothes, and was set down again, he said unto them: know ye what I have done to you?

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- (g) ¶ So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
- (k) So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
- 13:13 (w) Ye call me master and Lord, and ye say well; for I am.
(p) Ye call me master and Lord, and ye say well; for I am.
(t) Ye call me master and Lord, and ye say well, for so am I.
(g) Ye call me Master, and Lord, and ye say well, for *so* am I.
(k) Ye call me Master and Lord: and ye say well; for so I am.
- 13:14 (w) Therefore if I, Lord and master, have washed your feet, and ye owe to wash another the tother's feet;
(p) Therefore if I, Lord and master, have washed your feet, and ye shall wash one another's feet;
(t) If I then your Lord and master have washed your feet, ye also ought to wash one another's feet.
(g) If I then your Lord, and Master, have washed your feet, ye also ought to wash one another's feet.
(k) If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- 13:15 (w) for I have given example to you, that as I have done to you, so and ye do.
(p) for I have given to you ensample, that as I have done to you, so do ye.
(t) For I have given you an example, that ye should do as I have done to you.
(g) For I have given you an example, that ye should do, even as I have done to you.
(k) For I have given you an example, that ye should do as I have done to you.
- 13:16 (w) Truly, truly, I say to you, the servant is not greater than his lord, neither an apostle is greater than he that sent him.
(p) Truly, truly, I say to you, the servant is not greater than his lord, neither an apostle is greater than he that sent him.
(t) Verily verily I say unto you, the servant is not greater than his master. Neither the messenger greater than he that sent him.
(g) Verily, verily I say unto you, The servant is not greater than his master, neither the ambassador greater than he that sent him.
(k) Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
- 13:17 (w) If ye know these things, ye shall be blessed, if ye do them.
(p) If ye know these things, ye shall be blessed, if ye do them.
(t) ¶ If ye understand these things, happy are ye if ye do them.
(g) If ye know these things, blessed are ye if ye do them.
(k) If ye know these things, happy are ye if ye do them.
- 13:18 (w) I say not of you all, I know whom I have chosen; but that the scripture be fulfilled, He that eateth my bread, shall raise his heel against me.
(p) I say not of you all, I know which I have chosen; but that the scripture be fulfilled, He that eateth my bread, shall raise his heel against me.
(t) I speak not of you all, I know whom I have chosen. But that the scripture be fulfilled: he that eateth bread with me, hath lifted up his heel against me.
(g) ¶ I speak not of you all. I know whom I have chosen; but *it is* that the Scripture might be fulfilled, He that eateth bread with me, hath lifted up his heel against me.

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(k) ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

13:19 (w) Truly, I say to you before it be done, that when it is done, ye believe that I am.

(p) Truly, I say to you before it be done, that when it is done, ye believe that I am.

(t) Now tell I you before it come: that when it is come to pass ye might believe that I am he.

(g) From henceforth tell I you before it come, that when it is come to pass, ye might believe that I am he.

(k) Now {or From henceforth} I tell you before it come, that, when it is come to pass, ye may believe that I am he.

13:20 (w) Truly, truly, I say to you, he that taketh whomever I shall send, receiveth me; and he that receiveth me, receiveth him that sent me.

(p) Truly, truly, I say to you, he that taketh whomever I shall send, receiveth me; and he that receiveth me, receiveth him that sent me.

(t) Verily verily I say unto you. He that receiveth whomsoever I send, receiveth me. And he that receiveth me, receiveth him that sent me.

(g) Verily, verily I say unto you, If I send any, he that receiveth him, receiveth me, and he that receiveth me, receiveth him that sent me.

(k) Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

13:21 (w) When Jesus had said these things, he was troubled in spirit, and witnessed, and said, Truly, truly, I say to you, that one of you shall betray me.

(p) When Jesus had said these things, he was troubled in spirit, and witnessed, and said, Truly, truly, I say to you, that one of you shall betray me.

(t) ¶ When Jesus had thus said, he was troubled in the [his] spirit, and testified saying: verily verily I say unto you, that one of you shall betray me.

(g) When Jesus had said these things, he was troubled in the Spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me.

(k) When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

13:22 (w) Therefore the disciples looked together, doubting of whom he said.

(p) Therefore the disciples looked together, doubting of whom he said.

(t) [And] Then the disciples looked one on another doubting of whom he spake.

(g) Then the disciples looked one on another, doubting of whom he spake.

(k) Then the disciples looked one on another, doubting of whom he spake.

13:23 (w) And so one of his disciples was resting in the bosom of Jesus, whom Jesus loved.

(p) And so one of his disciples was resting in the bosom of Jesus, whom Jesus loved.

(t) There was one of his disciples which leaned on Jesus' bosom, whom Jesus loved.

(g) Now there was one of his disciples, which leaned on Jesus' bosom, whom Jesus loved.

(k) Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

13:24 (w) Therefore Simon Peter beckoned to him, and said to him, Who is it, of whom he saith?

(p) Therefore Simon Peter beckoned to him, and said to him, Who is it, of whom he saith?

(t) To him beckoned Simon Peter that he should ask who it was of whom he spake.

(g) To him beckoned therefore Simon Peter, that he should ask who it was of whom he spake.

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- (k) Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
- 13:25 (w) And so when he had rested again on the breast of Jesus, he saith to him, Lord, who is it?
(p) And so when he had rested again on the breast of Jesus, he saith to him, Lord, who is it?
(t) He then as he leaned on Jesus' breast said unto him: Lord who is it?
(g) He then as he leaned on Jesus' breast, said unto him, Lord, who is it?
(k) He then lying on Jesus' breast saith unto him, Lord, who is it?
- 13:26 (w) Jesus answered, He it is, to whom I shall dress bread dipped in. And when he had dipped in bread, he gave to Judas of Simon Iscariot.
(p) Jesus answered, He it is, to whom I shall areach a sop of bread. And when he had wet bread, he gave to Judas of Simon Iscariot.
(t) Jesus answered, he it is to whom I give a sop, when I have dipped it. And he wet a sop, and gave it to Judas Iscariot Simon's son.
(g) Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And he wet a sop, and gave it to Judas Iscariot, Simon's son.
(k) Jesus answered, He it is, to whom I shall give a sop, {or morsel} when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.
- 13:27 (w) And after the morsel, then Satan entered into him. And Jesus saith to him, That thing that thou doest, do thou swiftly.
(p) And after the morsel, then Satan entered into him. And Jesus saith to him, That thing that thou doest, do thou swiftly.
(t) And after the sop Satan entered into him.
(g) And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
(k) And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
- 13:28 (w) Forsooth no man sitting at the meat knew this thing, to what thing he said to him.
(p) And none of them that sat at the meat knew, whereto he said to him.
(t) ¶ Then said Jesus unto him: that thou doest do quickly. That knew no man at the table, for what intent he spake unto him.
(g) But none of them that were at table, knew, for what cause he spake it unto him.
(k) Now no man at the table knew for what intent he spake this unto him.
- 13:29 (w) For some guessed, for Judas had purses, that Jesus had said to him, Buy thou those things, that be needful to us at the feast day, or that he should give something to needy men.
(p) For some guessed, for Judas had purses, that Jesus had said to him, Buy thou those things, that be needful to us to the feast day, or that he should give something to needy men.
(t) Some of them thought, because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast: or that he should give something to the poor.
(g) For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor.
(k) For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.
- 13:30 (w) Therefore when he had taken the morsel, he went out anon; and it was night.
(p) Therefore when he had taken the morsel, he went out at once; and it was night.
(t) As soon then as he had received the sop, he went immediately out. And it was night.

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(g) As soon then as he had received the sop, he went immediately out, and it was night.

(k) He then having received the sop went immediately out: and it was night.

13:31 (w) Therefore when he was gone out, Jesus said, Now man's Son is clarified, and God is clarified in him.

(p) Therefore when he was gone out, Jesus said, Now man's Son is clarified, and God is clarified in him.

(t) When he was gone out, Jesus said: now is the son of man glorified. And God is glorified by him.

(g) ¶ When he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

(k) ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

13:32 (w) If God is clarified in him, and God shall clarify him in himself, and anon he shall clarify him.

(p) If God is clarified in him, and God shall clarify him in himself, and at once he shall clarify him.

(t) If God be glorified by him, God shall also glorify him, in himself: and shall straightway glorify him.

(g) If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

(k) If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

13:33 (w) Little sons, yet a little I am with you; ye shall seek me, and, as I said to the Jews, Whither I go, ye may not come; and to you I say now.

(p) Little sons, yet a little I am with you; ye shall seek me, and, as I said to the Jews, Whither I go, ye be not able to come; and to you I say now.

(t) ¶ Dear children, yet a little while am I with you. Ye shall seek me, and as I said unto the Jews whither I go, thither can ye not come. Also to you say I now.

(g) Little children, yet a little while am I with you. Ye shall seek me, but as I said unto the Jews, Whither I go, can ye not come. Also to you say I now.

(k) Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

13:34 (w) I give to you a new commandment, that ye love together, as I loved you, that and ye love together.

(p) I give to you a new commandment, that ye love together, as I have loved you, and that ye love together.

(t) A new commandment give I unto you, that ye love together, as I have loved you, that even so ye love one another.

(g) A new commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another.

(k) A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

13:35 (w) In this thing all men shall know, that ye be my disciples, if ye have love together.

(p) In this thing all men shall know, that ye be my disciples, if ye have love together.

(t) By this shall all men know that ye are my disciples, if ye shall have love one to another.

(g) By this shall all men know, that ye are my disciples, if ye have love one to another.

(k) By this shall all men know that ye are my disciples, if ye have love one to another.

13:36 (w) Simon Peter saith to him, Lord, whither goest thou? Jesus answered, Whither I go, thou mayest not follow me now, but thou shalt follow me afterward.

(p) Simon Peter saith to him, Lord, whither goest thou? Jesus answered, Whither I go, thou mayest not follow me now, but thou shalt follow me afterward.

(t) Simon Peter said unto him: Lord whither goest thou? Jesus answered him: whither I go thou canst not follow me now, [but] thou shalt follow me afterwards.

(g) Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

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(k) ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

13:37 (w) Peter saith to him, Why may I not follow thee now? I shall put my life for thee.

(p) Peter saith to him, Why may I not follow thee now? I shall put my life for thee.

(t) Peter said unto him Lord why cannot I follow thee now? I will give my life for thy sake.

(g) Peter said unto him, Lord, why can I not follow thee now? I will lay down my life for thy sake.

(k) Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

13:38 (w) Jesus answered, Thou shalt put thy life for me? Truly, truly, I say to thee, the cock shall not crow, till thou shalt deny me thrice.

(p) Jesus answered, Thou shalt put thy life for me? Truly, truly, I say to thee, the cock shall not crow, till thou shalt deny me thrice.

(t) Jesus answered him: Wilt thou give thy life for my sake? Verily verily I say unto thee, the cock shall not crow, till thou have denied me thrice.

(g) Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow, till thou have denied me thrice.

(k) Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

13:39 (w) And he saith to his disciples,

(p) And he saith to his disciples,

(t) scripture at start of next chapter

(g) scripture not included in Geneva

(k) scripture not included in King James

CHAPTER 14

14:1 (w) Be not your heart distroubled, nor dread it; ye believe in God, and believe ye in me.

(p) Be not your heart afraid, nor dread it; ye believe in God, and believe ye in me.

(t) ¶ And he said unto his disciples: Let not your hearts be troubled, believe in God, and believe in me.

(g) Let not your heart be troubled; ye believe in God, believe also in me.

(k) Let not your heart be troubled: ye believe in God, believe also in me.

14:2 (w) In the house of my Father be many dwellings; if any thing less, I should have said to you, for I go to make ready to you a place.

(p) In the house of my Father be many dwellings; if any thing less, I had said to you, for I go to make ready to you a place.

(t) In my father's house are many mansions. If it were not so, I would have told you.

(g) In my Father's house are many dwelling places; if it were not so, I would have told you; I go to prepare a place for you.

(k) In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

14:3 (w) And if I go, and make ready to you a place, again I come, and I shall take you to myself, that where I am, ye be.

(p) And if I go, and make ready to you a place, again I come, and I shall take you to myself, that where I am, ye be.

(t) I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you even unto myself, that where I am, there may ye be also.

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- (g) And if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there may ye be also.
- (k) And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
- 14:4 (w) And whither I go, ye know, and ye know the way.
(p) And whither I go, ye know, and ye know the way.
(t) And whither I go ye know, and the way ye know.
(g) And whither I go, ye know, and the way ye know.
(k) And whither I go ye know, and the way ye know.
- 14:5 (w) Thomas saith to him, Lord, we know not whither thou goest, and how may we know the way?
(p) Thomas saith to him, Lord, we know not whither thou goest, and how be we able to know the way?
(t) ¶ Thomas said unto him: Lord we know not whither thou goest. Also how is it possible for us to know the way?
(g) Thomas said unto him, Lord, we know not whither thou goest, how can we then know the way?
(k) Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
- 14:6 (w) Jesus saith to him, I am way, truth, and life; no man cometh to the Father, but by me.
(p) Jesus saith to him, I am way, truth, and life; no man cometh to the Father, but by me.
(t) Jesus said unto him I am the way, the truth verity, and the life. No man cometh unto the father, but by me.
(g) Jesus said unto him, I am the Way, and the Truth, and the Life. No man cometh unto the Father, but by me.
(k) Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
- 14:7 (w) If ye had known me, soothly ye had known also my Father; and afterward ye shall know him, and ye have seen him.
(p) If ye had known me, soothly ye had known also my Father; and afterward ye shall know him, and ye have seen him.
(t) If ye had known me ye had known my father also. And now ye know him. And [ye] have seen him.
(g) If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.
(k) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
- 14:8 (w) Philip saith to him, Lord, show to us the Father, and it sufficeth to us.
(p) Philip saith to him, Lord, show to us the Father, and it sufficeth to us.
(t) ¶ Philip said unto him: Lord show us the [thy] father and it sufficeth us.
(g) Philip said unto him, Lord, shew us *thy* Father, and it sufficeth us.
(k) Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
- 14:9 (w) Jesus saith to him, So long time I am with you, and have ye not known me? Philip, he that seeth me, seeth also the Father. How sayest thou, show to us the Father?
(p) Jesus saith to him, So long time I am with you, and have ye not known me? Philip, he that seeth me, seeth also the Father. How sayest thou, show to us the Father?
(t) Jesus said unto him: have I been so long time with you: and yet hast thou not known me? Philip, he that hath seen me, hath seen the father. And how sayest thou then: show us the father?
(g) Jesus said unto him, I have been so long time with you, and hast thou not known me, Philip? He that hath seen me, hath seen my Father; how then sayest thou, Shew us *thy* Father?
(k) Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

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- 14:10 (w) Believest thou not, that I *am* in the Father, and the Father is in me? The words that I speak to you, I speak not of myself; but the Father himself that dwelleth in me, he doeth the works.
(p) Believest thou not, that I *am* in the Father, and the Father is in me? The words that I speak to you, I speak not of myself; but the Father himself that dwelleth in me, doeth the works.
(t) Believest thou not that I am in the father, and the father in me? The words that I speak unto you, I speak not of myself: but the father that dwelleth [dwelling] in me is he that doeth the works.
(g) Believest thou not, that I am in the Father, and the Father is in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works.
(k) Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- 14:11 (w) Believe ye not, that I am in the Father, and the Father is in me? Else believe ye for those works.
(p) Believe ye not, that I am in the Father, and the Father is in me? Else believe ye for those works.
(t) Believe me, that I am the father [Believe that I am in the father,] and the father in me. At the least believe me for the very works' sake.
(g) Believe me, that I *am* in the Father, and the Father *is* in me; at the least, believe me for the very works' sake.
(k) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
- 14:12 (w) Truly, truly, I say to you, he that believeth in me, also he shall do the works that I do; and he shall do greater works than these, for I go to the Father.
(p) Truly, truly, I say to you, if a man believeth in me, also he shall do the works that I do; and he shall do greater works than these, for I go to the Father.
(t) ¶ Verily verily I say unto you he that [whosoever] believeth on me, the works that I do, the same shall he do, and greater works than these shall he do, because I go unto my father.
(g) Verily, verily I say unto you, he that believeth in me, the works that I do, he shall do also, and greater than these shall he do; for I go unto my Father.
(k) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
- 14:13 (w) And whatever thing ye shall ask the Father in my name, I shall do this thing, that the Father be glorified in the Son.
(p) And whatever thing ye ask the Father in my name, I shall do this thing, that the Father be glorified in the Son.
(t) And whatsoever ye ask in my name, that will I do, that the father might be glorified by the son.
(g) And whatsoever ye ask in my Name, that will I do, that the Father may be glorified in the Son.
(k) And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
- 14:14 (w) If ye shall ask any thing in my name, I shall do it.
(p) If ye ask any thing in my name, I shall do it.
(t) If ye shall ask anything in my name I will do it.
(g) If ye shall ask anything in my Name, I will do it.
(k) If ye shall ask any thing in my name, I will do it.
- 14:15 (w) If ye love me, keep ye my commandments.
(p) If ye love me, keep ye my commandments.
(t) ¶ If ye love me keep my commandments,
(g) If ye love me, keep my commandments,
(k) ¶ If ye love me, keep my commandments.

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- 14:16 (w) And I shall pray the Father, and he shall give to you another comforter, that he dwell with you into without end;
(p) And I shall pray the Father, and he shall give to you another comforter, the Spirit of truth, to dwell with you without end;
(t) and I will pray the [my] father, and he shall give you another comforter, that he may bide with you ever,
(g) And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever,
(k) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
- 14:17 (w) the Spirit of truth, which *Spirit* the world may not take, for it seeth him not, neither knoweth him. But ye shall know him, for he shall dwell with you, and he shall be in you.
(p) which *Spirit* the world may not take, for it seeth him not, neither knoweth him. But ye shall know him, for he shall dwell with you, and he shall be in you.
(t) which is the spirit of truth whom the world cannot receive, because the world seeith him not, neither knoweth him. But ye know him. For he dwelleth with you, and shall be in you.
(g) *Even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.
(k) *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
- 14:18 (w) I shall not leave you fatherless, I shall come to you.
(p) I shall not leave you fatherless, I shall come to you.
(t) I will not leave you comfortless: but [I] will come unto you.
(g) I will not leave you fatherless; *but* I will come to you.
(k) I will not leave you comfortless: {or orphans} I will come to you.
- 14:19 (w) Yet a little, and the world seeth not me now; but ye shall see me, for I live, and ye shall live.
(p) Yet a little, and the world seeth not now me; but ye shall see me, for I live, and ye shall live.
(t) ¶ [It is] Yet a little while and the world seeith me no more: but ye shall see me. For I live, and ye shall live.
(g) Yet a little while, and the world shall see me no more, but ye shall see me; because I live, ye shall live also.
(k) Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
- 14:20 (w) In that day ye shall know, that I am in my Father, and ye in me, and I in you.
(p) In that day ye shall know, that I am in my Father, and ye in me, and I in you.
(t) That day shall ye know that I am in my father, and you [my father] in me, and I in you.
(g) At that day shall ye know that I am in my Father, and you in me, and I in you.
(k) At that day ye shall know that I am in my Father, and ye in me, and I in you.
- 14:21 (w) He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I shall love him, and I shall show to him myself.
(p) He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I shall love him, and I shall show to him myself.
(t) ¶ He that hath my commandments and keepeth them, the same is he that loveth me, and he that loveth me shall be loved of my father, and I will love him, and will show mine own self unto him.
(g) He that hath my commandments, and keepeth them, is he that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will shew my own self to him.
(k) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

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- 14:22 (w) Judas saith to him, not he of Iscariot, Lord, what is done, that thou shalt show thyself to us, and not to the world?
(p) Judas saith to him, not he of Iscariot, Lord, what is done, that thou shalt show thyself to us, and not to the world?
(t) Judas said unto him (not Judas Iscariot) Lord what is the cause that thou wilt show thyself unto us, and not unto the world?
(g) Judas said unto him, (not Iscariot) Lord, what is the cause that thou wilt shew thyself unto us, and not unto the world?
(k) Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
- 14:23 (w) Jesus answered, and said to him, If any man loveth me, he shall keep my words; and my Father shall love him, and we shall come to him, and we shall make a dwelling at him.
(p) Jesus answered, and said to him, If any man loveth me, he shall keep my word; and my Father shall love him, and we shall come to him, and we shall dwell with him.
(t) Jesus answered and said unto him: if a man love me and will keep my sayings, my father also will love him, and we will come unto him, and will dwell with him.
(g) Jesus answered, and said unto him, If any man love me, he will keep my word, and my Father will love him, and we will come unto him, and will dwell with him.
(k) Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
- 14:24 (w) He that loveth me not, keepeth not my words; and the word which ye have heard, is not mine, but the Father's, that sent me.
(p) He that loveth me not, keepeth not my words; and the word which ye have heard, is not mine, but the Father's, that sent me.
(t) He that loveth me not, keepeth not my sayings. And the words which ye hear are not mine, but the [my] father's, which sent me.
(g) He that loveth me not, keepeth not my words, and the word which ye hear, is not mine, but the Father's which sent me.
(k) He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
- 14:25 (w) These things I have spoken to you, dwelling among you;
(p) These things I have spoken to you, dwelling among you;
(t) ¶ This have I spoken unto you being yet present with you.
(g) These things have I spoken unto you, being present with you.
(k) These things have I spoken unto you, being yet present with you.
- 14:26 (w) but that Holy Ghost, the comforter, whom the Father shall send in my name, he shall teach you all things, and shall show, *or remember*, to you all things, whatever I shall say to you.
(p) but that Holy Ghost, the comforter, whom the Father shall send in my name, he shall teach you all things, and shall show to you all things, whatever things I shall say to you.
(t) But that comforter which is the holy ghost (whom my father will send in my name) he shall teach you all things, and bring all things to your remembrance whatsoever I have told you.
(g) But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I have told you.
(k) But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- 14:27 (w) Peace I leave to you, my peace I give to you; not as the world giveth, I give to you; be not your heart troubled, neither dread it.

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- (p) Peace I leave to you, my peace I give to you; not as the world giveth, I give to you; be not your heart afraid, nor dread it.
- (t) ¶ Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your hearts be grieved, neither fear ye.
- (g) Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, nor fear.
- (k) Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
- 14:28 (w) Ye have heard, that I said to you, I go, and come to you. If ye loved me, forsooth ye should joy, for I go to the Father, for the Father is greater than I.
- (p) Ye have heard, that I said to you, I go, and come to you. If ye loved me, forsooth ye should have joy, for I go to the Father, for the Father is greater than I.
- (t) Ye have heard how I said unto you: I go and come again unto you. If ye loved me, ye would verily rejoice, because I said, I go unto the father. For the father is greater than I.
- (g) Ye have heard how I said unto you, I go away, and will come unto you. If ye loved me, ye would verily rejoice, because I said, I go unto the Father, for my Father is greater than I.
- (k) Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
- 14:29 (w) And now I have said to you, before it be done, that when it is done, ye believe.
- (p) And now I have said to you, before that it be done, that when it is done, ye believe.
- (t) And now have I showed you, before it come, that when it is come to pass, ye might believe.
- (g) And now have I spoken unto you, before it come, that when it is come to pass, ye might believe.
- (k) And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
- 14:30 (w) Now I shall not speak many things with you; for the prince of this world cometh, and he hath not any thing in me.
- (p) Now I shall not speak many things with you; for the prince of this world cometh, and hath not in me any thing.
- (t) ¶ Hereafter will I not talk many words unto you. For the [chief] ruler of this world cometh, and hath naught in me.
- (g) Hereafter will I not speak many things unto you, for the prince of this world cometh, and hath nought in me.
- (k) Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
- 14:31 (w) But that the world know, that I love the Father; and as the Father gave a commandment to me, so I do. Rise ye, go we hence.
- (p) But that the world know, that I love the Father; and as the Father gave a commandment to me, so I do. Rise ye, go we hence.
- (t) But that the world may know that I love the [my] father, therefore [and] as the [my] father gave me commandment, even so do I. Rise let us go hence.
- (g) But *it is* that the world may know that I love *my* Father, and as the Father hath commanded me, so I do. Arise, let us go hence.
- (k) But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER 15

- 15:1 (w) I am a very vine, and my Father is an earth-tiller.
- (p) I am a very vine, and my Father is an earth-tiller.
- (t) ¶ I am the true vine, and my father is an husbandman.

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(g) I Am the true vine, and my Father is the husbandman.

(k) I am the true vine, and my Father is the husbandman.

15:2 (w) Each branch in me that beareth not fruit, he shall do it away; and each that beareth fruit, he shall purge it, that it bear more fruit.

(p) Each branch in me that beareth not fruit, he shall take away it; and each that beareth fruit, he shall purge it, that it bear the more fruit.

(t) Every branch that beareth not fruit in me, he will take away. And every branch that beareth fruit will he purge that it may bring more fruit.

(g) Every branch that beareth not fruit in me, he taketh away; and every one that beareth fruit, he purgeth it, that it may bring forth more fruit.

(k) Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

15:3 (w) Now ye be clean, for the word that I have spoken to you.

(p) Now ye be clean, for the word that I have spoken to you.

(t) Now are ye clean, through [by the means of] the words which I have spoken unto you.

(g) Now are ye clean through the word, which I have spoken unto you.

(k) Now ye are clean through the word which I have spoken unto you.

15:4 (w) Dwell ye in me, and I in you; as a branch may not make fruit of itself, but it dwell in the vine, so neither ye, but ye dwell in me.

(p) Dwell ye in me, and I in you; as a branch may not make fruit of itself, but it dwell in the vine, so neither ye, but ye dwell in me.

(t) Bide in me, and let me bide [I] in you. As the branch cannot bear fruit of itself, except it bide in the vine: no more can ye except ye abide in me.

(g) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

(k) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

15:5 (w) I am the vine, ye *be* the branches. He that dwelleth in me, and I in him, this beareth much fruit, for without me, ye may nothing do.

(p) I am the vine, ye *be* the branches. Who that dwelleth in me, and I in him, this beareth much fruit, for without me, ye be able to nothing do.

(t) ¶ I am the vine, and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can ye do nothing.

(g) I am that vine, ye *are* the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me can ye do nothing.

(k) I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me {or severed from me} ye can do nothing.

15:6 (w) If any man dwelleth not in me, he shall be cast out as a branch, and shall wax dry; and they shall gather him, and they shall cast him into the fire, and he burneth.

(p) If any man dwelleth not in me, he shall be cast out as a branch, and shall wax dry; and they shall gather him, and they shall cast him into the fire, and he shall burn.

(t) If a man bide not in me, he is cast forth as a branch, and is withered: and men gather it [them], and cast it [them] into the fire, and it burneth [they burn].

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- (g) If a man abide not in me, he is cast forth as a branch, and withereth; and men gather them, and cast *them* into the fire, and they burn.
- (k) If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
- 15:7 (w) If ye dwell in me, and my words dwell in you, whatever thing ye shall desire, ye shall ask, and it shall be done to you.
- (p) If ye dwell in me, and my words dwell in you, whatever thing ye will, ye shall ask, and it shall be done to you.
- (t) If ye bide in me, and my words also bide in you: ask what ye will, and it shall be done to [given] you.
- (g) If ye abide in me, and my words abide in you, ask what ye will, and it shall be done to you.
- (k) If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- 15:8 (w) In this thing my Father is clarified, that ye bring forth full much fruit, and that ye be made my disciples.
- (p) In this thing my Father is clarified, that ye bring forth full much fruit, and that ye be made my disciples.
- (t) Herein is my father glorified, that ye bear much fruit, and be made my disciples.
- (g) Herein is my Father glorified, that ye bear much fruit, and be made my disciples.
- (k) Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
- 15:9 (w) As my Father loved me, I have loved you; dwell ye in my love.
- (p) As my Father loved me, I have loved you; dwell ye in my love.
- (t) ¶ As the [my] father hath loved me, even so have I loved you. Continue in my love.
- (g) As the father hath loved me, so have I loved you; continue in my love.
- (k) As the Father hath loved me, so have I loved you: continue ye in my love.
- 15:10 (w) If ye keep my commandments, ye shall dwell in my love; as I have kept the commandments of my Father, and dwell in his love.
- (p) If ye keep my commandments, ye shall dwell in my love; as I have kept the commandments of my Father, and dwell in his love.
- (t) If ye shall keep my commandments, ye shall bide in my love, even as I have kept my father's commandments, and bide in his love.
- (g) 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.
- (k) If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- 15:11 (w) These things I spake to you, that my joy be in you, and your joy be filled.
- (p) These things I spake to you, that my joy be in you, and your joy be full-filled.
- (t) These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
- (g) These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
- (k) These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
- 15:12 (w) This is my commandment, that ye love together, as I have loved you.
- (p) This is my commandment, that ye love together, as I have loved you.
- (t) ¶ This is my commandment, that ye love together as I have loved you.
- (g) This is my commandment, that ye love one another, as I have loved you.
- (k) This is my commandment, That ye love one another, as I have loved you.

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- 15:13 (w) No man hath more love than this, that a man put his life for his friends.
(p) No man hath more love than this, that a man put his life for his friends.
(t) Greater love than this hath no man, than that a man bestow his life for his friends.
(g) Greater love than this hath no man, when any man bestoweth his life for his friends.
(k) Greater love hath no man than this, that a man lay down his life for his friends.
- 15:14 (w) Ye be my friends if ye do those things, that I command to you.
(p) Ye be my friends if ye do those things, that I command to you.
(t) Ye are my friends, if ye do whatsoever I command you.
(g) Ye are my friends, if ye do whatsoever I command you.
(k) Ye are my friends, if ye do whatsoever I command you.
- 15:15 (w) Now I shall not call you servants, for the servant knoweth not, what his lord shall do; but I have called you friends, for all things whatever I heard of my Father, I have made known to you.
(p) Now I shall not call you servants, for the servant knoweth not, what his lord shall do; but I have called you friends, for all things whatever I heard of my Father, I have made known to you.
(t) Henceforth call I you not servants: For the servant knoweth not what his lord doeth. But you have I called friends: For all things that I have heard of my father, I have opened to you.
(g) Henceforth call I you not servants, for the servant knoweth not what his master doeth; but I have called you friends, for all things that I have heard of my Father, have I made known to you.
(k) Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.
- 15:16 (w) Ye have not chosen me, but I chose you; and put you, that ye go, and bring forth fruit, and your fruit dwell; that whatever thing ye shall ask the Father in my name, he give to you.
(p) Ye have not chosen me, but I chose you; and I have put you, that ye go, and bring forth fruit, and your fruit dwell; that whatever thing ye ask the Father in my name, he give to you.
(t) ¶ Ye have not chosen me, but I have chosen you and ordained you that ye go, and bring forth fruit, and that your fruit remain, that whatsoever ye shall ask of the [my] father in my name he should give it you.
(g) Ye have not chosen me, but I have chosen you, and ordained you, that ye go and bring forth fruit, and that your fruit remain, that whatsoever ye shall ask of the Father in my Name, he may give it you.
(k) Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
- 15:17 (w) These things I command to you, that ye love together.
(p) These things I command to you, that ye love together.
(t) ¶ This command I you, that ye love together.
(g) These things command I you, that ye love one another.
(k) These things I command you, that ye love one another.
- 15:18 (w) If the world hate you, know ye, for it had me in hate first than you.
(p) If the world hate you, know ye, that it had me in hate rather than you.
(t) If the world hate you, ye know that he hated me before he hated you.
(g) If the world hate you, ye know that it hated me before you.
(k) If the world hate you, ye know that it hated me before it hated you.

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- 15:19 (w) If ye had been of the world, the world should love that thing that was his; but for ye be not of the world, but I chose you from the world, therefore the world hateth you.
(p) If ye had been of the world, the world should love that thing that was his; but for ye be not of the world, but I chose you from the world, therefore the world hateth you.
(t) If ye were of the world, the world would love his own. Howbeit Because ye are not of the world, but I have chosen you out of the world, therefore hateth you the world.
(g) If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
(k) If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
- 15:20 (w) Have ye mind of my word, that I said to you, The servant is not greater than his lord. If they have pursued me, they shall pursue you also; if they have kept my word, they shall keep yours also.
(p) Have ye mind of my word, which I said to you, The servant is not greater than his lord. If they have pursued me, they shall pursue you also; if they have kept my word, they shall keep yours also.
(t) Remember the [my] saying, that I said unto you: the servant is not greater than the lord. If they have persecuted me, so will they persecute you. If they have kept my saying, so will they keep yours.
(g) Remember the word that I said unto you, The servant is not greater than his master. If they have persecuted me, they will persecute you also; if they have kept my word, they will also keep yours.
(k) Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.
- 15:21 (w) But they shall do to you all these things for my name, for they know not him that sent me.
(p) But they shall do to you all these things for my name, for they know not him that sent me.
(t) ¶ But all these things will they do unto you for my name's sake, because they have not known him that sent me.
(g) But all these things will they do unto you for my Name's sake, because they have not known him that sent me.
(k) But all these things will they do unto you for my name's sake, because they know not him that sent me.
- 15:22 (w) If I had not come, and had not spoken to them, they should not have sin; forsooth now they have not excusing of their sin.
(p) If I had not come, and had not spoken to them, they should not have sin; but now they have none excusation of their sin.
(t) If I had not come and spoken unto them, they should not have had [have no] sin: but now have they nothing to cloak their sin withal.
(g) If I had not come and spoken unto them, they should not have had sin, but now have they no cloak for their sin.
(k) If I had not come and spoken unto them, they had not had sin: but now they have no cloke {or excuse} for their sin.
- 15:23 (w) He that hateth me, hateth also my Father.
(p) He that hateth me, hateth also my Father.
(t) He that hateth me, hateth my father.
(g) He that hateth me, hateth my Father also.
(k) He that hateth me hateth my Father also.
- 15:24 (w) If I had not done the works in them, which none other man did, they should not have sin; but now both they have seen, and hated/have hated me and my Father.
(p) If I had not done the works in them, which none other man did, they should not have sin; but now both they have seen, and hated/have hated me and my Father.

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(t) If I had not done works among them which none other man did, they had not had [should be without] sin. But now have they seen, and yet have hated both me and my father:

(g) If I had not done works among them which none other man did, they had not had sin; but now have they both seen, and have hated both me, and my Father.

(k) If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

15:25 (w) But that the word be fulfilled, that is written in their law, For they had me in hate without cause.

(p) But that the word be fulfilled, that is written in their law, For they had me in hate without cause.

(t) Even that the saying might be fulfilled that is written in their law: they hated me without a cause.

(g) But *it is* that the word might be fulfilled, that is written in their Law, They hated me without a cause.

(k) But this *cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

15:26 (w) But when the comforter shall come, which I shall send to you from the Father, the Spirit of truth, which proceedeth, *or cometh forth*, of the Father, he shall bear witnessing of me;

(p) But when the comforter shall come, which I shall send to you from the Father, the Spirit of truth, which cometh forth of the Father, he shall bear witnessing of me;

(t) ¶ But when the comforter is come, whom I will send unto you from the father, which is the spirit of truth [verity], which proceedeth of the father, he shall testify of me.

(g) But when that Comforter shall come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth of the Father, he shall testify of me.

(k) But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

15:27 (w) and ye shall bear witnessing, for ye be with me from the beginning.

(p) and ye shall bear witnessing, for ye be with me from the beginning.

(t) And ye shall bear witness also, because ye have been with me from the beginning.

(g) And ye shall witness also, because ye have been with me from the beginning.

(k) And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER 16

16:1 (w) These things I have spoken to you, that ye be not offended.

(p) These things I have spoken to you, that ye be not caused to stumble.

(t) ¶ These things have I said unto you be cause ye should not be offended [hurt in your faith].

(g) These things have I said unto you, that ye should not be offended.

(k) These things have I spoken unto you, that ye should not be offended. {or scandalized, or made to stumble}

16:2 (w) They shall make you without the synagogues, but the hour cometh, that each man that slayeth you, deem that he doeth service to God.

(p) They shall make you without the synagogues, but the hour cometh, that each man that slayeth you, deem that he doeth service to God.

(t) They shall excommunicate you: yea the time shall come, that whosoever killeth you, will think that he doth God [true] service.

(g) They shall excommunicate you, yea, the time shall come, that whosoever killeth you, will think that he doth God service.

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- (k) They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
- 16:3 (w) And they shall do to you these things, for they have not known the Father, neither me.
(p) And they shall do to you these things, for they have not known the Father, neither me.
(t) And such things will they do unto you, because they have not known the father neither yet me.
(g) And these things will they do unto you, because they have not known the Father, nor me.
(k) And these things will they do unto you, because they have not known the Father, nor me.
- 16:4 (w) But these things I spake to you, that when the hour of them shall come, ye have mind, that I said to you. I said not to you these things from the beginning, for I was with you.
(p) But these things I spake to you, that when the hour of them shall come, ye have mind, that I said to you. I said not to you these things from the beginning, for I was with you.
(t) But These things have I told you, that when that hour is come, ye might [should] remember them, that I told you so. These things said I not unto you at the beginning, because I was present with you.
(g) But these things have I told you, that when the hour shall come, ye might remember, that I told you them. And these things said I not unto you from the beginning, because I was with you.
(k) But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
- 16:5 (w) And now I go to him that sent me, and no man of you asketh me, Whither goest thou?
(p) And now I go to him that sent me, and no man of you asketh me, Whither goest thou?
(t) ¶ But now I go [go I] my way to him that sent me, and none of you asketh me: whither goest thou?
(g) But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?
(k) But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
- 16:6 (w) but for I have spoken to you these things, sorrow, *or heaviness*, hath full-filled your heart.
(p) but for I have spoken to you these things, heaviness hath full-filled your heart.
(t) But because I have said such things unto you, your hearts are full of sorrow.
(g) But because I have said these things unto you, your hearts are full of sorrow.
(k) But because I have said these things unto you, sorrow hath filled your heart.
- 16:7 (w) But I say to you truth, it speedeth to you, that I go; soothly if I shall not go away, the comforter shall not come to you; forsooth if I shall go away, I shall send him to you.
(p) But I say to you truth, it speedeth to you, that I go; for if I go not forth, the comforter shall not come to you; but if I go forth, I shall send him to you.
(t) Nevertheless I tell you the truth it is expedient for you that I go away. For if I go not away, that comforter will not come unto you. But if I depart, I will send him unto you.
(g) Yet I tell you the truth, It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
(k) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
- 16:8 (w) And when he shall come, he shall reprove the world of sin, and of rightwiseness, and of doom.
(p) And when he cometh, he shall reprove the world of sin, and of rightwiseness, and of doom.
(t) And when he is come, he will rebuke the world of sin, and of righteousness, and of judgment.
(g) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

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(k) And when he is come, he will reprove {or convince} the world of sin, and of righteousness, and of judgment:

- 16:9 (w) Of sin, for they have not believed in me;
(p) Of sin, for they have not believed in me;
(t) Of sin, because they believe not on me:
(g) Of sin, because they believed not in me;
(k) Of sin, because they believe not on me;

- 16:10 (w) and of rightwiseness, for I go to the Father, and now ye shall not see me;
(p) and of rightwiseness, for I go to the Father, and now ye shall not see me;
(t) Of righteousness, because I go to my father, and ye shall see me no more:
(g) Of righteousness, because I go to my Father, and ye shall see me no more.
(k) Of righteousness, because I go to my Father, and ye see me no more;

- 16:11 (w) but of doom, for the prince of this world is now deemed.
(p) but of doom, for the prince of this world is now deemed.
(t) And of judgment, because the chief ruler of this world, is judged already.
(g) Of judgment, because the prince of this world is judged.
(k) Of judgment, because the prince of this world is judged.

- 16:12 (w) Yet I have many things to say to you, but ye be not able to bear them now.
(p) Yet I have many things to say to you, but ye be not able to bear them now.
(t) ¶ I have yet many things to say unto you: but ye cannot bear them away now.
(g) I have yet many things to say unto you, but ye cannot bear them now.
(k) I have yet many things to say unto you, but ye cannot bear them now.

- 16:13 (w) But when the Spirit of truth shall come, he shall teach you all truth; for he shall not speak of himself, but whatever things he shall hear, he shall speak; and he shall tell to you the things that be to come.
(p) But when the Spirit of truth cometh, he shall teach you all truth; for he shall not speak of himself, but whatever things he shall hear, he shall speak; and he shall tell to you those things that be to come.
(t) Howbeit When he is [once] come (I mean the spirit of truth [verity]) he will lead you into all truth. He shall not speak of himself: but whatsoever he shall hear, that shall he speak, and he will show you things to come.
(g) Howbeit, when he is come which is the Spirit of truth, he will lead you into all truth; for he shall not speak of himself, but whatsoever he shall hear, shall he speak, and he will shew you the things to come.
(k) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

- 16:14 (w) He shall clarify me, for of mine he shall take, and shall tell to you.
(p) He shall clarify me, for of mine he shall take, and shall tell to you.
(t) He shall glorify me, for he shall receive of mine, and shall show unto you.
(g) He shall glorify me, for he shall receive of mine, and shall shew it unto you.
(k) He shall glorify me: for he shall receive of mine, and shall shew it unto you.

- 16:15 (w) All things, whatever things the Father hath, be mine; therefore I said to you, that of mine he shall take, and shall tell to you.
(p) All things, whatever the Father hath, be mine; therefore I said to you, that of mine he shall take, and shall tell to you.

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- (t) All things that my father hath are mine. Therefore said I unto you that he shall take of mine and show unto you.
- (g) All things that the Father hath, are mine; therefore said I, that he shall take of mine, and shew it unto you.
- (k) All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
- 16:16 (w) A little, and then ye shall not see me; and again a little, and ye shall see me, for I go to the Father.
- (p) A little, and then ye shall not see me; and again a little, and ye shall see me, for I go to the Father.
- (t) ¶ After a while ye shall not see me, and again after a while ye shall see me: For I go to the [my] father.
- (g) A little *while*, and ye shall not see me; and again a little *while*, and ye shall see me; for I go to the Father.
- (k) A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.
- 16:17 (w) Therefore some of his disciples said together, What is this thing that he saith to us, A little, and ye shall not see me; and again a little, and ye shall see me, for I go to the Father?
- (p) Therefore some of his disciples said together, What is this thing that he saith to us, A little, and ye shall not see me; and again a little, and ye shall see me, for I go to the Father?
- (t) Then said some of his disciples between themselves: what is this that he saith unto us, after a while ye shall not see me, and again after a while ye shall see me: and that I go to the [my] father.
- (g) Then said *some* of his disciples among themselves, What is this that he saith unto us, A little *while*, and ye shall not see me, and again a little *while*, and ye shall see me, and, For I go to the Father.
- (k) Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?
- 16:18 (w) Therefore they said, What is this that he saith to us, A little? we know not what he speaketh.
- (p) Therefore they said, What is this that he saith to us, A little? we know not what he speaketh.
- (t) They said therefore: what is this that he saith after a while? we cannot tell what he saith.
- (g) They said therefore, What is this that he saith, A little *while*? We know not what he saith.
- (k) They said therefore, What is this that he saith, A little while? we cannot tell what he saith.
- 16:19 (w) And Jesus knew, that they would ask him, and he said to them, Of this thing ye seek among you, for I said, A little, and ye shall not see me; and again a little, and ye shall see me.
- (p) And Jesus knew, that they would ask him, and he said to them, Of this thing ye seek among you, for I said, A little, and ye shall not see me; and again a little, and ye shall see me.
- (t) Jesus perceived, that they would ask him, and said unto them: This is it that ye inquire of between yourselves, that I said, after a while ye shall not see me, and again after a while ye shall see me.
- (g) Now Jesus knew that they would ask him, and said unto them, Do ye enquire among yourselves, of that I said, A little *while*, and ye shall not see me, and again, a little *while*, and ye shall see me?
- (k) Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?
- 16:20 (w) Truly, truly, I say to you, that ye shall mourn and weep, but the world shall have joy; and ye shall be sorrowful, but your sorrow shall turn into joy.
- (p) Truly, truly, I say to you, that ye shall mourn and weep, but the world shall have joy; and ye shall be sorrowful, but your sorrow shall turn into joy.
- (t) Verily verily I say unto you: ye shall weep and lament, and the world shall rejoice. Ye shall sorrow: but your sorrow shall be turned to joy.
- (g) Verily, verily I say unto you, that ye shall weep and lament, and the world shall rejoice, and ye shall sorrow, but your sorrow shall be turned to joy.
- (k) Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

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- 16:21 (w) A woman when she beareth child, hath sorrow, *or heaviness*, for her time is come; but when she hath born a son, now she thinketh not on the pain, for joy, for a man is born into the world.
(p) A woman when she beareth child, hath heaviness, for her time is come; but when she hath born a son, now she thinketh not on the pain, for joy, for a man is born into the world.
(t) ¶ A woman when she travaileth hath sorrow, because her hour is come: but as soon as she is delivered of the [her] child she remembereth no more the [her] anguish, for joy that a man is born into the world.
(g) A woman when she travaileth hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.
(k) A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.
- 16:22 (w) And therefore ye have now sorrow, but again I shall see you, and your heart shall have joy, and no man shall take from you your joy.
(p) And therefore ye have now sorrow, but again I shall see you, and your heart shall have joy, and no man shall take from you your joy.
(t) And ye now are in sorrow: but I will see you again, and your hearts shall rejoice, and your joy shall no man take from you.
(g) And ye now therefore are in sorrow; but I will see you again, and your hearts shall rejoice, and your joy shall no man take from you.
(k) And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
- 16:23 (w) And in that day ye shall not ask me any thing; truly, truly, I say to you, if ye ask the Father any thing in my name, he shall give it to you.
(p) And in that day ye shall not ask me any thing; truly, truly, I say to you, if ye ask the Father any thing in my name, he shall give to you.
(t) And in that day shall ye ask me no question. Verily verily I say unto you, whatsoever ye shall ask the father in my name, he will give it you.
(g) And in that day shall ye ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you.
(k) And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.
- 16:24 (w) Till now ye asked nothing in my name; ask ye, and ye shall take, that your joy be full.
(p) Till now ye asked nothing in my name; ask ye, and ye shall take, that your joy be full.
(t) Hitherto have ye asked nothing in my name. Ask and ye shall receive it: that your joy may be full.
(g) Hitherto have ye asked nothing in my Name; ask, and ye shall receive, that your joy may be full.
(k) Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.
- 16:25 (w) I have spoken to you these things in proverbs; the hour cometh, when now I shall not speak to you in proverbs, but openly of my Father I shall tell you.
(p) I have spoken to you these things in proverbs; the hour cometh, when now I shall not speak to you in proverbs, but openly of my Father I shall tell to you.
(t) ¶ These things have I spoken unto you in proverbs. The time will come when I shall no more speak to you in proverbs: but I shall show you plainly from my father.
(g) These things have I spoken unto you in parables; but the time will come, when I shall no more speak to you in parables, but I shall shew you plainly of the Father.

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- (k) These things have I spoken unto you in proverbs: {or parables} but the time cometh, when I shall no more speak unto you in proverbs {or parables}, but I shall shew you plainly of the Father.
- 16:26 (w) In that day ye shall ask in my name; and I say not to you, that I shall pray the Father for you;
(p) In that day ye shall ask in my name; and I say not to you, that I shall pray the Father for you;
(t) At that day shall ye ask in mine name. And I say not unto you that I will speak unto my father for you.
(g) At that day shall ye ask in my Name, and I say not unto you, that I will pray unto the Father for you;
(k) At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:
- 16:27 (w) for the Father himself loveth you, for ye have loved me, and have believed, that I went out from God.
(p) for the Father himself loveth you, for ye have loved me, and have believed, that I went out from God.
(t) For the [my] father himself loveth you, because ye have loved me, and have believed that I came out from God.
(g) For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
(k) For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
- 16:28 (w) I went out from the Father, and I came into the world; again I leave the world, and go to the Father.
(p) I went out from the Father, and I came into the world; again I leave the world, and go to the Father.
(t) I went out from the father, and came into the world: and I leave the world again, and go to the father.
(g) I am come out from the Father, and came into the world; again I leave the world, and go to the Father.
(k) I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
- 16:29 (w) His disciples said to him, Lo! now thou speakest openly, and thou sayest no proverb.
(p) His disciples said to him, Lo! now thou speakest openly, and thou sayest no proverb.
(t) ¶ His disciples said unto him: lo now speakest thou plainly, and thou usest no proverb.
(g) His disciples said unto him, Lo, now speakest thou plainly, and thou speakest no parable.
(k) His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb {or parable}.
- 16:30 (w) Now we know, that thou knowest all things; and it is no need to thee, that any man ask thee. In this thing we believe, that thou wentest out from God.
(p) Now we know, that thou knowest all things; and it is not need to thee, that any man ask thee. In this thing we believe, that thou wentest out from God.
(t) Now know we that thou understandest all things, and needest not that any man should ask thee any question. Therefore believe we that thou camest from God.
(g) Now know we that thou knowest all things, and needest not that any man should ask thee. By this we believe, that thou art come out from God.
(k) Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
- 16:31 (w) Jesus answered to them, Now ye believe.
(p) Jesus answered to them, Now ye believe.
(t) Jesus answered them: Now ye do believe.
(g) Jesus answered them, Do you believe now?
(k) Jesus answered them, Do ye now believe?
- 16:32 (w) Lo! the hour cometh, and now it cometh, that ye be scattered, each into his own things, and that ye leave me alone; and I am not alone, for the Father is with me.

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(p) Lo! the hour cometh, and now it cometh, that ye be scattered, each into his own things, and that ye leave me alone; and I am not alone, for the Father is with me.

(t) Behold the hour draweth nigh, and is already come, that ye shall be scattered every man his ways, and shall leave me alone. And yet am I not alone. For the [my] father is with me.

(g) Behold, the hour cometh, and is already come, that ye shall be scattered every man into his own, and shall leave me alone; but I am not alone, for the Father is with me.

(k) Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own {or his own home}, and shall leave me alone: and yet I am not alone, because the Father is with me.

16:33 (w) These things I have spoken to you, that ye have peace in me; in the world ye shall have pressing, *or overlaying*, but trust ye, I have overcome the world.

(p) These things I have spoken to you, that ye have peace in me; in the world ye shall have dis-ease, but trust ye, I have overcome the world.

(t) ¶ These words have I spoken unto you that in me ye might have peace. For In the world shall ye have tribulation: but be of good cheer, I have overcome the world.

(g) These things have I spoken unto you, that in me ye might have peace. In the world ye shall have affliction, but be of good comfort; I have overcome the world.

(k) These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER 17

17:1 (w) These things Jesus spake, and the eyes lifted up to heaven, he said, Father, the hour cometh, clarify thy Son, that thy Son clarify thee.

(p) These things Jesus spake, and when he had cast up his eyes into heaven, he said, Father, the hour cometh, clarify thy Son, that thy Son clarify thee.

(t) ¶ These words spake Jesus and lift up his eyes to heaven, and said: father the hour is come: glorify thy son that thy son may glorify thee.

(g) These things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee,

(k) These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

17:2 (w) As thou hast given to him power on each flesh, that all thing that thou hast given to him, he give to them everlasting life.

(p) As thou hast given to him power on each flesh, that all thing that thou hast given to him, he give to them everlasting life.

(t) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

(g) As thou hast given him power *over* all flesh, that he should give eternal life to all them that thou hast given him.

(k) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

17:3 (w) And this is everlasting life, that they know thee alone very God, and whom thou hast sent, Jesus Christ.

(p) And this is everlasting life, that they know thee very God alone, and whom thou hast sent, Jesus Christ.

(t) This is life eternal that they might know thee that only very God: and whom thou hast sent Jesus Christ.

(g) And this is life eternal, that they know thee *to be* the only very God, and whom thou hast sent, Jesus Christ.

(k) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

17:4 (w) I have clarified thee on the earth, I have ended the work, that thou hast given to me to do.

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- (p) I have clarified thee on the earth, I have ended the work, that thou hast given to me to do.
(t) ¶ I have glorified thee on the earth. I have finished the work [works] which thou gavest me to do.
(g) I have glorified thee on the earth, I have finished the work which thou gavest me to do.
(k) I have glorified thee on the earth: I have finished the work which thou gavest me to do.
- 17:5 (w) And now, Father, clarify thou me at thyself, with the clearness that I had at thee, before the world was made.
(p) And now, Father, clarify thou me at thyself, with the clearness that I had at thee, before the world was made.
(t) And now glorify me thou father with thine own self [in thine own presence], with the glory which I had with thee yer the world was.
(g) And now glorify me, thou Father, with thine own self, with the glory which I had with thee before the world was.
(k) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
- 17:6 (w) I have showed thy name to the men, whom thou hast given to me of the world; they were thine, and thou hast given them to me, and they have kept thy word.
(p) I have showed thy name to those men, which thou hast given to me of the world; they were thine, and thou hast given them to me, and they have kept thy word.
(t) I have declared thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest [hast given] them me, and they have kept thy sayings.
(g) I have declared thy Name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word.
(k) I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
- 17:7 (w) And now they have known, that all things that thou hast given to me, be of thee.
(p) And now they have known, that all things that thou hast given to me, be of thee.
(t) Now they know [have they known] that all things whatsoever thou hast given me, are of thee.
(g) Now they know that all things whatsoever thou hast given me, are of thee.
(k) Now they have known that all things whatsoever thou hast given me are of thee.
- 17:8 (w) For the words that thou hast given to me, I gave to them; and they have taken, and have known verily, that I went out from thee; and they believed, that thou sentest me.
(p) For the words that thou hast given to me, I gave to them; and they have taken, and have known verily, that I went out from thee; and they believed, that thou sentest me.
(t) For I have given unto them the words which thou gavest me, and they have received them, and know [have known] surely that I came out from thee: and do believe [have believed] that thou didst send me.
(g) For I have given unto them the words which thou gavest me, and they have received *them*, and have known surely that I came out from thee, and have believed that thou hast sent me.
(k) For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
- 17:9 (w) I pray for them, *I pray* not for the world, but for them that thou hast given to me, for they be thine.
(p) I pray for them, *I pray* not for the world, but for them that thou hast given to me, for they be thine.
(t) ¶ I pray for them. And [I] pray not for the world: but for them which thou hast given me, for they are thine,
(g) I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.
(k) I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
- 17:10 (w) And all mine things be thine, and thine things be mine; and I am clarified in them.

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- (p) And all my things be thine, and thy things be mine; and I am clarified in them.
(t) and all mine are thine, and thine are mine, and I am glorified in them.
(g) And all mine are thine, and thine are mine, and I am glorified in them.
(k) And all mine are thine, and thine are mine; and I am glorified in them.
- 17:11 (w) And now I am not in the world, and these be in the world, and I come to thee. Holy Father, keep them in thy name, whom thou hast given to me, that they be one, as we *be*.
(p) And now I am not in the world, and these be in the world, and I come to thee. Holy Father, keep them in thy name, which thou hast given to me, that they be one, as we *be*.
(t) And now am I no more in the world, but they are in the world, and I come to thee. Holy father keep in thine own name them which thou hast given me, that they may be one as we are.
(g) And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy Name, *even* them whom thou hast given me, that they may be one as we *are*.
(k) And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
- 17:12 (w) While I was with them, I kept them in thy name; those that thou gavest to me, I kept, and none of them perished, but the son of perdition, that the scripture be fulfilled.
(p) While I was with them, I kept them in thy name; those that thou gavest to me, I kept, and none of them perished, but the son of perdition, that the scripture be fulfilled.
(t) While I was with them in the world, I kept them in thy name. Those that thou gavest me, have I kept, and none of them is lost, but that lost child, that the scripture might be fulfilled.
(g) While I was with them in the world, I kept them in thy Name; those that thou gavest me, have I kept, and none of them is lost, but the child of perdition, that the Scripture might be fulfilled.
(k) While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
- 17:13 (w) But now I come to thee, and these things I speak in the world, that they have my joy fulfilled in themselves.
(p) But now I come to thee, and I speak these things in the world, that they have my joy fulfilled in themselves.
(t) ¶ Now come I to thee, and these words speak I in the world, that they might have my joy full in them.
(g) And now come I to thee, and these things speak I in the world, that they might have my joy fulfilled in themselves.
(k) And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
- 17:14 (w) I gave to them thy word, and the world had them in hate; for they be not of the world, as I am not of the world.
(p) I gave to them thy word, and the world had them in hate; for they be not of the world, as I am not of the world.
(t) I have given them thy words [doctrine], and the world hath hated them, because they are not of the world, even as I am not of the world.
(g) I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.
(k) I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- 17:15 (w) I pray not, that thou take them away from the world, but that thou keep them from evil.
(p) I pray not, that thou take them away from the world, but that thou keep them from evil.
(t) I desire not that thou shouldst take them out of the world: but that thou keep them from evil.
(g) I pray not that thou shouldest take them out of the world, but that thou keep them from evil.
(k) I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

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- 17:16 (w) They be not of the world, as I am not of the world.
(p) They be not of the world, as I am not of the world.
(t) They are not of the world, as I am not of the world.
(g) They are not of the world, as I am not of the world.
(k) They are not of the world, even as I am not of the world.
- 17:17 (w) Hallow thou them in truth; thy word is truth.
(p) Hallow thou them in truth; thy word is truth.
(t) Sanctify them with [in] thy truth. Thy saying is truth [verity].
(g) Sanctify them with thy truth; thy word is truth.
(k) Sanctify them through thy truth: thy word is truth.
- 17:18 (w) As thou sentest me into the world, also I sent them into the world.
(p) As thou sentest me into the world, also I sent them into the world.
(t) As thou didst send me into the world, even so have I sent them into the world,
(g) As thou didst send me into the world, so have I sent them into the world.
(k) As thou hast sent me into the world, even so have I also sent them into the world.
- 17:19 (w) And I hallow myself for them, that also they be hallowed in truth.
(p) And I hallow myself for them, that also they be hallowed in truth.
(t) And for their sakes sanctify I myself, that they also might be sanctified through the truth.
(g) And for their sakes sanctify I myself, that they also may be sanctified through the truth.
(k) And for their sakes I sanctify myself, that they also might be sanctified {or truly sanctified} through the truth.
- 17:20 (w) And I pray not only for them, but also for them that shall believe into me by the word of them;
(p) And I pray not only for them, but also for them that shall believe into me by the word of them;
(t) ¶ I pray not for them alone: but for them also which shall believe on me through their preaching,
(g) I pray not for these alone, but for them also which shall believe in me, through their word,
(k) Neither pray I for these alone, but for them also which shall believe on me through their word;
- 17:21 (w) that all they be one, as thou, Father, in me, and I in thee, that also they in us be one; that the world believe, that thou hast sent me.
(p) that all be one, as thou, Father, in me, and I in thee, that also they in us be one; that the world believe, that thou hast sent me.
(t) that they all may be one, as thou father art in me, and I in thee, that they may be also one in us, that the world may believe that thou hast sent me.
(g) That they all may be one, as thou, O Father, *art* in me, and I in thee, *even* that they may be also one in us, that the world may believe that thou hast sent me.
(k) That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
- 17:22 (w) And I have given to them the clearness, that thou hast given to me, that they be one, as we be one;
(p) And I have given to them the clearness, that thou hast given to me, that they be one, as we be one;
(t) And that glory that thou gavest me, I have given them, that they may be one, as we are one.
(g) And the glory that thou gavest me, I have given them, that they may be one, as we are one,
(k) And the glory which thou gavest me I have given them; that they may be one, even as we are one:

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- 17:23 (w) I in them, and thou in me, that they be ended into one; and that the world know, that thou sentest me, and hast loved them, as thou hast loved also me.
(p) I in them, and thou in me, that they be ended into one; and that the world know, that thou sentest me, and hast loved them, as thou hast loved also me.
(t) I [am] in them and thou [art] in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
(g) I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.
(k) I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
- 17:24 (w) Father, I will that and they whom thou hast given to me, be with me where I am, that they see my clearness, which thou hast given to me; for thou lovedest me before the making of the world.
(p) Father, they which thou hast given to me, I will that where I am, that they be with me, that they see my clearness, that thou hast given to me; for thou lovedest me before the making of the world.
(t) ¶ Father I will that they which thou hast given me, be with me where I am, that they may see my glory which thou hast given me. For thou lovedst [hast loved] me before the making of the world.
(g) Father, I will that they which thou hast given me, be with me even where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world.
(k) Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.
- 17:25 (w) Rightful Father, the world knew not thee, but I knew thee, and these knew, that thou sentest me.
(p) Father, rightfully the world knew thee not, but I knew thee, and these knew, that thou sentest me.
(t) O righteous father the very world hath not known thee: but I have known thee, and these have known that thou hast sent me.
(g) O righteous Father, the world also hath not known thee, but I have known thee, and these have known, that thou hast sent me.
(k) O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
- 17:26 (w) And I have made thy name known to them, and shall make known; that the love by which thou hast loved me, be in them, and I in them.
(p) And I have made thy name known to them, and shall make known; that the love by which thou hast loved me, be in them, and I in them.
(t) And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved [lovedst] me, be in them, and that I be in them.
(g) And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.
(k) And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER 18

- 18:1 (w) When Jesus had said these things, he went out with his disciples over the strand of Cedron, where was a yard, *or a garden*, into which he entered, and his disciples.
(p) When Jesus had said these things, he went out with his disciples over the strand of Cedron, where was a yard, *or a garden*, into which he entered, and his disciples.

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- (t) ¶ When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden into the which he entered with his disciples.
- (g) When Jesus had spoken these things, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
- (k) When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
- 18:2 (w) And Judas, that betrayed him, knew the place, for oft Jesus came thither with his disciples.
- (p) And Judas, that betrayed him, knew the place, for oft Jesus came thither with his disciples.
- (t) Judas also which betrayed him knew the place, for Jesus oftentimes resorted thither with his disciples.
- (g) And Judas which betrayed him knew also the place, for Jesus oft times resorted thither with his disciples.
- (k) And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.
- 18:3 (w) Therefore when Judas had taken a company of knights, and ministers of the bishops and of the Pharisees, he came thither with lanterns, and brands, and arms.
- (p) Therefore when Judas had taken a company of knights, and ministers of the bishops and of the Pharisees, he came thither with lanterns, and brands, and arms.
- (t) Judas then after he had received a band of men, and ministers of the high priests, and of the Pharisees came thither with lanterns, and firebrands, and weapons.
- (g) Judas then, after he had received a band of men and officers of the high Priests, and of the Pharisees, came thither with lanterns and torches, and weapons.
- (k) Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.
- 18:4 (w) And so Jesus witting all things that were to come on him, went forth, and said to them, Whom seek ye?
- (p) And so Jesus witting all things that were to come on him, went forth, and said to them, Whom seek ye?
- (t) Then Jesus knowing all things that should come on him, went forth and said unto them: whom seek ye?
- (g) Then Jesus, knowing all things that should come unto him, went forth and said unto them, Whom seek ye?
- (k) Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
- 18:5 (w) They answered to him, Jesus of Nazareth. Jesus saith to them, I am. And Judas that betrayed him, stood with them.
- (p) They answered to him, Jesus of Nazareth. Jesus saith to them, I am. And Judas that betrayed him, stood with them.
- (t) They answered him: Jesus of Nazareth. Jesus said unto them: I am he.
- (g) They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Now Judas also which betrayed him, stood with them.
- (k) They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.
- 18:6 (w) And when he said to them, I am, they went aback, and fell down on the earth.
- (p) And when he said to them, I am, they went aback, and fell down on the earth.
- (t) ¶ Judas also which betrayed him, stood [by] with them. But As soon as he had said unto them I am he, they went backwards and fell to the ground.
- (g) As soon then as he had said unto them, I am he, they went away backwards, and fell to the ground.
- (k) As soon then as he had said unto them, I am he, they went backward, and fell to the ground.
- 18:7 (w) And again he asked them, Whom seek ye? And they said, Jesus of Nazareth.
- (p) And again he asked them, Whom seek ye? And they said, Jesus of Nazareth.

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- (t) And He asked them again: whom seek ye? They said: Jesus of Nazareth.
- (g) Then he asked them again, Whom seek ye? And they said, Jesus of Nazareth.
- (k) Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
- 18:8 (w) He answered to them, I said to you, that I am; therefore if ye seek me, suffer ye these to go away.
(p) He answered to them, I said to you, that I am; therefore if ye seek me, suffer ye these to go away.
(t) Jesus answered, I said unto you, I am he. If ye seek me, let these go their way.
(g) Jesus answered, I said unto you, that I am he; therefore if ye seek me, let these go their way.
(k) Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:
- 18:9 (w) That the word which he said should be fulfilled, For I lost not any of them, which thou hast given to me.
(p) That the word which he said should be fulfilled, For I lost not any of them, which thou hast given to me.
(t) That the saying might be fulfilled which he spake: of them which thou gavest me, have I not lost one.
(g) *This was* that the word might be fulfilled which he spake, Of them which thou gavest me, have I lost none.
(k) That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.
- 18:10 (w) Therefore Simon Peter having a sword, drew it out, and smote the servant of the bishop, and cut off his right ear. And the name of the servant was Malchus.
(p) Therefore Simon Peter had a sword, and drew it out, and smote the servant of the bishop, and cut off his right ear. And the name of the servant was Malchus.
(t) ¶ Simon Peter had a sword, and drew it [him out], and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.
(g) Then Simon Peter having a sword, drew it, and smote the high Priest's servant, and cut off his right ear. Now the servants name was Malchus.
(k) Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.
- 18:11 (w) Therefore Jesus said to Peter, Send thou the sword into the sheath; wilt thou not, that I drink the cup, that my Father gave to me?
(p) Therefore Jesus said to Peter, Put thou thy sword into thy sheath; wilt thou not, that I drink the cup, that my Father gave to me?
(t) Then said Jesus unto Peter: put up thy sword into the sheath: shall I not drink of the cup which my father hath [had] given me?
(g) Then said Jesus unto Peter, Put up thy sword into the sheath; shall I not drink of the cup which *my* Father hath given me?
(k) Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?
- 18:12 (w) Therefore the company of knights, and the tribune, and the ministers of the Jews, took Jesus, and bound him,
(p) Therefore the company of knights, and the tribune, and the ministers of the Jews, took Jesus, and bound him,
(t) Then the company, and the Captain, and the ministers of the Jews, took Jesus and bound him,
(g) Then the band and the captain, and the officers of the Jews took Jesus and bound him.
(k) Then the band and the captain and officers of the Jews took Jesus, and bound him,
- 18:13 (w) and led him to Annas first; for he was the father of Caiaphas' wife, that was bishop of that year.
(p) and led him first to Annas; for he was father of Caiaphas' wife, that was bishop of that year.
(t) and led him away to Anna first: For he was father-in-law unto Caiaphas, which was the high priest that same year.

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- (g) And led him away to Annas first (for he was father in law to Caiaphas, which was the high Priest that same year.)
(k) And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
{And Annas sent Christ bound unto Caiaphas the high priest.}
- 18:14 (w) And it was Caiaphas, that gave counsel to the Jews, that it speedeth, that one man die for the people.
(p) And it was Caiaphas, that gave counsel to the Jews, that it speedeth, that one man die for the people.
(t) Caiaphas was he that gave counsel to the Jews that it was expedient that one man should die for the people.
(g) And Caiaphas was he, that gave counsel to the Jews, that it was expedient that one man should die for the people.
(k) Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.
- 18:15 (w) But Simon Peter followed Jesus, and another disciple; and that disciple was known to the bishop. And he entered in with Jesus, into the hall of the bishop;
(p) But Simon Peter followed Jesus, and another disciple; and that disciple was known to the bishop. And he entered with Jesus, into the hall of the bishop;
(t) ¶ And Simon Peter followed Jesus, and another disciple, that disciple was known of the high priest, and went in with Jesus into the palace of the high priest.
(g) ¶ Now Simon Peter followed Jesus, and another disciple, and that disciple was known of the high Priest, therefore he went in with Jesus into the hall of the high Priest,
(k) ¶ And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.
- 18:16 (w) but Peter stood at the door withoutforth. Therefore that other disciple, that was known to the bishop, went out, and said to the woman that kept the door, and brought in Peter.
(p) but Peter stood at the door withoutforth. Therefore that other disciple, that was known to the bishop, went out, and said to the woman that kept the door, and brought in Peter.
(t) But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake to the damsel that kept the door, and brought in Peter.
(g) But Peter stood at the door without. Then went out the other disciple which was known unto the high Priest, and spake to her that kept the door, and brought in Peter.
(k) But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
- 18:17 (w) And the damsel, keeper of the door, said to Peter, Whether thou art also of this man's disciples? He said, I am not.
(p) And the damsel, keeper of the door, said to Peter, Whether thou art also of this man's disciples? He said, I am not.
(t) Then said the damsel that kept the door unto Peter: Art not thou one of this man's disciples? He said: I am not.
(g) Then said the maid that kept the door, unto Peter, Art not thou also one of this man's disciples? He said, I am not.
(k) Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.
- 18:18 (w) And the servants and the ministers stood at the coals, for it was cold, and they warmed them(selves); and Peter was with them, standing and warming him(self).
(p) And the servants and ministers stood at the coals, for it was cold, and they warmed them(selves); and Peter was with them, standing and warming him(self).
(t) The servants and the ministers stood there, and had made a fire of coals. For it was cold, and they warmed themselves. Peter also stood among them and warmed himself.
(g) And the servants and officers stood there, which had made a fire of coals, for it was cold, and they warmed themselves. And Peter also stood among them, and warmed himself.
(k) And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

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- 18:19 (w) And the bishop asked Jesus of his disciples, and of his teaching.
(p) And the bishop asked Jesus of his disciples, and of his teaching.
(t) ¶ The high priest asked Jesus of his disciples, and of his doctrine.
(g) ¶ (The high Priest then asked Jesus of his disciples, and of his doctrine.
(k) ¶ The high priest then asked Jesus of his disciples, and of his doctrine.
- 18:20 (w) Jesus answered to him, I have spoken openly to the world; I taught ever in the synagogue, and in the temple, whither all the Jews came together, and in private I spake nothing.
(p) Jesus answered to him, I have spoken openly to the world; I taught evermore in the synagogue, and in the temple, whither all the Jews came together, and in huddles I spake nothing.
(t) Jesus answered him: I spake openly in the world. I ever taught in the synagogue and in the temple whither all the Jews resorted: and in secret have I said nothing:
(g) Jesus answered him, I spake openly to the world; I ever taught in the Synagogue and in the Temple, whither the Jews resort continually, and in secret have I said nothing.
(k) Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
- 18:21 (w) What askest thou me? ask them that heard me, what I have spoken to them; lo! they know, what things I have said.
(p) What askest thou me? ask them that heard me, what I have spoken to them; lo! they know, what things I have said.
(t) why askest thou me? Ask them which heard me what I said unto them. Behold they can tell what I said.
(g) Why askest thou me? Ask them which heard me what I said unto them; behold, they know what I said.
(k) Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
- 18:22 (w) When he had said these things, one of the ministers standing nigh, gave a buffet to Jesus, saying, Answerest thou so to the bishop?
(p) When he had said these things, one of the ministers standing nigh, gave a buffet to Jesus, and said, Answerest thou so to the bishop?
(t) When he had thus spoken, one of the ministers which stood by, smote Jesus on the face saying: Answerest thou the high priest so?
(g) When he had spoken these things, one of the officers which stood by, smote Jesus with *his* rod, saying, Answerest thou the high Priest so?
(k) And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand {or with a rod}, saying, Answerest thou the high priest so?
- 18:23 (w) Jesus answered to him, If I have spoken evil, bear thou witnessing of evil; but if *I said* well, why smitest thou me?
(p) Jesus answered to him, If I have spoken evil, bear thou witnessing of evil; but if *I said* well, why smitest thou me?
(t) Jesus answered him: If I have evil spoken, bear witness of the evil: if I have well spoken, why smitest thou me?
(g) Jesus answered him, If I have evil spoken, bear witness of the evil; but if I have well spoken, why smitest thou me?
(k) Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
- 18:24 (w) And Annas sent him bound to Caiaphas, the bishop.
(p) And Annas sent him bound to Caiaphas, the bishop.
(t) And Annas sent him bound unto Caiaphas the high priest.
(g) ¶ Now Annas had sent him bound unto Caiaphas the high Priest.)
(k) Now Annas had sent him bound unto Caiaphas the high priest.

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- 18:25 (w) And Simon Peter stood, and warmed him(self); therefore they said to him, Whether also thou art his disciple? He denied, and said, I am not.
(p) And Simon Peter stood, and warmed him(self); and they said to him, Whether also thou art his disciple? He denied, and said, I am not.
(t) ¶ Simon Peter stood and warmed himself, and they said unto him: Art not thou also one of his disciples? He denied it, and said: I am not.
(g) And Simon Peter stood and warmed himself, and they said unto him, Art not thou also of his disciples? He denied it, and said, I am not.
(k) And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.
- 18:26 (w) One of the bishop's servants, cousin of him, whose ear Peter cut off, said, Whether I saw not thee in the garden with him?
(p) One of the bishop's servants, cousin of him, whose ear Peter cut off, said, Saw I thee not in the yard with him?
(t) One of the servants of the high priest (his cousin whose ear Peter smote off) said unto him: did not I see thee in the garden with him?
(g) One of the servants of the high Priest, his cousin whose ear Peter smote off, said, Did not I see thee in the garden with him?
(k) One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
- 18:27 (w) And Peter again denied, and anon the cock crew.
(p) And Peter again denied, and at once the cock crew.
(t) Peter denied it again: and immediately the cock crew.
(g) Peter then denied again, and immediately the cock crew.
(k) Peter then denied again: and immediately the cock crew.
- 18:28 (w) Then they led Jesus to Caiaphas (*from* Caiaphas), into the moot hall; and it was early, and they entered not into the moot hall, that they should not be defouled, but that they should eat pask.
(p) Then they led Jesus to Caiaphas (*from* Caiaphas), into the moot hall; and it was early, and they entered not into the moot hall, that they should not be defouled, but that they should eat pask.
(t) ¶ Then led they Jesus from Caiaphas into the hall [house] of judgment. It was in the morning, and they themselves went not into the judgment hall [house] lest they should be defiled, but that they might eat the paschal lamb [Pasch].
(g) Then led they Jesus from Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be defiled, but that they might eat the Passover.
(k) ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.
- 18:29 (w) Therefore Pilate went out withoutforth to them, and said, What accusing bring ye against this man?
(p) Therefore Pilate went out withoutforth to them, and said, What accusing bring ye against this man?
(t) Pilate then went out unto them and said: What accusation bring ye against this man?
(g) Pilate then went out unto them, and said, What accusation bring ye against this man?
(k) Pilate then went out unto them, and said, What accusation bring ye against this man?
- 18:30 (w) They answered, and said to him, If this were not a misdoer, we had not betaken him to thee.
(p) They answered, and said to him, If this were not a misdoer, we had not betaken him to thee.
(t) They answered and said unto him: If he were not an evil doer, we would not have delivered him unto thee.
(g) They answered, and said unto him, If he were not an evil doer, we would not have delivered him unto thee.

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- (k) They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
- 18:31 (w) Then Pilate saith to them, Take ye him, and deem ye him, after your law. Therefore they said to him, It is not leaveful to us to slay any man;
(p) Then Pilate saith to them, Take ye him, and deem ye him, after your law. And *the Jews* said to him, It is not leaveful to us to slay any man;
(t) Then said Pilate unto them: take ye him [him unto you], and judge him after your own law. Then The Jews said unto him. It is not lawful for us to put any man to death.
(g) Then said Pilate unto them, Take ye him, and judge him after your own Law. Then the Jews said unto him, It is not lawful for us to put any man to death.
(k) Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:
- 18:32 (w) that the word of Jesus should be fulfilled, which he said, signifying by what death he should die.
(p) that the word of Jesus should be fulfilled, which he said, signifying by what death he should die.
(t) That the words of Jesus might be fulfilled which he spake, signifying what death he should die.
(g) *It was* that the word of Jesus might be fulfilled which he spake, signifying what death he should die.
(k) That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
- 18:33 (w) Therefore again Pilate entered into the moot hall, and called Jesus, and said to him, Art thou king of Jews?
(p) Therefore again Pilate entered into the moot hall, and called Jesus, and said to him, Art thou king of Jews?
(t) ¶ Then Pilate entered into the judgment hall [house] again, and called Jesus, and said unto him: Art thou the king of the Jews?
(g) So Pilate entered into the common hall again, and called Jesus, and said unto him, Art thou the king of the Jews?
(k) Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
- 18:34 (w) Jesus answered, and said to him, Sayest thou this thing of thyself, or others said to thee of me?
(p) Jesus answered, and said to him, Sayest thou this thing of thyself, or others have said to thee of me?
(t) Jesus answered: sayest thou that of thyself, or did other tell it thee of me?
(g) Jesus answered him, Sayest thou that of thyself, or did others tell it thee of me?
(k) Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?
- 18:35 (w) Pilate answered, Whether I am a Jew? Thy folk and the bishops betook thee to me; what hast thou done?
(p) Pilate answered, Whether I am a Jew? Thy folk and the bishops betook thee to me; what hast thou done?
(t) Pilate answered: Am I a Jew? Thine own nation and high priests have delivered thee unto me. What hast thou done?
(g) Pilate answered, Am I a Jew? Thine own nation, and the high Priests have delivered thee unto me. What hast thou done?
(k) Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?
- 18:36 (w) Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my ministers would strive, that I should not be taken to the Jews; now forsooth my kingdom is not of hence.
(p) Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my ministers would strive, that I should not be taken to the Jews; but now my kingdom is not here.
(t) Jesus answered: my kingdom is not of this world. If my kingdom were of this world then would my ministers surely fight, that I should not be delivered to the Jews, but now is my kingdom not from hence.

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(g) Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants would surely fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

(k) Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

18:37 (w) And so Pilate said to him, Then art thou a king? Jesus answered, Thou sayest, that I am a king. To this thing I am born, and to this I came into the world, that I bear witnessing to truth. Each man that is of truth, heareth my voice.

(p) And so Pilate said to him, Then art thou a king? Jesus answered, Thou sayest, that I am a king. To this thing I am born, and to this I came into the world, to bear witnessing to truth. Each that is of truth, heareth my voice.

(t) Pilate said unto him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth. And all that are of the truth hear my voice.

(g) Pilate then said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. For this cause am I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

(k) Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

18:38 (w) Pilate saith to him, What is truth? And when he had said this thing, again he went out to the Jews, and said to them, I find no cause against him.

(p) Pilate saith to him, What is truth? And when he had said this thing, again he went out to the Jews, and said to them, I find no cause in him.

(t) Pilate said unto him: what thing is truth? And when he had said that, he went out again unto the Jews, and said unto them: I find in him no cause at all.

(g) Pilate said unto him, What is truth? And when he had said that, he went out again unto the Jews, and said unto them, I find in him no cause at all.

(k) Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

18:39 (w) Forsooth it is a custom to you, that I let go, *or deliver*, one to you in pask; therefore will ye that I dismiss to you the king of Jews?

(p) But it is a custom to you, that I deliver one to you in pask; therefore will ye that I deliver to you the king of Jews?

(t) Ye have a custom [among you], that I should deliver you one loose at Easter. Will ye that I loose unto you the king of the Jews.

(g) But you have a custom that I should deliver you one loose at the Passover; will ye then that I loose unto you the King of the Jews?

(k) But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

18:40 (w) All they cried again, saying, Not this, but Barabbas. And Barabbas was a thief.

(p) All they cried again, and said, Not this, but Barabbas. And Barabbas was a thief.

(t) Then cried they all again saying: Not him, but Barabbas. That Barabbas was a robber.

(g) Then cried they all again, saying, Not him, but Barabbas. Now this Barabbas was a murderer.

(k) Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER 19

19:1 (w) Therefore then Pilate took Jesus, and scourged.

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- (p) Therefore Pilate took then Jesus, and scourged him.
(t) ¶ Then Pilate took Jesus and scourged him.
(g) Then Pilate took Jesus, and scourged him.
(k) Then Pilate therefore took Jesus, and scourged him.
- 19:2 (w) And knights wreathed a crown of thorns, and put on his head, and did about him a cloth of purple, and came to him,
(p) And knights wreathed a crown of thorns, and set on his head, and did about him a cloak of purple, and came to him,
(t) And the soldiers wound a crown of thorns and put it on his head. And they did on him a purple garment,
(g) And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple garment,
(k) And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,
- 19:3 (w) and said, Hail, king of Jews. And they gave to him buffets.
(p) and said, Hail, king of Jews. And they gave to him buffets.
(t) and said: hail king of the Jews. And they smote him on the face.
(g) And said, Hail, King of the Jews. And they smote him with *their* rods.
(k) And said, Hail, King of the Jews! and they smote him with their hands.
- 19:4 (w) Again Pilate went out, and said to them, Lo! I lead him to you withoutforth, that ye know, that I find no cause in him.
(p) Again Pilate went out, and said to them, Lo! I bring him out to you, that ye know, that I find no cause in him.
(t) Pilate went forth again, and said unto them: behold I bring him forth to you, that ye may know, that I find no fault in him.
(g) Then Pilate went forth again, and said unto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.
(k) Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
- 19:5 (w) And so Jesus went out, bearing a crown of thorns, and a cloth of purple. And he saith to them, Lo! the man.
(p) And so Jesus went out, bearing a crown of thorns, and a cloak of purple. And he saith to them, Lo! the man.
(t) Then came Jesus forth wearing a crown of thorns and a robe of purple. And Pilate said unto them: Behold the man.
(g) Then came Jesus forth wearing a crown of thorns, and a purple garment. And *Pilate* said unto them, Behold the man.
(k) Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!
- 19:6 (w) But when the bishops and ministers had seen him, they cried, saying, Crucify, crucify him. Pilate saith to them, Take ye him, and crucify ye him, for I find no cause in him.
(p) But when the bishops and ministers had seen him, they cried, and said, Crucify, crucify him. Pilate saith to them, Take ye him, and crucify ye, for I find no cause in him.
(t) When the high priests and ministers saw him, they cried saying: crucify him, crucify him. Pilate said unto them. Take ye him and crucify him: For I find no cause in him.
(g) Then when the high Priests and officers saw him, they cried, saying, Crucify, crucify *him*. Pilate said unto them, Take ye him, and crucify *him*, for I find no fault in him.
(k) When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.
- 19:7 (w) The Jews answered to him, We have a law, and by the law he oweth to die, for he made him God's Son.
(p) The Jews answered to him, We have a law, and by the law he oweth to die, for he made him(self) God's Son.

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- (t) The Jews answered him. We have a law, and by our law he ought to die: because he made himself the son of God.
(g) The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
(k) The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
- 19:8 (w) Therefore when Pilate had heard this word, he dreaded more.
(p) Therefore when Pilate had heard this word, he dreaded the more.
(t) ¶ When Pilate heard that saying, he was the more afraid,
(g) ¶ When Pilate then heard that word, he was the more afraid,
(k) ¶ When Pilate therefore heard that saying, he was the more afraid;
- 19:9 (w) And he went into the moot hall again, and said to Jesus, Of whence art thou? Forsooth Jesus gave not answer to him.
(p) And he went into the moot hall again, and said to Jesus, Of whence art thou? But Jesus gave none answer to him.
(t) and went again into the judgment hall [house], and said unto Jesus: Whence art thou? But Jesus gave him none answer.
(g) And went again into the common hall, and said unto Jesus, Whence art thou? But Jesus gave him none answer.
(k) And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
- 19:10 (w) Pilate saith to him, Speakest thou not to me? Knowest thou not, that I have power to crucify thee, and I have power to deliver thee?
(p) Pilate saith to him, Speakest thou not to me? Knowest thou not, that I have power to crucify thee, and I have power to deliver thee?
(t) Then said Pilate unto him: Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to loose thee?
(g) Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to loose thee?
(k) Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
- 19:11 (w) Jesus answered, Thou shouldest not have any power against me, but it were given to thee from above; therefore he that betook me to thee, hath the more sin.
(p) Jesus answered, Thou shouldest not have any power against me, but it were given to thee from above; therefore he that betook me to thee, hath the more sin.
(t) Jesus answered: Thou couldst have no power at all against me, except it were given [unto] thee from above. Therefore he that delivered me unto thee, is more in sin.
(g) Jesus answered, Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee, hath the greater sin.
(k) Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
- 19:12 (w) Thereof, *or from thence*, Pilate sought to deliver him; forsooth the Jews cried, saying, If thou leavest this *man*, thou art not the friend of Caesar; for each man that maketh himself king, against-saith Caesar.
(p) From that time Pilate sought to deliver him; but the Jews cried, and said, If thou deliverest this *man*, thou art not the emperor's friend; for each man that maketh himself king, gainsaith the emperor.
(t) And from thenceforth sought Pilate means to loose him: but the Jews cried saying: if thou let him go, thou art not Caesar's friend. For Whosoever maketh himself a king, is against Caesar.
(g) From thenceforth Pilate sought to loose him, but the Jews cried, saying, If thou deliver him, thou art not Caesar's friend; *for* whosoever maketh himself a King, speaketh against Caesar.

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- (k) And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.
- 19:13 (w) Therefore Pilate, when he had heard these words, led Jesus forth, and sat for doomsman in a place, that is said Lycostratos, but in Hebrew, *Gabbatha*.
(p) And Pilate, when he had heard these words, led Jesus forth, and sat for doomsman in a place, that is said Lycostratos, but in Hebrew Golgotha (but in Hebrew, *Gabbatha*).
(t) ¶ When Pilate heard that saying he brought Jesus forth, and sat down to give sentence, in a place called the pavement: But in the Hebrew tongue, *Gabbatha*.
(g) ¶ When Pilate heard this word, he brought Jesus forth, and sat down in the judgment seat in a place called the Pavement, and in Hebrew, *Gabbatha*.
(k) ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, *Gabbatha*.
- 19:14 (w) Forsooth it was the making ready, *or even*, of pask, as it were the sixth hour. And he saith to the Jews, Lo! your king.
(p) And it was pask eve, as it were the sixth hour. And he saith to the Jews, Lo! your king.
(t) It was the Sabbath even which falleth in the Easter feast, and about the sixth hour, and he said unto the Jews: Behold your king.
(g) And it was the Preparation of the Passover, and about the sixth hour, and he said unto the Jews, Behold your King.
(k) And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!
- 19:15 (w) Forsooth they cried, saying, Do away, do away; crucify him. Pilate saith to them, Shall I crucify your king? The bishops answered, We have no king no but Caesar.
(p) But they cried, and said, Take away, take away; crucify him. Pilate saith to them, Shall I crucify your king? The bishops answered, We have no king but the emperor.
(t) They cried, away with him, away with him, crucify him. Pilate said unto them: Shall I crucify your king? The high priests answered: We have no king but Caesar.
(g) But they cried, Away with him, away with him, crucify him. Pilate said unto them, Shall I crucify your King? The high Priests answered, We have no King but Caesar.
(k) But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.
- 19:16 (w) Therefore then Pilate betook him to them, that he should be crucified. And they took Jesus, and led *him* out.
(p) And then Pilate betook him to them, that he should be crucified. And they took Jesus, and led *him* out.
(t) Then delivered he him unto them to be crucified.
(g) Then delivered he him unto them, to be crucified. And they took Jesus, and led him away.
(k) Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.
- 19:17 (w) And he bearing to himself a cross went out into the place, that is said of Calvary, in Hebrew Golgatha;
(p) And he bare to himself a cross, and went out into that place, that is said Calvary, in Hebrew Golgotha;
(t) ¶ And they took Jesus, and led him away. And he bare his cross, and went forth into a place called the place of dead men's skulls (which is named in Hebrew, *Golgotha*)
(g) And he bare his own cross, and came into a place named *of dead men's* Skulls, which is called in Hebrew, *Golgotha*;
(k) And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew *Golgotha*:
- 19:18 (w) where they crucified him, and others two with him, *one* on this side and *one* on that side, and Jesus in the middle.
(p) where they crucified him, and others twain with him, *one* on this side and *one* on that side, and Jesus in the middle.

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- (t) where they crucified him and two other with him [with him two other], on either side one, and Jesus in the midst.
(g) Where they crucified him, and two others with him, on either side one, and Jesus in the midst.
(k) Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
- 19:19 (w) And Pilate wrote a title, and put on the cross; and it was written, Jesus of Nazareth, king of Jews.
(p) And Pilate wrote a title, and set on the cross; and it was written, Jesus of Nazareth, king of Jews.
(t) And Pilate wrote his title, and put it on the cross: The writing was, Jesus of Nazareth, king of the Jews.
(g) ¶ And Pilate wrote also a title, and put it on the cross, and it was written, JESUS OF NAZARETH THE KING OF THE JEWS.
(k) ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
- 19:20 (w) Therefore many of the Jews read this title, for the place where Jesus was crucified, was nigh the city, and it was written in Hebrew, Greek, and Latin.
(p) Therefore many of the Jews read this title, for the place where Jesus was crucified, was nigh the city, and it was written in Hebrew, Greek, and Latin.
(t) This title read many of the Jews. For the place where Jesus was crucified, was nigh to the city. And it was written in Hebrew, Greek and Latin.
(g) This title then read many of the Jews, for the place where Jesus was crucified, was near to the city; and it was written in Hebrew, Greek and Latin.
(k) This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.
- 19:21 (w) Therefore the bishops of the Jews said to Pilate, Do not thou write king of Jews, but that he said, I am king of Jews.
(p) Therefore the bishops of the Jews said to Pilate, Do not thou write king of Jews, but that he said, I am king of Jews.
(t) Then said the high priests of the Jews to Pilate: write not, king of the Jews, but that he said, I am king of the Jews.
(g) Then said the high Priests of the Jews to Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews.
(k) Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
- 19:22 (w) Pilate answered, That that I have written, I have written.
(p) Pilate answered, That that I have written, I have written.
(t) Pilate answered: what I have written, that have I written.
(g) Pilate answered, What I have written, I have written.
(k) Pilate answered, What I have written I have written.
- 19:23 (w) Therefore the knights when they had crucified him, took his clothes, and made four parts, to each knight a part, and a coat. Forsooth the coat was without seam, and above woven by all.
(p) Therefore the knights when they had crucified him, took his clothes, and made four parts, to each knight a part, and a coat. And the coat was without seam, and woven all about.
(t) ¶ Then The soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also his coat. The coat was without seam woven upon throughout [through and through].
(g) ¶ Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and his coat; and the coat was without seam woven from the top throughout.
(k) ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven {or wrought} from the top throughout.

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- 19:24 (w) Therefore they said together, Cut we not it, but lay we lots, whose it is; that the scripture be fulfilled, saying, They parted my clothes to them, and into my cloth thy sent lots. And the knights did these things.
(p) Therefore they said together, Cut we not it, but cast we lot, whose it is; that the scripture be fulfilled, saying, They parted my clothes to them, and on my cloak they cast lot. And the knights did these things.
(t) And they said one to another: Let us not divide it: but cast lots who shall have it. That the scripture might be fulfilled which saith. They parted my raiment among them, and on my coat did cast lots. And the soldiers did such things indeed.
(g) ¶ Therefore they said one to another, Let us not divide it, but cast lots for it, whose it shall be. *This was* that the Scripture might be fulfilled, which saith, They parted my garments among them, and on my coat did cast lots. So the soldiers did these things indeed.
(k) They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
- 19:25 (w) But beside the cross of Jesus stood his mother, and the sister of his mother, Mary Cleophas, and Mary Magdalene.
(p) But beside the cross of Jesus stood his mother, and the sister of his mother, Mary Cleophas, and Mary Magdalene.
(t) ¶ There stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.
(g) ¶ Then stood by the cross of Jesus his mother, and his mother's sister, Mary *the wife of Cleophas*, and Mary Magdalene.
(k) ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary *the wife of Cleophas*, {or Clopas} and Mary Magdalene.
- 19:26 (w) Therefore when Jesus had seen his mother, and the disciple standing, whom he loved, he saith to his mother, Woman, lo! thy son.
(p) Therefore when Jesus had seen his mother, and the disciple standing, whom he loved, he saith to his mother, Woman, lo! thy son.
(t) When Jesus saw his mother, and the disciple standing whom he loved, he said unto his mother: Woman behold thy son.
(g) And when Jesus saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son.
(k) When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!
- 19:27 (w) Afterward he saith to the disciple, Lo! thy mother. And from that hour the disciple took her into his *thing*.
(p) Afterward he saith to the disciple, Lo! thy mother. And from that hour the disciple took her into his *mother*.
(t) Then said he to the disciple: behold thy mother. And from that hour the disciple took her for his own.
(g) Then said he to the disciple, Behold thy mother. And from that hour, the disciple took her home unto him.
(k) Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.
- 19:28 (w) Afterward Jesus witting, that now all things be ended, that the scripture should be fulfilled, he saith, I thirst.
(p) Afterward Jesus witting, that now all things be ended, that the scripture were fulfilled, he saith, I thirst.
(t) ¶ After that when Jesus perceived that all things were performed, that the scripture [scriptures] might be fulfilled: he said: I thirst.
(g) ¶ After, when Jesus knew that all things were performed, that the Scripture might be fulfilled, he said, I thirst.
(k) ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

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- 19:29 (w) And a vessel was set full of vinegar. And they laid in hyssop about the sponge full of vinegar, and put it to his mouth.
(p) And a vessel was set full of vinegar. And they laid in hyssop about the sponge full of vinegar, and put it to his mouth.
(t) There stood a vessel full of vinegar by. And They filled a sponge with vinegar, and wound it about with hyssop, and put it to his mouth.
(g) And there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it about a hyssop *stalk*, and put it to his mouth.
(k) Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.
- 19:30 (w) Therefore when Jesus had taken the vinegar, he said, It is ended. And when his head was bowed down, he gave up the ghost/And he bowed down the head, and sent out the spirit.
(p) Therefore when Jesus had taken the vinegar, he said, It is ended. And when his head was bowed down, he gave up the ghost/And he bowed down the head, and sent out the spirit.
(t) As soon as Jesus had received of the vinegar, he said: It is finished, and bowed his head, and gave up the ghost.
(g) Now when Jesus had received of the vinegar, he said, It is finished. And bowed his head, and gave up the ghost.
(k) When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.
- 19:31 (w) Therefore for it was the making ready of pask, that the bodies should not dwell in the cross in the sabbath, for that day of sabbath was great, the Jews prayed Pilate, that the hips of them should be broken, and they should be taken away.
(p) Therefore for it was pask eve, that the bodies should not abide on the cross in the sabbath, for that was a great sabbath day, the Jews prayed Pilate, that the hips of them should be broken, and they taken away.
(t) ¶ The Jews then because it was the Sabbath even that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken and that they might be taken down.
(g) The Jews then (because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath *day*, for that Sabbath was a high day) besought Pilate that their legs might be broken, and that they might be taken down.
(k) The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.
- 19:32 (w) Therefore knights came, and they brake the thighs of the first, and of the other, that was crucified with him.
(p) Therefore knights came, and they brake the thighs of the first, and of the other, that was crucified with him.
(t) Then came the soldiers and brake the legs of the first, and of the other which was crucified with Jesus.
(g) Then came the soldiers and brake the legs of the first, and of the other, which was crucified with *Jesus*.
(k) Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
- 19:33 (w) Forsooth when they had come to Jesus, as they saw him dead then, they brake not his thighs;
(p) But when they were come to Jesus, as they saw him dead then, they brake not his thighs;
(t) But When they came to Jesus and saw that he was dead already, they brake not his legs:
(g) But when they came to Jesus, and saw that he was dead already, they brake not his legs.
(k) But when they came to Jesus, and saw that he was dead already, they brake not his legs:
- 19:34 (w) but one of the knights opened his side with a spear, and anon blood and water went out.
(p) but one of the knights opened his side with a spear, and at once blood and water went out.
(t) but one of the soldiers with a spear, thrust him into the side, and forthwith came there out blood and water.
(g) But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

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- (k) But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
- 19:35 (w) And he that saw, bare witnessing *thereof*, and his witnessing is true; and he knoweth that he saith true things, that ye believe.
(p) And he that saw, bare witnessing, and his witnessing is true; and he knoweth that he saith true things, that ye believe.
(t) ¶ And he that saw it bare record, and his record is true. And he knoweth that he saith true that ye might believe also.
(g) And he that saw it, bare record, and his record is true; and he knoweth that he saith true, that ye might believe it.
(k) And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
- 19:36 (w) And these things were done, that the scripture should be fulfilled, Ye shall not break a bone of him.
(p) And these things were done, that the scripture should be fulfilled, Ye shall not break a bone of him.
(t) These things were done that the scripture should be fulfilled: Ye shall not break a bone of him.
(g) For these things were done, that the Scripture should be fulfilled, Not a bone of him shall be broken.
(k) For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.
- 19:37 (w) And again another scripture saith, They shall see in whom they pierced through.
(p) And again another scripture saith, They shall see in whom they pierced through.
(t) And again another scripture saith: They shall look on him, whom they pierced.
(g) And again another Scripture saith, They shall see him whom they have thrust through.
(k) And again another scripture saith, They shall look on him whom they pierced.
- 19:38 (w) But after these things Joseph of Arimathaea prayed Pilate, that he should take away the body of Jesus, for that he was a disciple of Jesus, but privily for dread of the Jews. And Pilate suffered. Therefore he came, and took away the body of Jesus.
(p) But after these things Joseph of Arimathaea prayed Pilate, that he should take away the body of Jesus, for that he was a disciple of Jesus, but privily for dread of the Jews. And Pilate suffered. And so he came, and took away the body of Jesus.
(t) ¶ After that, Joseph of Arimathaea (which was a disciple of Jesus: but secretly for fear of the Jews) besought Pilate that he might take down the body of Jesus. And Pilate gave him license.
(g) And after these things, Joseph of Arimathea (who was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take down the body of Jesus. And Pilate gave him license. He came then and took Jesus' body.
(k) ¶ And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.
- 19:39 (w) Soothly and Nicodemus came, that had come first to Jesus by night, bearing a medley of myrrh and aloes, as an hundred pound.
(p) And Nicodemus came also, that had come to him first by night, and brought a medley of myrrh and aloes, as it were an hundred pound.
(t) And there came also Nicodemus which at the beginning came to Jesus by night, and brought of myrrh and aloes mingled together about an hundred pound weight.
(g) And there came also Nicodemus (which first came to Jesus by night) and brought of myrrh and aloes mingled together about a hundred pounds.
(k) And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.
- 19:40 (w) And they took the body of Jesus, and bound it in linen clothes with sweet ointments, *or spices*, as it is the custom to Jews for to bury.

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(p) And they took the body of Jesus, and bound it in linen clothes with sweet smelling ointments, as it is custom to Jews for to bury.

(t) Then took they the body of Jesus and wound it in linen clothes with the odors [those confections] as the manner of the Jews is to bury.

(g) Then took they the body of Jesus, and wrapped it in linen clothes with the odors, as the manner of the Jews is to bury.

(k) Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

19:41 (w) Soothly in the place where he was crucified, was a yard, and in the yard a new grave, in which not yet any man was put.

(p) And in the place where he was crucified, was a garden, and in the garden a new grave, in which yet no man was laid.

(t) And In the place where Jesus was crucified, was a garden, and in the garden a new sepulcher, wherein was never man laid.

(g) And in that place where Jesus was crucified, was a garden, and in the garden a new sepulcher, wherein was never man yet laid.

(k) Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

19:42 (w) Therefore there they put Jesus, for the making ready of Jews, for the sepulchre was nigh.

(p) Therefore there they put Jesus, for the vigil of Jews' feast, for the sepulchre was nigh.

(t) There laid they Jesus because of the Jews' Sabbath even, for the sepulcher was nigh at hand.

(g) There then laid they Jesus, because of the Jews' Preparation *day*, for the sepulcher was near.

(k) There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

CHAPTER 20

20:1 (w) Forsooth in one *day* of the sabbath, *that is, of the week*, Mary Magdalene came early, when darkneses were yet, at the grave. And she saw the stone moved away from the grave.

(p) And in one day of the week Mary Magdalene came early to the grave, when it was yet dark. And she saw the stone moved away from the grave.

(t) ¶ The morrow after the Sabbath day came Mary Magdalene early when it was yet dark, unto the sepulcher, and saw the stone taken [rolled] away from the tomb.

(g) Now the first *day* of the week came Mary Magdalene, early when it was yet dark, unto the sepulcher, and saw the stone taken away from the tomb.

(k) The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

20:2 (w) Therefore she ran, and came to Simon Peter, and to another disciple, whom Jesus loved, and saith to them, They have taken the Lord from the grave, and we know not, where they have laid him.

(p) Therefore she ran, and came to Simon Peter, and to another disciple, whom Jesus loved, and saith to them, They have taken the Lord from the grave, and we know not, where they have laid him.

(t) Then she ran, and came to Simon Peter, and to the other disciple whom Jesus loved, and said unto them: They have taken away the Lord out of the tomb and we cannot tell where they have laid him.

(g) Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him.

(k) Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

20:3 (w) Therefore Peter went out, and that other disciple, and they came to the grave.

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- (p) Therefore Peter went out, and that other disciple, and they came to the grave.
(t) Peter went forth and that other disciple, and came unto the sepulcher.
(g) Peter therefore went forth, and the other disciple, and they came unto the sepulcher.
(k) Peter therefore went forth, and that other disciple, and came to the sepulchre.
- 20:4 (w) Forsooth they two ran together, and that other disciple ran before Peter, and came first to the grave.
(p) And they twain ran together, and that other disciple ran before Peter, and came first to the grave.
(t) They ran both together, and that other disciple did outrun Peter, and came first to the sepulcher.
(g) So they ran both together, but the other disciple did outrun Peter, and came first to the sepulcher.
(k) So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.
- 20:5 (w) And when he stooped, he saw the sheets lying, nevertheless he entered not in.
(p) And when he stooped, he saw the sheets lying, nevertheless he entered not.
(t) And he stooped down and saw the linen clothes lying, yet went he not in.
(g) And he stooped down, and saw the linen clothes lying; yet went he not in.
(k) And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.
- 20:6 (w) Therefore Simon Peter came following him, and he entered into the grave, and he saw the sheets laid,
(p) Therefore Simon Peter came following him, and he entered into the grave, and he saw the sheets laid,
(t) Then came Simon Peter following him, and went into the sepulcher, and saw the linen clothes lie,
(g) Then came Simon Peter following him, and went into the sepulcher, and saw the linen clothes lie,
(k) Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
- 20:7 (w) and the sudarium that was on his head, not laid with the sheets, but by itself wrapped into a place.
(p) and the sudarium that was on his head, not laid with the sheets, but by itself wrapped into a place.
(t) and the napkin that was about his head not lying with the linen cloth, but wrapped together in a place by itself.
(g) And the kerchief that was upon his head, not lying with the linen clothes, but wrapped together in a place by itself.
(k) And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
- 20:8 (w) Therefore and that disciple that came first to the grave, entered, and saw, and believed.
(p) Therefore then that disciple that came first to the grave, entered, and saw, and believed.
(t) Then went in also that other disciple which came first to the sepulcher, and he saw and believed.
(g) Then went in also the other disciple, which came first to the sepulcher, and he saw it, and believed.
(k) Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.
- 20:9 (w) Forsooth they knew not yet the scripture, for it behooved him to rise again from dead.
(p) For they knew not yet the scripture, that it behooved him to rise again from death.
(t) For as yet they knew not the scriptures, that he should rise again from death.
(g) For as yet they knew not the Scripture, That he must rise again from the dead.
(k) For as yet they knew not the scripture, that he must rise again from the dead.
- 20:10 (w) Therefore the disciples went again to themselves.
(p) Therefore the disciples went again to themselves.
(t) And the disciples went away again unto their own home.
(g) And the disciples went away again unto their own home.

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- (k) Then the disciples went away again unto their own home.
- 20:11 (w) But Mary stood at the grave withoutforth weeping. And while she wept, she bowed her(self), and beheld forth into the grave.
(p) But Mary stood at the grave withoutforth weeping. And while she wept, she bowed her(self), and beheld forth into the grave.
(t) ¶ Mary stood without at the sepulcher weeping: And As she wept, she bowed herself into the sepulcher
(g) ¶ But Mary stood without at the sepulcher weeping; and as she wept, she bowed herself into the sepulcher,
(k) ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,
- 20:12 (w) And she saw two angels sitting in white, one at the head and one at the feet, where the body of Jesus was laid.
(p) And she saw two angels sitting in white, one at the head and one at the feet, where the body of Jesus was laid.
(t) and saw two angels [clothed] in white sitting the one at the head, and the other at the feet, where they had laid the body of Jesus.
(g) And saw two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
(k) And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
- 20:13 (w) And they say to her, Woman, what weepest thou? She said to them, For they have taken away my Lord, and I know not, where they have laid him.
(p) And they say to her, Woman, what weepest thou? She said to them, For they have taken away my Lord, and I know not, where they have laid him.
(t) And They said unto her: woman why weepest thou? She said unto them: For They have taken away my Lord, and I know not where they have laid him.
(g) And they said unto her, Woman, why weepest thou? She said unto them, They have taken away my Lord, and I know not where they have laid him.
(k) And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
- 20:14 (w) When she had said these things, she turned aback, and saw Jesus standing, and knew not that it was Jesus.
(p) When she had said these things, she turned backward, and saw Jesus standing, and knew not that it was Jesus.
(t) When she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus.
(g) When she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
(k) And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
- 20:15 (w) Jesus saith to her, Woman, what weepest thou? whom seekest thou? She guessing that he was the gardener, saith to him, Sire, if thou hast taken him up, say to me, where thou hast laid him, and I shall take him away.
(p) Jesus saith to her, Woman, what weepest thou? whom seekest thou? She guessing that he was the gardener, saith to him, Sire, if thou hast taken him up, say to me, where thou hast laid him, and I shall take him away.
(t) Jesus said unto her: woman why weepest thou? Whom seekest thou? She supposing that he had been the gardener, said unto him: Sir if thou have borne him hence tell me where thou hast laid him, that I may fetch him [and I will take him away].
(g) Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She supposing that he had been the gardener, said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.
(k) Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
- 20:16 (w) Jesus saith to her, Mary. She turned, and saith to him, Rabboni, that is to say, Master.

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- (p) Jesus saith to her, Mary. She turned, and saith to him, Rabboni, that is to say, Master.
(t) Jesus said unto her: Mary. She turned herself, and said unto him: Rabboni which is to say master.
(g) Jesus saith unto her, Mary. She turned herself, and said unto him, Rabboni, which is to say, Master.
(k) Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
- 20:17 (w) Jesus saith to her, Do not thou touch me, for I have not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and your Father, to my God and your God.
(p) Jesus saith to her, Do not thou touch me, for I have not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and to your Father, to my God and to your God.
(t) Jesus said unto her: touch me not, for I have not yet ascended to my father. But go to my brethren and say unto them, I ascend unto my father, and your father too: my God and your God.
(g) Jesus saith unto her, Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and to your Father, and to my God, and your God.
(k) Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.
- 20:18 (w) Mary Magdalene came, telling to the disciples, That I saw the Lord, and these things he said to me.
(p) Mary Magdalene came, telling to the disciples, That I saw the Lord, and these things he said to me.
(t) Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken such things unto her.
(g) Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.
(k) Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.
- 20:19 (w) Therefore when eventide was in that day, in one of the sabbaths, and the gates were shut, where the disciples were gathered, for dread of the Jews, Jesus came, and stood in the middle of the disciples, and said to them, Peace *be* to you.
(p) Therefore when it was even in that day, one of the sabbaths, and the gates were shut, where the disciples were gathered, for dread of the Jews, Jesus came, and stood in the middle of the disciples, and he saith to them, Peace to you.
(t) ¶ The same day at night, which was the morrow after the Sabbath day, when the doors were shut (where the disciples were assembled together for fear of the Jews) came Jesus and stood in the midst, and said to them: peace be with you.
(g) ¶ The same day then at night, which was the first *day* of the week, and when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said to them, Peace *be* unto you.
(k) ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.
- 20:20 (w) And when he had said this, he showed to them his hands and side; therefore the disciples joyed, for the Lord was seen.
(p) And when he had said this, he showed to them hands and side; therefore the disciples joyed, for the Lord was seen.
(t) And when he had so said, he showed unto them his hands [and his feet], and his side. Then were the disciples glad when they saw the Lord.
(g) And when he had so said, he shewed unto them *his* hands, and his side. Then were the disciples glad when they had seen the Lord.
(k) And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.
- 20:21 (w) Therefore he said to them again, Peace to you; as the Father hath sent me, and I send you.
(p) And he saith to them again, Peace to you; as the Father sent me, I send you.
(t) Then said Jesus to [He said unto] them again: peace be with you. As my father sent me, even so send I you.
(g) Then said Jesus to them again, Peace *be* unto you; as my Father sent me, so send I you.
(k) Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

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- 20:22 (w) When he had said this, he blew on them, and said, Take ye the Holy Ghost;
(p) When he had said this, he blew on them, and said, Take ye the Holy Ghost;
(t) And When he had said that, he breathed [blew] on them, and said unto them: Receive the holy ghost.
(g) And when he had said that, he breathed on them, and said unto them, Receive the holy Ghost.
(k) And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:
- 20:23 (w) whose sins ye forgive, they be forgiven; and whose sins ye withhold, they be withholden.
(p) whose sins ye forgive, those be forgiven to them; and whose sins ye withhold, those be withheld.
(t) whosoever's sins ye remit, they are remitted unto them: And whosoever's sins ye retain, they are retained.
(g) Whosoever's sins ye remit, they are remitted unto them; *and* whosoever's sins ye retain, they are retained.
(k) Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.
- 20:24 (w) But Thomas, one of the twelve, that is said Didymus, was not with them, when Jesus came.
(p) But Thomas, one of the twelve, that is said Didymus, was not with them, when Jesus came.
(t) ¶ But Thomas one of the twelve, called Didymus, was not with them when Jesus came.
(g) ¶ But Thomas one of the twelve, called Didymus, was not with them when Jesus came.
(k) ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
- 20:25 (w) Therefore the other disciples said, We have seen the Lord. Forsooth he said to them, No but I shall see in his hands the fixing of nails, and shall send my finger into the places of the nails, and shall send mine hand into his side, I shall not believe.
(p) Therefore the other disciples said, We have seen the Lord. And he said to them, But I see in his hands the printing of the nails, and put my finger into the place of the nails, and put mine hand into his side, I shall not believe.
(t) The other disciples said unto him: we have seen the Lord. And he said unto them: except I see in his hands the print of the nails, and put my finger in the holes of the nails, and thrust my hand into his side, I will not believe.
(g) The other disciples therefore said unto him, We have seen the Lord. But he said unto 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 not believe it.
(k) The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.
- 20:26 (w) And after eight days again his disciples were within, and Thomas with them. Jesus came, the gates shut, and stood in the middle, and said, Peace to you.
(p) And after eight days again his disciples were within, and Thomas with them. Jesus came, while the gates were shut, and stood in the middle, and said, Peace to you.
(t) ¶ And after eight days again, his [the] disciples were within, and Thomas was with them. Then came Jesus [Jesus came] when the doors were shut, and stood in the midst and said: peace be with you:
(g) ¶ And eight days after, again his disciples were within, and Thomas with them. *Then* came Jesus, when the doors were shut, and stood in the midst, and said, Peace *be* unto you.
(k) ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.
- 20:27 (w) Afterward he saith to Thomas, Bring in hither thy finger, and see mine hands, and bring to thine hand, and send, *or* put, it into my side, and do not thou be unbelievful, but faithful.
(p) Afterward he saith to Thomas, Put in here thy finger, and see mine hands, and put hither thine hand, and put into my side, and do not thou be unbelievful, but faithful.

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(t) ¶ After that he said [Then said he] to Thomas: Bring thy finger hither [put in thy finger here], and see my hands, and bring [put forth] thy hand and thrust it [him] into my side, and be not faithless [without faith]: but believing [believe].

(g) After said he to Thomas, Put thy finger here, and see my hands, and put forth thine hand, and put it into my side, and be not faithless, but faithful.

(k) Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

20:28 (w) Thomas answered, and said to him, My Lord and my God.

(p) Thomas answered, and said to him, My Lord and my God.

(t) Thomas answered and said unto him: my Lord, and my God.

(g) Then Thomas answered and said unto him, *Thou art* my Lord, and my God.

(k) And Thomas answered and said unto him, My Lord and my God.

20:29 (w) Jesus saith to him, Thomas, for thou hast seen me, thou believedest; blessed be they, that saw not, and have believed.

(p) Jesus saith to him, Thomas, for thou hast seen me, thou believedest; blessed be they, that saw not, and have believed.

(t) Jesus said unto him: Thomas, because thou hast seen me, therefore thou believest [hast thou believed]: Happy are they that have not seen, and yet believe [have believed].

(g) Jesus said unto him, Thomas, because thou hast seen me, thou believest; blessed *are* they that have not seen, and have believed.

(k) Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

20:30 (w) Forsooth and many other signs Jesus did in the sight of his disciples, the which be not written in this book.

(p) And Jesus did many other signs in the sight of his disciples, which be not written in this book.

(t) ¶ And many other signs did Jesus in the presence of his disciples, which are not written in this book.

(g) And many other signs also did Jesus in the presence of his disciples, which are not written in this book.

(k) ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

20:31 (w) But these be written, that ye believe, that Jesus is Christ, the Son of God, and that ye believing have life in his name.

(p) But these be written, that ye believe, that Jesus is Christ, the Son of God, and that ye believing have life in his name.

(t) These are written that ye might believe that Jesus is Christ the son of God, and that [ye] in believing ye might have life through his name.

(g) But these things are written that ye might believe, that Jesus is the Christ the Son of God, and that in believing ye might have life through his Name.

(k) But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAPTER 21

21:1 (w) Afterward Jesus again showed him(self) to his disciples, at the sea of Tiberias. And he showed him(self) thus.

(p) Afterward Jesus again showed him(self) to his disciples, at the sea of Tiberias. And he showed him(self) thus.

(t) ¶ After that Jesus showed himself again at the sea of Tiberias. And on this wise showed he himself.

(g) After these things, Jesus shewed himself again to his disciples at the sea of Tiberias; and thus shewed he *himself*;

(k) After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

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- 21:2 (w) There were together Simon Peter, and Thomas, that is said Didymus, and Nathanael, that was of the Cana of Galilee, and the sons of Zebedee, and two other of his disciples.
(p) There were together Simon Peter, and Thomas, that is said Didymus, and Nathanael, that was of the Cana of Galilee, and the sons of Zebedee, and twain other of his disciples.
(t) There were together Simon Peter and Thomas, which is called Didymus: and Nathanael of Cana a city of Galilee, and the sons of Zebedee, and two other of the disciples,
(g) There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples.
(k) There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.
- 21:3 (w) Simon Peter saith to them, I go to fish. They say to him, And we come with thee. And they went out, and went into a boat. And in that night they took nothing.
(p) Simon Peter saith to them, I go to fish. They say to him, And we come with thee. And they went out, and went into a boat. And in that night they took nothing.
(t) Simon Peter said unto them: I go a fishing. They said unto him: we also will go with thee. They went their way and entered into a ship straightway, and that night caught they nothing.
(g) Simon Peter said unto them, I go a fishing. They said unto him, We also will go with thee. They went their way and entered into a ship straightway, and that night caught they nothing.
(k) Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
- 21:4 (w) But when the morrow was come, Jesus stood in the brink; nevertheless the disciples knew not, that it was Jesus.
(p) But when the morrow was come, Jesus stood in the brink; nevertheless the disciples knew not, that it was Jesus.
(t) But When the morning was now come, Jesus stood on the shore, nevertheless the disciples knew not that it was Jesus.
(g) But when the morning was now come, Jesus stood on the shore; nevertheless the disciples knew not that it was Jesus.
(k) But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
- 21:5 (w) Therefore Jesus saith to them, Children, whether ye have any supping thing? They answered to him, Nay.
(p) Therefore Jesus saith to them, Children, whether ye have any supping thing? They answered to him, Nay.
(t) Jesus said unto them: Sirs, have ye any meat? They answered him no.
(g) Jesus then said unto them, Sirs, have ye any meat? They answered him, No.
(k) Then Jesus saith unto them, Children, {or Sirs} have ye any meat? They answered him, No.
- 21:6 (w) He said to them, Send ye the net into the right half of the rowing, and ye shall find. Therefore they sent the net, and now they might not draw it, for multitude of fishes.
(p) He said to them, Put ye the net into the right half of the rowing, and ye shall find. And they putted the net; and then they might not draw it for multitude of fishes.
(t) And he said unto them: cast out the [your] net on the right side of the ship, and ye shall find. They cast out, and anon they were not able to draw it for the multitude of fishes.
(g) Then he said unto them, Cast out the net on the right side of the ship, and ye shall find. So they cast out, and they were not able at all to draw it, for the multitude of fishes.
(k) And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.
- 21:7 (w) Therefore that disciple, whom Jesus loved, said to Peter, It is the Lord. Simon Peter, when he had heard for it was the Lord, girt him with a coat, soothly he was naked, and sent him into the sea.

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- (p) Therefore that disciple, whom Jesus loved, said to Peter, It is the Lord. Simon Peter, when he had heard that it is the Lord, girt him(self) with a coat, for he was naked, and went into the sea.
- (t) ¶ Then said the disciple whom Jesus loved unto Peter: It is the Lord. When Simon Peter heard that it was the Lord, he gird his mantle to him (for he was naked) and sprang into the sea.
- (g) Therefore said the disciple whom Jesus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himself into the sea.
- (k) Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.
- 21:8 (w) But the other disciples came by boat, for they were not far from the land, but as it were two hundred cubits, drawing the net of fishes.
- (p) But the other disciples came by boat, for they were not far from the land, but as a two hundred cubits, drawing the net of fishes.
- (t) The other disciples came by ship: For they were not far from land, but as it were two hundred cubits, and they drew the net with fishes.
- (g) But the other disciples came by ship, (for they were not far from land, but about two hundred cubits) and they drew the net with fishes.
- (k) And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.
- 21:9 (w) And as they came down into the land, they saw coals lying, and a fish put thereon, and bread.
- (p) And as they came down into the land, they saw coals lying, and fish laid on, and bread.
- (t) As soon as they were come to land, they saw hot coals [laid] and fish laid [lay] thereon, and bread.
- (g) As soon then as they were come to land, they saw hot coals, and fish laid thereon, and bread.
- (k) As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
- 21:10 (w) Jesus saith to them, Bring ye of the fishes, which ye have taken now.
- (p) Jesus saith to them, Bring ye of the fishes, which ye have taken now.
- (t) Jesus said unto them: bring of the fishes which ye have now caught.
- (g) Jesus said unto them, Bring of the fishes, which ye have now caught.
- (k) Jesus saith unto them, Bring of the fish which ye have now caught.
- 21:11 (w) Simon Peter went up, and drew the net into the land, full of great fishes, an hundred fifty and three; and when they were so many, the net was not broken.
- (p) Simon Peter went up, and drew the net into the land, full of great fishes, an hundred fifty and three; and when they were so many, the net was not broken.
- (t) Simon Peter stepped forth and drew the net to land full of great fishes, an hundred and fifty-three, and for all there were so many, yet was not the net broken.
- (g) Simon Peter stepped forth and drew the net to land, full of great fishes, a hundred, fifty and three; and albeit there were so many, yet was not the net broken.
- (k) Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.
- 21:12 (w) Jesus saith to them, Come ye, and eat ye. And no man of them that sat at the meat, durst ask him, Who art thou, witting that it is the Lord.
- (p) Jesus saith to them, Come ye, and eat ye. And no man of them that sat at the meat, durst ask him, Who art thou, witting that it is the Lord.

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- (t) Jesus said unto them: come and dine. And none of the disciples durst ask him: what art thou? For they knew that it was the Lord.
- (g) Jesus said unto them, Come, *and* dine. And none of the disciples durst ask him, Who art thou? Seeing they knew that he was the Lord.
- (k) Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
- 21:13 (w) And Jesus came, and took bread, and gave to them, and fish also.
(p) And Jesus came, and took bread, and gave to them, and fish also.
(t) Jesus then came and took bread, and gave them, and fish likewise.
(g) Jesus then came and took bread and gave them, and fish likewise.
(k) Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
- 21:14 (w) Now this is the third time Jesus was showed to his disciples, when he rose again from dead.
(p) Now this third time Jesus was showed to his disciples, when he had risen again from death.
(t) And this is now the third time that Jesus appeared to his disciples, after that he was risen again from death.
(g) This is now the third time that Jesus shewed himself to his disciples, after that he was risen again from the dead.
(k) This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
- 21:15 (w) And when they had eaten, Jesus saith to Simon Peter, Simon of Jonas, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. Jesus saith to him, Feed my lambs.
(p) And when they had eaten, Jesus saith to Simon Peter, Simon of Jonas, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. Jesus saith to him, Feed thou my lambs.
(t) ¶ When they had dined, Jesus said to Simon Peter: Simon Jonas, lovest thou me more than these? He said unto him: yea Lord, thou knowest, that I love thee. He said unto him: feed my lambs.
(g) ¶ So when they had dined, Jesus said to Simon Peter, Simon *the son* of Jona, lovest thou me more than these? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my lambs.
(k) ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
- 21:16 (w) Again he saith to him, Simon of Jonas, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed thou my lambs.
(p) Again he saith to him, Simon of Jonas, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed thou my lambs.
(t) He said to him again the second time: Simon Jonas, lovest thou me? He said unto him: yea Lord thou knowest that I love thee. He said unto him: feed my sheep.
(g) He said to him again the second time, Simon *the son* of Jona, lovest thou me? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my sheep.
(k) He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
- 21:17 (w) He saith to him the third time, Simon of Jonas, lovest thou me? Peter was sorry, for he said to him the third time, Lovest thou me, and he saith to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to him, Feed my sheep.
(p) He saith to him the third time, Simon of Jonas, lovest thou me? Peter was heavy, for he said to him the third time, Lovest thou me, and he saith to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to him, Feed my sheep.

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(t) He said unto him the third time: Simon Jonas, lovest thou me? Peter sorrowed because he said to him the third time, lovest thou me, and said unto him: Lord, thou knowest all things, thou knowest that I love thee. Jesus said unto him: feed my sheep.

(g) He said unto him the third time, Simon *the son* of Jona, lovest thou me? Peter was sorry because he said to him the third time, Lovest thou me? And said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep.

(k) He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

21:18 (w) Truly, truly, I say to thee, when thou were younger, thou girdedest thee, and wanderdest where thou wouldest; but when thou shalt wax older, thou shalt hold forth thine hands, and another shall gird thee, and lead thee whither thou wilt not.

(p) Truly, truly, I say to thee, when thou were younger, thou girdedest thee, and wanderdest where thou wouldest; but when thou shalt wax older, thou shalt hold forth thine hands, and another shall gird thee, and shall lead thee whither thou wilt not.

(t) ¶ Verily verily I say unto thee, when thou wast young, thou girdedst thyself, and walkest whither thou wouldest: but when thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not.

(g) Verily, verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and lead thee whither thou wouldest not.

(k) Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

21:19 (w) He said this thing, signifying by what death he should glorify God. And when he had said these things, he saith to him, Follow thou me.

(p) He said this thing, signifying by what death he should glorify God. And when he had said these things, he saith to him, Follow thou me.

(t) That spake he signifying by what death he should glorify God.

(g) And this spake he signifying by what death he should glorify God. And when he had said this, he said to him, Follow me.

(k) This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

21:20 (w) Peter turned, and saw that disciple following, whom Jesus loved, which also rested in the supper on his breast, and said *to him*, Lord, who is it, that shall betray thee?

(p) Peter turned, and saw that disciple following, whom Jesus loved, which also rested in the supper on his breast, and said *to him*, Lord, who is it, that shall betray thee?

(t) ¶ And when he had said thus, he said to him: Follow me. Peter turned about, and saw that disciple whom Jesus loved following (which also leaned on his breast at supper) and said: Lord which is he that shall betray thee?

(g) Then Peter turned about, and saw the disciple whom JESUS loved, following, which had also leaned on his breast at supper, and had said, Lord, which is he that betrayeth thee?

(k) Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21:21 (w) Therefore when Peter had seen this *disciple*, he saith to Jesus, Lord, what forsooth this?

(p) Therefore when Peter had seen this *disciple*, he saith to Jesus, Lord, but what this?

(t) When Peter saw him, he said to Jesus: Lord what shall he here do?

(g) When Peter therefore saw him, he said to Jesus, Lord, what shall this man *do*?

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- (k) Peter seeing him saith to Jesus, Lord, and what shall this man *do*?
- 21:22 (w) Jesus saith to him, So I will that he dwell till I come, what to thee? follow thou me.
(p) Jesus saith to him, So I will that he dwell till I come, what to thee? follow thou me.
(t) Jesus said unto him: If I will have him to tarry till I come, what is that to thee? follow thou me.
(g) Jesus said unto him, If I will that he tarry till I come, what is it to thee? Follow thou me.
(k) Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.
- 21:23 (w) Therefore this word went out among the brethren, that that disciple dieth not. And Jesus said not to him, that he dieth not, but, So I will that he dwell till I come, what to thee?
(p) Therefore this word went out among the brethren, that that disciple dieth not. And Jesus said not to him, that he dieth not, but, So I will that he dwell till I come, what to thee?
(t) Then went this saying abroad among the brethren, that that disciple should not die. Yet [And] Jesus said not to him, he shall not die: but if I will that he tarry till I come, what is that to thee?
(g) Then went this word abroad among the brethren, that this disciple should not die. Yet Jesus said not to him, He shall not die, but if I will that he tarry till I come, what is it to thee?
(k) Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?
- 21:24 (w) This is that disciple, that beareth witnessing of these things, and wrote these things; and we know, that his witnessing is true.
(p) This is that disciple, that beareth witnessing of these things, and wrote them; and we know, that his witnessing is true.
(t) The same disciple is he, which testifieth of these things, and wrote these things. And we know, that his testimony is true.
(g) This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimony is true.
(k) This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.
- 21:25 (w) Forsooth there be and many other signs, *or miracles*, that Jesus did, the which if they be written by each by himself, I guess neither the world himself be able to take the books, that be to be written. *Amen*.
(p) And there be also many other things that Jesus did, which if they be written each by himself, I deem that the world itself shall not take the books, that be to be written.
(t) There are also many other things which Jesus did: the which if they should be written every one, I suppose the world could not contain the books that should be written.
(g) Now there are also many other things which Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written, Amen.
(k) And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

CHAPTER END

The Acts (Deeds) of the Apostles

Generally attributed to Luke, as a sequel to his Gospel, in the early 60s
written as a history of the early church

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Thou Theophilus, first I made a sermon of all the things, that Jesus began to do and teach,
(p) Theophilus, first I made a sermon of all things, that Jesus began to do and teach,
(t) ¶ In the former [my first] treatise (dear friend Theophilus) I have written of all that Jesus began to do and teach,
(g) I have made the former treatise, O Theophilus, of all that Jesus began to do and teach,
(k) The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
- 1:2 (w) till into the day, in which he commanding to the apostles by the Holy Ghost, whom he chose, was taken up;
(p) into the day of his ascension, in which he commanded by the Holy Ghost to his apostles, whom he had chosen;
(t) until the day in the which he was taken up, after that he through the holy ghost, had given commandments unto the apostles, which he had chosen [chose]:
(g) Until the day that he was taken up, after that he through the holy Ghost, had given commandments unto the Apostles, whom he had chosen.
(k) Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
- 1:3 (w) to whom and he showed himself alive after his passion, by many arguments, *or provings*, appearing to them forty days, and speaking of the realm of God.
(p) to whom he showed himself alive after his passion, by many arguments, appearing to them forty days, and speaking of the realm of God.
(t) to whom also he showed himself alive, after his passion by many tokens, appearing unto them forty days, and speaking [spake unto them] of the kingdom of God,
(g) To whom also he presented himself alive after that he had suffered, by many infallible tokens, being seen of them by the *space* of forty days, and speaking of those things which *appertained* to the kingdom of God.
(k) To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
- 1:4 (w) And he ate with them, and commanded to them, that they should not depart from Jerusalem, but abide the promise of the Father, which ye heard, he saith, by my mouth;
(p) And he ate with them, and commanded, that they should not depart from Jerusalem, but abide the promise of the Father, which ye heard, he said, by my mouth;
(t) and gathered them together, and commanded them, that they should not depart from Jerusalem: but to wait for the promise of the father, whereof ye have heard of me.
(g) And when he had gathered *them* together, he commanded them that they should not depart from Jerusalem, but to wait for the promise of the Father, which *said he*, ye have heard of me.
(k) And, being assembled {or, eating} together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.
- 1:5 (w) for soothly John baptized in water, but ye shall be baptized in the Holy Ghost, not after these many days.
(p) for John baptized in water, but ye shall be baptized in the Holy Ghost, after these few days.
(t) For John baptized with water but ye shall be baptized with the holy ghost, and that within this few days.
(g) For John indeed baptized with water, but ye shall be baptized with the holy Ghost within these few days.
(k) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
- 1:6 (w) Therefore they that had come together, asked him, saying, Lord, if in this time shalt thou restore the kingdom of Israel?

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- (p) Therefore they that were come together, asked him, and said, Lord, whether in this time thou shalt restore the kingdom of Israel?
- (t) When they were come together, they asked of him, saying: Lord [Master] wilt thou at this time restore again the kingdom to [of] Israel?
- (g) When they therefore were come together they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel?
- (k) When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
- 1:7 (w) And he said to them, It is not yours to know the times or moments, which the Father hath put in his power;
(p) And he said to them, It is not yours to know the times either moments, which the Father hath put in his power;
(t) And He said unto them: It is not for you to know the times, or the seasons which the father hath put in his own power:
(g) And he said unto them, It is not for you to know the times, or the seasons, which the Father hath put in his own power,
(k) And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
- 1:8 (w) but ye shall take the virtue of the Holy Ghost coming from above into you, and ye shall be witnesses to me in Jerusalem, and in all Judaea, and Samaria, and unto the uttermost of the earth.
(p) but ye shall take the virtue of the Holy Ghost coming from above into you, and ye shall be my witnesses in Jerusalem, and in all Judaea, and Samaria, and to the utmost of the earth.
(t) but ye shall receive power of the holy ghost which shall come on you. And ye shall be witnesses unto me in Jerusalem, and in all Jewry, and in Samaria, and even unto the world's end.
(g) But ye shall receive power of the holy Ghost, when he shall come on you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.
(k) But ye shall receive power {or, the power of the Holy Ghost coming upon you}, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
- 1:9 (w) And when he had said these things, in their sight he was lifted up, and a cloud received him from their eyes.
(p) And when he had said these things, in their sight he was lifted up, and a cloud received him from their eyes.
(t) ¶ And when he had spoken these things, while they beheld he was taken up, and a cloud received him up out of their sight.
(g) And when he had spoken these things, while they beheld, he was taken up, for a cloud took him up out of their sight.
(k) And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
- 1:10 (w) And when they beheld into heaven him going, lo! two men stood nigh beside them in white clothes,
(p) And when they beheld him going into heaven, lo! two men stood beside them in white clothing,
(t) And while they looked steadfastly up to [as they fastened their eyes in] heaven, as he went, behold [lo] two men stood by them in white apparel [clothing],
(g) And while they looked steadfastly toward heaven, as he went, behold, two men stood by them in white apparel,
(k) And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
- 1:11 (w) which and said, Men of Galilee, what stand ye beholding into heaven? This Jesus, which is taken up from you into heaven, shall come so, as ye saw him going into heaven.
(p) and said, Men of Galilee, what stand ye beholding into heaven? This Jesus, which is taken up from you into heaven, shall come, as ye saw him going into heaven.

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(t) which also said: ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come, even as ye have seen him go into heaven.

(g) Which also said, Ye men of Galilee, why stand ye gazing into heaven? This Jesus which is taken up from you into heaven, shall so come, as ye have seen him go into heaven.

(k) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1:12 (w) Then they turned again to Jerusalem, from the hill that is called Olivet, the which is beside Jerusalem, having the journey of a sabbath.

(p) Then they turned again to Jerusalem, from the hill that is called of Olivet, which is beside Jerusalem an holiday's journey.

(t) ¶ Then returned they unto Jerusalem from mount Olivet, which is nigh to Jerusalem, containing a Sabbath day's journey.

(g) ¶ Then returned they unto Jerusalem from the mount that is called *the mount* of Olives, which is near to Jerusalem, being from it a Sabbath *day's* journey.

(k) Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

1:13 (w) And when they had entered into the supping place, they went up into the higher things, where they dwelt, Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus, and Simon Zelotes, and Judas of James.

(p) And when they were entered into the house, where they dwelled, they went up into the solar, Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus, and Simon Zelotes, and Judas of James.

(t) And when they were come in, they went up into a parlor, where abode both Peter and James, John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas James' son.

(g) And when they were come in, they went up into an upper chamber, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas James' *brother*.

(k) And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

1:14 (w) All these were dwelling, *or lasting*, together in prayer, with women, and Mary, the mother of Jesus, and with his brethren.

(p) All these were lastingly continuing with one will in prayer, with women, and Mary, the mother of Jesus, and with his brethren.

(t) These all continued with one accord, in prayer, and supplication with the women, and Mary the mother of Jesus. And with his brethren.

(g) These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren.

(k) These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

1:15 (w) In those days Peter rose up in the middle of the brethren, and said; and there was a company of men together, almost an hundred and twenty;

(p) In those days Peter rose up in the middle of the brethren, and said; and there was a company of men together, almost an hundred and twenty;

(t) ¶ And in those days Peter stood up in the midst of the disciples and said (the number of names that were together were about an hundred and twenty)

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(g) And in those days Peter stood up in the midst of the disciples, and said (now the number of names that were in one place were about a hundred and twenty.)

(k) ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

1:16 (w) Men brethren it behooveth the scripture to be fulfilled, which the Holy Ghost before-said by the mouth of David, of Judas that was leader of them that took Jesus;

(p) Brethren, it behooveth that the scripture be filled, which the Holy Ghost before-said by the mouth of David, of Judas that was leader of them that took Jesus;

(t) Ye men and brethren, this scripture must have needs been [needs be] fulfilled which the holy ghost through the mouth of David spake before of Judas, which was guide to them that took Jesus.

(g) Ye men *and* brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before of Judas, which was guide to them that took Jesus.

(k) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

1:17 (w) which was numbered among us, and got the part of this ministry.

(p) and was numbered among us, and got a part of this service.

(t) For he was now numbered with us and had obtained fellowship in this ministration.

(g) For he was numbered with us, and had obtained fellowship in this ministration.

(k) For he was numbered with us, and had obtained part of this ministry.

1:18 (w) And forsooth this wielded a field of the hire of wickedness, and he hanged, burst apart the middle, and all his entrails were shed abroad.

(p) And this *Judas* had a field of the hire of wickedness, and he was hanged, and burst apart the middle, and all his entrails were shed abroad.

(t) And the same [he] hath now possessed a plot of ground with the reward of iniquity. And when he was hanged, burst asunder in the midst, and all his bowels gushed out.

(g) He therefore hath purchased a field with the reward of iniquity, and when he had thrown down himself headlong, he brast asunder in the midst, and all his bowels gushed out.

(k) Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

1:19 (w) And it was made known to all men dwelling in Jerusalem, so that that field was called Aceldama in the tongue of them, that is, the field of blood.

(p) And it was made known to all men that dwelt in Jerusalem, so that that field was called Aceldama in the language of them, that is, the field of blood.

(t) And it is known unto all the inhabitors of Jerusalem. Insomuch that that field is called in their mother tongue, Acheldema, that is to say the blood field.

(g) And it is known unto all the inhabitants of Jerusalem, in so much, that field is called in their own language, Aceldama, that is, The field of blood.

(k) And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

1:20 (w) And it is written in the book of Psalms, The habitation of him be made desert, and be there none that dwell in it, and another take his bishopric.

(p) And it is written in the book of Psalms, The habitation of them be made desert, and be there none that dwell in it, and another take his bishopric.

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- (t) ¶ It is written in the book of psalms: His habitation be void, and no man be dwelling therein: and his bishopric let another take.
- (g) For it is written in the book of Psalms, Let his habitation be void, and let no man dwell therein; also, Let another take his charge.
- (k) For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick {or, office, or, charge} let another take.
- 1:21 (w) Therefore it behooveth of these men, that be gathered together with us in all time, in which the Lord Jesus entered in, and went out among us,
- (p) Therefore it behooveth of these men, that be gathered together with us in all the time, in which the Lord Jesus entered, and went out among us,
- (t) Wherefore of these men which have companied with us (all the time that the Lord Jesus went in and out [out and in] among us,
- (g) Wherefore of these men which have companied with us, all the time that the Lord Jesus was conversant among us,
- (k) Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,
- 1:22 (w) beginning from the baptism of John unto the day in which he was taken up from us, that one of these be made a witness of his resurrection with us.
- (p) and began from the baptism of John till into the day in which he was taken up from us, that one of these be made a witness of his resurrection with us.
- (t) beginning at the baptism of John unto that same day that he was taken up from us) must one be ordained to bear [be a] witness with us of his resurrection.
- (g) Beginning from the baptism of John unto the day that he was taken up from us, must one of them be made a witness with us of his resurrection.
- (k) Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.
- 1:23 (w) And they ordained two, Joseph, that was called Barsabas, that was named Justus, and Matthias.
- (p) And they ordained twain, Joseph, that was called Barsabas, that was named Justus, and Matthias.
- (t) ¶ And they appointed two, Joseph called Barsabas (whose surname was Justus) and Matthias.
- (g) And they presented two, Joseph called Barsabas, whose surname was Justus, and Matthias.
- (k) And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.
- 1:24 (w) And they prayed, and said, Thou, Lord, that knowest the hearts of all men, show whom thou hast chosen of these two,
- (p) And they prayed, and said, Thou, Lord, that knowest the hearts of all men, show whom thou hast chosen of these twain,
- (t) And they prayed saying: Thou Lord which knowest the hearts of all men, show whether of these two thou hast chosen [thou hast chosen of these two],
- (g) And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,
- (k) And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,
- 1:25 (w) one to take the place of this ministry and apostlehood, of which Judas trespassed, that he should go into his place.
- (p) that one take the place of this service and apostlehood, of which Judas trespassed, that he should go into his place.
- (t) that the one may take the room of this ministration, and apostleship from the which Judas by transgression fell, that he might go to his own place.

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(g) That he may take the room of this ministration and Apostleship, from which Judas hath gone astray, to go to his own place.

(k) That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

1:26 (w) And they gave lots to them, and the lot felled on Matthias; and he was numbered with the eleven apostles.

(p) And they gave lots to them, and the lot felled on Matthias; and he was numbered with the eleven apostles.

(t) And they gave forth their lots, and the lot fell on Mathias. And he was counted with the eleven apostles.

(g) Then they gave forth their lots, and the lot fell on Matthias, and he was by a common consent counted with the eleven Apostles.

(k) And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER 2

2:1 (w) And when the days of were fulfilled, all the disciples were together in the same place.

(p) And when the days of Pentecost were filled, all the disciples were together in the same place.

(t) ¶ When the fiftieth day was come, they were all with one accord [gathered] together in one place.

(g) And when the day of Pentecost was come, they were all with one accord in one place.

(k) And when the day of Pentecost was fully come, they were all with one accord in one place.

2:2 (w) And suddenly there was made a sound from heaven, as of a great wind coming, and it filled all the house where they were sitting.

(p) And suddenly there was made a sound from heaven, as of a great wind coming, and it filled all the house where they sat.

(t) And suddenly there came a sound from heaven as it had been the coming of a mighty wind, and it filled all the house where they sat.

(g) And suddenly there came a sound from heaven, as of a rushing *and* mighty wind, and it filled all the house where they sat.

(k) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

2:3 (w) And tongues diversely parted as fire appeared to them, and it sat upon each of them.

(p) And diverse tongues as fire appeared to them, and it sat on each of them.

(t) And there appeared unto them cloven tongues, like as they had been fire, and it sat upon each of them:

(g) And there appeared unto them cloven tongues, like fire, and it sat upon each of them.

(k) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

2:4 (w) And all were filled with the Holy Ghost, and they began to speak with diverse tongues, as the Holy Ghost gave to them to speak.

(p) And all were filled with the Holy Ghost, and they began to speak in diverse languages, as the Holy Ghost gave to them to speak.

(t) and they were all filled with the holy ghost, and began to speak with other tongues, even as the spirit gave them utterance.

(g) And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

(k) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

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- 2:5 (w) And there were in Jerusalem dwelling Jews, religious men, of each nation that is under heaven.
(p) And there were in Jerusalem dwelling Jews, religious men, of each nation that is under heaven.
(t) ¶ And There were dwelling at Jerusalem Jews, devout men, which were of all nations under heaven.
(g) And there were dwelling at Jerusalem Jews, men that feared God, of every nation under heaven.
(k) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
- 2:6 (w) And when this voice was made, the multitude came together, and in soul, *or understanding*, was confounded, *or astonished*, for each man heard them speaking in his own language.
(p) And when this voice was made, the multitude came together, and were astonished in thought, for each man heard them speaking in his own language.
(t) When this was noised about, the multitude came together and were astonished, because that every man heard them speak [in] his own tongue.
(g) Now when this was noised, the multitude came together and were astonished, because that every man heard them speak his own language.
(k) Now when this was noised abroad {Gr. voice was made confounded: or, troubled in mind}, the multitude came together, and were confounded, because that every man heard them speak in his own language.
- 2:7 (w) Forsooth all men were astonished, and wondered, saying together, Whether not all these that speak be Galileans,
(p) And all were astonished, and wondered, and said together, Whether not all these that speak be men of Galilee,
(t) They wondered all, and marveled saying among themselves: Behold [Look], are not all these which speak of Galilee?
(g) And they wondered all, and marveled, saying among themselves, Behold, are not all these which speak, of Galilee?
(k) And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaean?
- 2:8 (w) and how we heard each man his tongue in which we be born?
(p) and how heard we each man our language in which we be born?
(t) And how hear we every man his own tongue wherein we were born?
(g) How then hear we every man our own language, wherein we were born?
(k) And how hear we every man in our own tongue, wherein we were born?
- 2:9 (w) Parthians, and Medes, and Elamites, and they that dwell in Mesopotamia, Judaea, and Cappadocia, Pontus, and Asia,
(p) Parthians, and Medes, and Elamites, and they that dwell at Mesopotamia, Judaea, and Cappadocia, Pontus, and Asia,
(t) Parthians, Medes, and Elamites and the inhabitants of Mesopotamia, of Jewry, Capadocia, Pontus, and of Asia,
(g) Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Judea, and of Cappadocia, of Pontus, and Asia,
(k) Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
- 2:10 (w) Phrygia, and Pamphylia, Egypt, and the parts of Libya, that is about Cyrene, and comelings Romans, and Jews, and proselytes,
(p) Phrygia, and Pamphylia, Egypt, and the parts of Libya, that is about Cyrene, and comelings Romans, and Jews, and proselytes,
(t) Phrygia, Pamphylia, and of Egypt, and of the parts of Libia, which is beside Cyrene, and strangers of Rome, Jews and converts [proselytes],
(g) And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, and Jews, and Proselytes,
(k) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

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- 2:11 (w) men of Crete and Arabia, we have heard them speaking in our tongues the great things of God.
(p) men of Crete, and of Arabia, we have heard them speaking in our languages the great things of God.
(t) Greeks and Arabians: We have heard them speak with our own tongues the great works of God.
(g) Cretes, and Arabians, we heard them speak in our own tongues the wonderful *works* of God.
(k) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
- 2:12 (w) And all were astonished, and wondered, saying together, What will this thing be?
(p) And all were astonished, and wondered, saying together, What will this thing be?
(t) They were all amazed, and wondered saying one to another: what meaneth this?
(g) They were all then amazed, and doubted, saying one to another, What may this be?
(k) And they were all amazed, and were in doubt, saying one to another, What meaneth this?
- 2:13 (w) And others scorned, saying, For these men be full of must.
(p) And others scorned, and said, For these men be full of must.
(t) Other mocked them saying: They are full of new wine.
(g) And others mocked, and said, They are full of new wine.
(k) Others mocking said, These men are full of new wine.
- 2:14 (w) Forsooth Peter standing with the eleven, raised his voice, and spake to them, Ye men Jews, and all that dwell at Jerusalem, be this known to you, and with ears perceive my words.
(p) But Peter stood with the eleven, and raised up his voice, and spake to them, Ye Jews, and all that dwell at Jerusalem, be this known to you, and with ears perceive ye my words.
(t) ¶ But Peter stepped forth with the eleven, and lift up his voice, and said unto them: Ye men of Jewry, and all ye that inhabit Jerusalem: be this known unto you, and with your ears hear my words.
(g) ¶ But Peter standing with the eleven, lifted up his voice, and said unto them, Ye men of Judea, *and* ye all that inhabit Jerusalem, be this known unto you, and hearken unto my words.
(k) ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
- 2:15 (w) Soothly not as ye deem, *or guess*, these be drunken, when it is the third hour of the day;
(p) For not as ye ween, these be drunken, when it is the third hour of the day;
(t) These are not drunken, as ye suppose [wen]: For it is yet but the third hour of the day:
(g) For these are not drunken, as ye suppose, since it is but the third hour of the day.
(k) For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
- 2:16 (w) but this it is, that was said by the prophet Joel,
(p) but this it is, that was said by the prophet Joel,
(t) but this is that which was spoken by the prophet Joel:
(g) But this is that, which was spoken by the Prophet Joel,
(k) But this is that which was spoken by the prophet Joel;
- 2:17 (w) And it shall be in the last days, the Lord saith, I shall pour out my Spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream swevens.
(p) And it shall be in the last days, the Lord saith, I shall pour out my Spirit on each flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream swevens.

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- (t) It shall be in the last days (saith God) of my spirit I will pour out upon all flesh. And your sons, and your daughters shall prophesy, your young men shall see visions. And your old men shall dream dreams.
- (g) 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 old men shall dream dreams.
- (k) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
- 2:18 (w) And on my servants and on mine handmaidens in those days I shall pour out of my Spirit, and they shall prophesy.
(p) And on my servants and on mine handmaidens in those days I shall pour out of my Spirit, and they shall prophesy.
(t) And on my servants, and on my handmaidens I will pour out of my spirit in those days, and they shall prophesy.
(g) And on my servants, and on my handmaids I will pour out of my Spirit in those days, and they shall prophesy.
(k) And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
- 2:19 (w) And I shall give great wonders in heaven above, and signs in earth beneath, blood, and fire, and vapour of smoke.
(p) And I shall give great wonders in heaven above, and signs in earth beneath, blood, and fire, and heat of smoke.
(t) And I will show wonders in heaven above, and tokens in the earth beneath, blood and fire, and the vapor of smoke.
(g) And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapor of smoke.
(k) And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
- 2:20 (w) The sun shall be turned into darkness, and the moon into blood, before that the great and open day of the Lord shall come.
(p) The sun shall be turned into darkness, and the moon into blood, before that the great and the open day of the Lord come.
(t) The sun shall be turned into darkness, and the moon into blood, before that great, and [that] notable day of the Lord come.
(g) The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.
(k) The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
- 2:21 (w) And it shall be, each man whichever shall call to help the name of the Lord, shall be safe.
(p) And it shall be, each man whichever shall call to help the name of the Lord, shall be safe.
(t) And it shall be, [the time shall come] that whosoever shall call on the name of the Lord, shall be saved.
(g) And it shall be, that whosoever shall call on the Name of the Lord, shall be saved.
(k) And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.
- 2:22 (w) Ye men of Israel, hear these words. Jesus of Nazareth, a man proved of God in you by virtues, *or miracles*, and wonders, and tokens, which God did by him in the middle of you, as ye know,
(p) Ye men of Israel, hear ye these words. Jesus of Nazareth, a man approved of God before you by works of power, and wonders, and tokens, which God did by him in the middle of you, as ye know,
(t) ¶ Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you with miracles, [and] wonders and signs which God did by him in the midst of you, as ye yourselves know:
(g) Ye men of Israel, hear these words, JESUS of Nazareth, a man approved of God among you with great works, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know;
(k) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:
- 2:23 (w) him, the counsel determined, *or ended*, and by the prescience, *or before-knowing*, of God, betaken by the hands of wicked ye tormenting slew.

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(p) ye tormented, and killed him by the hands of wicked men, by counsel determined and betaken by the fore-knowing of God.

(t) him have ye taken by the hands of unrighteous persons, after he was delivered by the determinate counsel and foreknowledge of God, and have crucified and slain [him],

(g) Him, *I say*, have ye taken by the hands of the wicked, being delivered by the determinate counsel, and foreknowledge of God, and have crucified and slain.

(k) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

2:24 (w) Whom God raised, when sorrows of hell were unbound, after that it was impossible him to be holden of it.

(p) Whom God raised, when sorrows of hell were unbound, by that that it was impossible that he were holden of it.

(t) whom God hath raised up and loosed the sorrows of death, because it was impossible that he should be holden of it.

(g) Whom God hath raised up, and loosed the sorrows of death, because it was impossible that he should be holden of it.

(k) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

2:25 (w) For David saith of him, I saw afar the Lord before me evermore, for he is on my right half, that I be not moved.

(p) For David saith of him, I saw afar the Lord before me evermore, for he is on my right half, that I be not moved.

(t) For David speaketh of him: Aforehand, I saw [saw I] God always before me: For he is on my right hand, that I should not be moved.

(g) For David saith concerning him, I beheld the Lord always before me; for he is at my right hand, that I should not be shaken.

(k) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

2:26 (w) For this thing mine heart joyed, and my tongue gladdened, and moreover my flesh shall rest in hope.

(p) For this thing mine heart joyed, and my tongue made full out joy, and moreover my flesh shall rest in hope.

(t) Therefore did my heart rejoice, and my tongue was glad. Moreover also, my flesh shall rest in hope

(g) Therefore did my heart rejoice, and my tongue was glad, and moreover also my flesh shall rest in hope,

(k) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

2:27 (w) For thou shalt not leave my soul in hell, neither thou shalt give thine holy to see corruption.

(p) For thou shalt not leave my soul in hell, neither thou shalt give thine holy to see corruption.

(t) because thou wilt [shalt] not leave my soul in hell, neither wilt [shalt] suffer thine holy [thy saint] to see corruption.

(g) Because thou wilt not leave my soul in grave, neither wilt suffer thine Holy One to see corruption.

(k) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

2:28 (w) Thou hast made known to me the ways of life, thou shalt full-fill me with mirth with thy face.

(p) Thou hast made known to me the ways of life, thou shalt fill me with mirth with thy face.

(t) Thou hast showed me the ways of life, and [thou] shalt make me full of joy with thy countenance.

(g) Thou hast shewed me the ways of life, and shalt make me full of joy with thy countenance.

(k) Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

2:29 (w) Men brethren, be it leaveful boldly to say to you of the patriarch David, for he is dead and buried, and his sepulchre is among us into this day.

(p) Brethren, be it leaveful boldly to say to you of the patriarch David, for he is dead and buried, and his sepulchre is among us into this day.

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- (t) ¶ Men and brethren, let me freely speak unto you of the patriarch David: For he is both dead and buried, and his sepulcher remaineth with us unto this day.
- (g) Men *and* brethren, I may boldly speak unto you of the Patriarch David, that he is both dead and buried, and his sepulcher remaineth with us unto this day.
- (k) Men and brethren, let me {or, I may} freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
- 2:30 (w) Therefore when he was a prophet, and knew, that with an oath God had sworn to him, that of the fruit of his loins should one sit on his seat,
- (p) Therefore when he was a prophet, and knew, that with a great oath God had sworn to him, that of the fruit of his loins should one sit on his seat,
- (t) Therefore seeing [since] he was a prophet, and knew that God had sworn with an oath to him, that the fruit of his loins should sit on his seat (in that Christ should rise again in the flesh):
- (g) Therefore, seeing he was a Prophet, and knew that God had sworn with an oath to him, that of the fruit of his loins he would raise up Christ concerning the flesh, to set him upon his throne,
- (k) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
- 2:31 (w) he seeing afar spake of the resurrection of Christ, for neither he was left in hell, neither his flesh saw corruption.
- (p) he seeing afar spake of the resurrection of Christ, for neither he was left in hell, neither his flesh saw corruption.
- (t) He saw before, and spake in [of] the resurrection of Christ, that his soul should not be left in hell: neither his flesh should see corruption.
- (g) He knowing this before, spake of the resurrection of Christ, that his soul should not be left in grave, neither his flesh should see corruption.
- (k) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
- 2:32 (w) God raised this Jesus, to whom we all be witnesses.
- (p) God raised this Jesus, to whom we all be witnesses.
- (t) This Jesus hath God raised up, whereof we all are witnesses.
- (g) This Jesus hath God raised up, whereof we all are witnesses.
- (k) This Jesus hath God raised up, whereof we all are witnesses.
- 2:33 (w) Therefore he enhanced by the right *hand* of God, and by the promise of the Holy Ghost taken of the Father, he shedded out this, that ye see and hear.
- (p) Therefore he was enhanced by the right hand of God, and through the promise of the Holy Ghost that he took of the Father, he shedded out this *Spirit*, that ye see and hear.
- (t) ¶ Since now that he by the right hand of God exalted is, and hath received of the father the promise of the holy ghost, he hath shed forth that which ye now see and hear.
- (g) Since then that he by the right hand of God hath been exalted, and hath received of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear.
- (k) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
- 2:34 (w) For David ascended not into heaven; but he saith, The Lord said to my Lord, Sit thou on my right half,
- (p) For David ascended not into heaven; but he saith, The Lord said to my Lord, Sit thou on my right half,
- (t) For David is not ascended into heaven, but he said: The Lord said to my Lord sit on my right hand,
- (g) For David is not ascended into heaven, but he saith, The Lord said to my Lord, Sit at my right hand,

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(k) For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

2:35 (w) till I put thine enemies the stool of thy feet.

(p) till I put thine enemies the stool of thy feet.

(t) until I make thy foes, thy footstool.

(g) Until I make thy enemies thy footstool.

(k) Until I make thy foes thy footstool.

2:36 (w) Therefore most certainly know all the house of Israel, that God made him both Lord and Christ, this Jesus, whom ye crucified.

(p) Therefore most certainly know all the house of Israel, that God made him both Lord and Christ, this Jesus, whom ye crucified.

(t) So therefore let all the house of Israel know for a surety, that God hath made the same Jesus whom ye have crucified, Lord and Christ.

(g) Therefore, let all the house of Israel know for a surety, that God hath made him both Lord, and Christ, this Jesus, *I say*, whom ye have crucified.

(k) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

2:37 (w) When they heard these things, they were compuncted in heart; and they said to Peter and to other apostles, Men brethren, what shall we do?

(p) When they heard these things, they were compuncted in heart; and they said to Peter and other apostles, Brethren, what shall we do?

(t) ¶ When they heard this, they were pricked in their hearts, and said unto Peter, and unto the other apostles: Ye men and brethren, what shall we do?

(g) Now when they heard it, they were pricked in their hearts, and said unto Peter and the other Apostles, Men *and* brethren, what shall we do?

(k) ¶ Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

2:38 (w) And Peter said to them, Penance, he said, do ye, and each of you be baptized in the name of Jesus Christ, into remission of your sins; and ye shall take the gift of the Holy Ghost.

(p) And Peter said to them, Do ye penance, and each of you be baptized in the name of Jesus Christ, into remission of your sins; and ye shall take the gift of the Holy Ghost.

(t) Peter said unto them: Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy ghost.

(g) Then Peter said unto them, Amend your lives, and be baptized every one of you in the Name of Jesus Christ for the remission of sins; and ye shall receive the gift of the holy Ghost.

(k) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

2:39 (w) Forsooth repromission is to you, and to your sons, and to all that be far, whomever the Lord our God hath called to.

(p) For the promise is to you, and to your sons, and to all that be far, whichever our Lord God hath called.

(t) For the promise was made unto you, and to your children, and to all that are afar, even as many as the Lord our [our Lord] God shall call.

(g) For the promise *is made* unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

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- (k) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
- 2:40 (w) Also with other words full many he witnessed to them, and admonished them, saying, Be ye saved from this wicked, *or shrewd*, generation.
(p) Also with other words full many he witnessed to them, and admonished them, and said, Be ye saved from this depraved generation.
(t) And with many other words bare he witness, and exhorted them saying: Save yourselves from this untoward generation.
(g) And with many other words he besought and exhorted *them*, saying, Save yourselves from this froward generation.
(k) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.
- 2:41 (w) Then they that received his word were baptized, and in that day souls were increased, about three thousand;
(p) Then they that received his word were baptized, and in that day souls were increased, about three thousand;
(t) Then They that gladly received his preaching were baptized, and the same day, there were added unto them about [a] three thousand souls.
(g) Then they that gladly received his word, were baptized; and the same day there were added *to the Church* about three thousand souls.
(k) ¶ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
- 2:42 (w) and they were lasting stably in the teaching of the apostles, and communing of breaking of bread, and in prayers.
(p) and were lasting stably in the teaching of the apostles, and in communing of the breaking of bread, and in prayers.
(t) ¶ And they continued in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayer.
(g) And they continued in the Apostles' doctrine, and fellowship, and breaking of bread, and prayers.
(k) And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
- 2:43 (w) Forsooth dread was made to each soul. And many wonders and signs were done by the apostles in Jerusalem, and great dread was in all.
(p) And dread was made to each man. And many wonders and signs were done by the apostles in Jerusalem, and great dread was in all.
(t) And fear came over every soul. And many wonders and signs were showed by the apostles.
(g) ¶ And fear came upon every soul; and many wonders and signs were done by the Apostles.
(k) And fear came upon every soul: and many wonders and signs were done by the apostles.
- 2:44 (w) And all that believed were together, and had all things common.
(p) And all that believed were together, and had all things common.
(t) And All that believed kept themselves [gathered them] together, and had all things common.
(g) And all that believed, were in one place, and had all things common.
(k) And all that believed were together, and had all things common;
- 2:45 (w) They sold possessions and substances, *or goods*, and parted those things to all men, as it was need to each.
(p) They sold possessions and chattel, and parted those things to all men, as it was need to each.
(t) And sold their possessions and goods, and departed them to all men, as every man had need.
(g) And they sold their possessions and goods, and parted them to all men, as every one had need.
(k) And sold their possessions and goods, and parted them to all men, as every man had need.

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- 2:46 (w) Forsooth day by day they lasting together in the temple, and breaking bread about houses, took meat with gladness and simpleness of heart,
(p) And each day they dwelled stably with one will in the temple, and brake bread about houses, and took meat with full out joy and simpleness of heart,
(t) And they continued daily with one accord in the temple, and brake bread in every house, and did eat [ate] their meat together with gladness, and singleness of heart
(g) And they continued daily with one accord in the Temple, and breaking bread at home, did eat their meat together with gladness and singleness of heart,
(k) And they, continuing daily with one accord in the temple, and breaking bread from house to house {or, at home}, did eat their meat with gladness and singleness of heart,
- 2:47 (w) praising together God, and having grace to all the people. And the Lord increased them that were made safe, each day into the same thing.
(p) and praised together God, and had grace to all the folk. And the Lord increased them that were made safe, each day into the same thing.
(t) praising God, and had favor with all the people, and the Lord added to the congregation daily such as [them that] should be saved.
(g) Praising God, and had favor with all the people. And the Lord added to the Church from day to day, such as should be saved.
(k) Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAPTER 3

- 3:1 (w) And Peter and John went up into the temple, at the ninth hour of prayer.
(p) And Peter and John went up into the temple, at the ninth hour of praying.
(t) ¶ Peter and John went up together into the temple at the ninth hour of prayer:
(g) Now Peter and John went up together into the Temple, at the ninth hour of prayer.
(k) Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour.
- 3:2 (w) And some man that was lame from the womb of his mother, was borne, whom they put each day at the gate of the temple, that is said fair, to ask alms of men that entered into the temple.
(p) And a man, that was lame from the womb of his mother, was borne, and was laid each day at the gate of the temple, that is said fair, to ask alms of men that entered into the temple.
(t) And there was a certain man halt from his mother's womb, whom they brought and laid at the gate of the temple called beautiful, to ask [his] alms of them that entered into the temple.
(g) And a certain man which was a cripple from his mother's womb was carried, whom they laid daily at the gate of the Temple called Beautiful, to ask alms of them that entered into the Temple.
(k) And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;
- 3:3 (w) This, when he saw Peter and John beginning to enter into the temple, prayed that he should take alms.
(p) This, when he saw Peter and John beginning to enter into the temple, prayed that he should take alms.
(t) Which same When he saw Peter and John, that they would into the temple, [he] desired to receive an alms,
(g) Who seeing Peter and John, that they would enter into the Temple, desired to receive an alms.
(k) Who seeing Peter and John about to go into the temple asked an alms.
- 3:4 (w) Forsooth Peter with John beholding him, said, Behold into us.

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- (p) And Peter with John beheld on him, and said, Behold thou into us.
(t) And Peter fastened his eyes on him with John and said: look on us,
(g) And Peter earnestly beholding him with John, said, Look on us.
(k) And Peter, fastening his eyes upon him with John, said, Look on us.
- 3:5 (w) And he beheld into them, hoping him to take something of them.
(p) And he beheld into them, and hoped, that he should take somewhat of them.
(t) and he gave heed unto them, trusting to receive something of them.
(g) And he gave heed unto them, trusting to receive something of them.
(k) And he gave heed unto them, expecting to receive something of them.
- 3:6 (w) Forsooth Peter said, Silver and gold is not to me; but that that I have, I give to thee. In the name of Jesus Christ of Nazareth, rise up, and go.
(p) But Peter said, I have neither silver nor gold; but that that I have, I give to thee. In the name of Jesus Christ of Nazareth, rise up, and go.
(t) Then said Peter: Silver and gold have I none, such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk.
(g) Then said Peter, Silver and gold have I none, but such as I have, that give I thee; In the Name of Jesus Christ of Nazareth, rise up and walk.
(k) Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.
- 3:7 (w) And he took him by the right hand, and lifted him up; and anon his legs and his feet were strengthened together;
(p) And he took him by the right hand, and lifted him up; and at once his legs and his feet were strengthened together;
(t) And he took him by the right hand, and lifted him up. And immediately his feet and anklebones received strength,
(g) And he took him by the right hand, and lifted *him* up, and immediately his feet and ankle bones received strength.
(k) And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.
- 3:8 (w) and he leaping stood, and wandered. And he entered with them into the temple, wandering, and leaping, and praising God.
(p) and he leaped, and stood, and wandered. And he entered with them into the temple, and wandered, and leaped, and praised God.
(t) and he sprang, stood, and also walked, and entered with them into the temple walking, and leaping, and lauding God.
(g) And he leaped up, stood, and walked, and entered with them into the Temple, walking and leaping, and praising God.
(k) And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.
- 3:9 (w) And all the people saw him walking, and praising God.
(p) And all the people saw him walking, and praising God.
(t) ¶ And all the people saw him walk and laud God.
(g) And all the people saw him walk, and praising God.
(k) And all the people saw him walking and praising God:
- 3:10 (w) And they knew him, that he it was that sat at alms at the fair gate of the temple. And they were full-filled with wonder, and ecstasy, *that is losing of mind and reason, and letting of tongue*, in that thing that befell to him.
(p) And they knew him, that he it was that sat at alms at the fair gate of the temple. And they were filled with wondering, and astonishing, in that thing that befelled to him.

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- (t) And they knew him, that it was he which sat and begged at the beautiful gate of the temple. And they wondered, and were sore astonished at that which had happened unto him.
- (g) And they knew him, that it was he which sat for the alms at the Beautiful gate of the Temple, and they were amazed, and sore astonished at that which was come unto him.
- (k) And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.
- 3:11 (w) Soothly when they saw Peter and John, all the people ran to them at the porch that is called of Solomon, wondering greatly.
- (p) But when they saw Peter and John, all the people ran to them at the porch that was called of Solomon, and wondered greatly.
- (t) And As the halt which was healed held Peter and John, all the people ran amazed unto them in Solomon's porch [hall].
- (g) ¶ And as the cripple which was healed, held Peter and John, all the people ran amazed unto them in the porch which is called Solomon's.
- (k) And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.
- 3:12 (w) And Peter saw, and answered to the people, Men of Israel, what wonder ye in this thing? or what behold ye us, as by our virtue, or power/*either piety*, we made this *man* to walk?
- (p) And Peter saw, and answered to the people, Men of Israel, what wonder ye in this thing? either what behold ye us, as by our virtue either power we made this man for to walk?
- (t) ¶ When Peter saw that, he answered unto the people: Ye men of Israel, why marvel ye at this? Or why look ye so steadfastly on us, as though by our own power, or holiness we had made this man go?
- (g) So when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so steadfastly on us, as though by our own power or godliness, we had made this man go?
- (k) ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?
- 3:13 (w) God of Abraham, and God of Isaac, and God of Jacob, and God of our fathers, hath glorified his Son Jesus, whom ye betrayed, and denied before the face of Pilate, when he deemed to be dismissed, or *let go*.
- (p) God of Abraham, and God of Isaac, and God of Jacob, God of our fathers, hath glorified his Son Jesus, whom ye betrayed, and denied before the face of Pilate, when he deemed him to be delivered.
- (t) The God of Abraham, Isaac, and Jacob, the God of our fathers hath glorified his son Jesus, whom ye delivered [betrayed], and denied in the presence of Pilate, when he had judged him to be loosed:
- (g) The God of Abraham, and Isaac, and Jacob, the God of our fathers hath glorified his Son Jesus, whom ye betrayed, and denied in the presence of Pilate, when he had judged him to be delivered.
- (k) The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.
- 3:14 (w) Ye forsooth denied the holy and just, and asked a man-homicide, or *manslayer*, to be given to you.
- (p) But ye denied the holy and the rightful, and asked a manslayer to be given to you.
- (t) but ye denied the holy and just, and desired a murderer to be given you [that he should give you a murderer],
- (g) But ye denied the Holy One and the Just, and desired a murderer to be given you,
- (k) But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;
- 3:15 (w) And ye slew the maker of life, whom God raised from dead, of whom we be witnesses.
- (p) And ye slew the maker of life, whom God raised from death, of whom we be witnesses.

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- (t) and killed the Lord of life whom God hath raised from death, of the which we are witnesses:
(g) And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.
(k) And killed the Prince {or, Author} of life, whom God hath raised from the dead; whereof we are witnesses.
- 3:16 (w) And in the faith of his name he hath confirmed this *man*, whom ye see and know; the name of him, and the faith that is by him, gave this full health in the sight of all you.
(p) And in the faith of his name he hath confirmed this *man*, whom ye see and know; the name of him, and the faith that is by him, gave to this man full healing in the sight of all you.
(t) And his name through the faith of his name hath made this man sound whom ye see and know. And the faith which is by him, hath given to him [to this man given] this health, in the presence of you all.
(g) And his Name hath made this man sound, whom ye see and know, through faith in his Name; and the faith which is by him, hath given to him this perfect health of his whole body in the presence of you all.
(k) And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.
- 3:17 (w) And now, brethren, I wot that by unwitting ye did, as also your princes.
(p) And now, brethren, I wot that by unwitting ye did, as also your princes.
(t) ¶ And now brethren I know well that through ignorance did ye did [have done] it, as did also your heads.
(g) And now brethren, I know that through ignorance ye *did* it, as did also your governors.
(k) And now, brethren, I wot that through ignorance ye did it, as did also your rulers.
- 3:18 (w) But God that before-told by the mouth of all prophets, that his Christ should suffer, hath fulfilled so.
(p) But God that before-told by the mouth of all prophets, that his Christ should suffer, hath fulfilled so.
(t) But those things which God before had showed [God which showed before] by the mouth of all his prophets, how that Christ should suffer, he hath thus wise fulfilled [it].
(g) But those things, which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.
(k) But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
- 3:19 (w) Therefore be ye repentant, and be ye converted, that your sins be done away, that when the times of refreshing shall come from the sight of the Lord,
(p) Therefore be ye repentant, and be ye converted, that your sins be done away, that when the times of refreshing shall come from the sight of the Lord,
(t) Repent ye therefore and turn that your sins may be done away when the time of refreshing [comfort] cometh, which we shall have of the presence of the Lord,
(g) Amend your lives therefore, and turn, that your sins may be put away, when the time of refreshing shall come from the presence of the Lord.
(k) ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
- 3:20 (w) and he shall send that Jesus Christ, that is now preached to you.
(p) and he shall send that Jesus Christ, that is now preached to you.
(t) and when God shall send him, which before was preached unto you,
(g) And he shall send Jesus Christ, which before was preached unto you,
(k) And he shall send Jesus Christ, which before was preached unto you:

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- 3:21 (w) Whom it behooveth heaven to receive, till into the times of restitution of all things, which the Lord spake by the mouth of his holy prophets from the world.
(p) Whom it behooveth heaven to receive, into the times of restitution of all things, which the Lord spake by the mouth of his holy prophets from the world.
(t) that is to wit Jesus Christ, which must receive heaven [heaven receive] until the time that all things [be restored again], which God hath spoken by the mouth of all his holy prophets since the world began be restored again.
(g) Whom the heaven must contain until the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.
(k) Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
- 3:22 (w) For Moses said, For the Lord your God shall raise to you a prophet, of your brethren; as me, ye shall hear him upon all things, whatever he shall speak to you.
(p) For Moses said, For the Lord your God shall raise to you a prophet, of your brethren; as me, ye shall hear him by all things, whatever he shall speak to you.
(t) ¶ For Moses said unto the fathers: A prophet shall the Lord your [your Lord] God raise up unto you, even of [one of] your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you.
(g) For Moses said unto the Fathers, The Lord your God shall raise up unto you a Prophet, *even* of your brethren, like unto me; ye shall hear him in all things whatsoever he shall say unto you.
(k) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
- 3:23 (w) Forsooth it shall be, every soul that shall not hear that prophet, shall be destroyed, *or exiled*, from the people.
(p) And it shall be, that every man that shall not hear that prophet, shall be destroyed from the people.
(t) For the time will come, that every soul which shall not hear that same prophet, shall be destroyed [exiled] from among the people.
(g) For it shall be that every person which shall not hear that Prophet, shall be destroyed out of the people.
(k) And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.
- 3:24 (w) And all prophets from Samuel and afterward, that spake, told these days.
(p) And all prophets from Samuel and afterward, that spake, told these days.
(t) Also all the prophets from Samuel, and thenceforth, as many as have spoken, have in like wise told of these days.
(g) Also all the Prophets from Samuel, and thenceforth as many as have spoken, have likewise foretold of these days.
(k) Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.
- 3:25 (w) Ye forsooth be the sons of prophets, and of the testament, that God ordained to our fathers, saying to Abraham, In thy seed all the families of earth shall be blessed.
(p) But ye be the sons of prophets, and of the testament, that God ordained to our fathers, and said to Abraham, In thy seed all the families of earth shall be blessed.
(t) ¶ Ye are the children of the prophets, and of the covenant which [to you pertaineth the testament that] God hath made unto our fathers saying to Abraham: Even in thy seed shall all the kindreds of the earth be blessed.
(g) Ye are the children of the Prophets, and of the covenant, which God hath made unto our fathers, saying to Abraham, Even in thy seed shall all the kindreds of the earth be blessed.
(k) Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

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- 3:26 (w) God raising his Son first to you, sent him blessing you, that each man convert him from his wickedness.
(p) God raised his Son first to you, and sent him blessing you, that each man convert him from his wickedness.
(t) First unto you hath God raised up his son Jesus, and him he hath sent to bless you, that every one of you should turn from your [his] wickedness.
(g) First unto you hath God raised up his Son Jesus, and him he hath sent to bless you, in turning every one of you from your iniquities.
(k) Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAPTER 4

- 4:1 (w) And while they spake to the people, the priests and the magistrates of the temple, and the Sadducees came upon them,
(p) And while they spake to the people, the priests and the magistrates of the temple, and the Sadducees came upon them,
(t) ¶ As they spake unto the people, the priests and the ruler of the temple, and the Sadducees came upon them,
(g) And as they spake unto the people, the Priests and the Captain of the Temple, and the Sadducees came upon them,
(k) And as they spake unto the people, the priests, and the captain {or, ruler} of the temple, and the Sadducees, came upon them,
- 4:2 (w) sorrowing, that they taught the people, and told in Jesus the again-rising from dead.
(p) and sorrowed, that they taught the people, and told in Jesus the again-rising from death.
(t) taking it grievously that they taught the people and preached in [the name of] Jesus the resurrection from death.
(g) Taking it grievously that they taught the people, and preached in Jesus' *Name* the resurrection from the dead.
(k) Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.
- 4:3 (w) And they laid hands on them, and put them into keeping till into the morrow; soothly it was now even.
(p) And they laid hands on them, and putted them into ward into the morrow; for it was then eventide.
(t) And they laid hands on them, and put them in hold until the next day. For it was now eventide.
(g) And they laid hands on them, and put them in hold, until the next day, for it was now eventide.
(k) And they laid hands on them, and put them in hold unto the next day: for it was now eventide.
- 4:4 (w) But many of them that had heard the word, believed; and the number of men was made five thousand.
(p) But many of them that had heard the word, believed; and the number of men was made five thousands.
(t) Howbeit Many of them which heard the words believed, and the number of the men was about five thousand.
(g) Howbeit, many of them which heard the word, believed, and the number of the men was about five thousand.
(k) Howbeit many of them which heard the word believed; and the number of the men was about five thousand.
- 4:5 (w) Forsooth in the morrow it was done, that the princes of them, and elder men and scribes were gathered in Jerusalem;
(p) And amorrow it was done, that the princes of them, and elder men and scribes were gathered in Jerusalem;
(t) ¶ And It chanced on the morrow that their rulers, and elders [seniors], and scribes,
(g) ¶ And it came to pass on the morrow, that their rulers, and Elders, and Scribes, were gathered together at Jerusalem,
(k) ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,
- 4:6 (w) and Annas, prince of priests, and Caiaphas, and John, and Alexander, and how many ever were of the kindred of priests.
(p) and Annas, prince of priests, and Caiaphas, and John, and Alexander, and how many ever were of the kind of priests.

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- (t) as Annas the chief priest, and Caiaphas, and John and Alexander, and as many as were of the kindred of the high priests [priest], [were] gathered together at Jerusalem,
- (g) And Annas the chief Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high Priest.
- (k) And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.
- 4:7 (w) And they set them in the middle, and asked, In what virtue, or in what name, have ye done this thing?
(p) And they set them in the middle, and asked, In what virtue, either in what name, have ye done this thing?
(t) and set the other before them [them in the midst], and asked by what power, or [in] what name have ye done this sirs?
(g) And when they had set them before them, they asked, By what power, or in what Name have ye done this?
(k) And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?
- 4:8 (w) Then Peter filled with the Holy Ghost, said to them, Ye princes of the people, and elder men, hear.
(p) Then Peter filled with the Holy Ghost, said to them, Ye princes of the people, and ye elder men, hear ye.
(t) Then Peter full of the holy ghost said unto them. Ye rulers of the people, and elders [seniors] of Israel,
(g) Then Peter full of the holy Ghost, said unto them, Ye rulers of the people, and Elders of Israel,
(k) Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,
- 4:9 (w) If we to day be deemed in the good deed of a sick man, in which this *man* is made safe,
(p) If we to day be deemed in the good deed of a sick man, in whom this man is made safe,
(t) if we this day are examined of the good deed done to the sick man by what means he is made whole:
(g) For as much as we this day are examined, of the good deed *done* to the impotent man, *to wit*, by what means he is made whole,
(k) If we this day be examined of the good deed done to the impotent man, by what means he is made whole;
- 4:10 (w) 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 dead *men*, in him this man standeth whole before you.
(p) be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from death, in this this man standeth whole before you.
(t) be it known unto you all, and to [all] the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, and whom God raised again from death [from death again], even by him doth this man stand [this man standeth] here present before you whole.
(g) Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye have crucified, whom God raised again from the dead, *even* by him doth this man stand here before you, whole.
(k) Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.
- 4:11 (w) This is the stone, which was reprov'd of you building, which is made into the head of the corner;
(p) This is the stone, which was reprov'd of you building, which is made into the head of the corner;
(t) This is the stone cast aside of you builders which is set in the chief place of the corner.
(g) This is the stone cast aside of you builders which is become the head of the corner.
(k) This is the stone which was set at nought of you builders, which is become the head of the corner.
- 4:12 (w) and health is not in any other. For neither other name under heaven is given to men, in which it behooveth us to be made safe.

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(p) and health is not in any other. For neither other name under heaven is given to men, in which it behooveth us to be made safe.

(t) Neither is there salvation [health] in any other. Nor yet also is there any other name given to men wherein we must be saved.

(g) Neither is there salvation in any other; for among men there is given none other Name under heaven, whereby we must be saved.

(k) Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

4:13 (w) And they saw the steadfastness of Peter and of John, and *when* it was found that there were men without letters, and idiots, they wondered, and they knew them that they were with Jesus.

(p) And they saw the steadfastness of Peter and of John, and *when* it was found that they were men unlettered, and lay men, they wondered, and they knew them that they were with Jesus.

(t) ¶ When they saw the boldness of Peter and John, and understood [knew] that they were unlearned men and lay people, they marveled, and they knew them, that they were with Jesus:

(g) Now when they saw the boldness of Peter and John, and understood that they were unlearned men and without knowledge, they marveled, and knew them, that they had been with Jesus.

(k) ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

4:14 (w) And seeing the man standing with them, that was healed, they might nothing against-say.

(p) And they saw the man that was healed, standing with them, and they might nothing gainsay.

(t) And beholding [Seeing] also the man which was healed standing with them, they could not say against it,

(g) And beholding also the man which was healed standing with them, they had nothing to say against it.

(k) And beholding the man which was healed standing with them, they could say nothing against it.

4:15 (w) But they commanded them to go forth without the council. And they spake together,

(p) But they commanded them to go forth without the council. And they spake together,

(t) but they commanded them to go aside out of the council, and counseled [communed] among themselves

(g) Then they commanded them to go aside out of the Council, and conferred among themselves,

(k) But when they had commanded them to go aside out of the council, they conferred among themselves,

4:16 (w) saying, What shall we do to these men? soothly the sign is made known by them to all men, that dwell at Jerusalem; it is open, and we may not deny.

(p) and said, What shall we do to these men? for the sign is made known by them to all men, that dwell at Jerusalem; it is open, and we be not able to deny.

(t) saying: what shall we do to these men? For a manifest sign is done by them, and is openly known to all them that dwell in Jerusalem, and we cannot deny it:

(g) Saying, What shall we do to these men? For surely a manifest sign is done by them, *and it is* openly known to all them that dwell in Jerusalem, and we cannot deny it.

(k) Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

4:17 (w) But that it be no more published into the people, menace we to them, that they speak no more in this name to any man.

(p) But that it be no more published into the people, menace we to them, that they speak no more in this name to any man.

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- (t) But that it be noised no further among the people, let us threaten and charge them that they speak henceforth to no man in this name.
- (g) But that it be noised no farther among the people, let us threaten and charge them, that they speak henceforth to no man in this Name.
- (k) But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.
- 4:18 (w) And they calling them announced to them, that on no manner they should speak, nor teach, in the name of Jesus.
- (p) And they called them, and commanded to them, that on no manner they should speak, neither teach, in the name of Jesus.
- (t) ¶ And they called them, and commanded them that in no wise they should speak or teach in the name of Jesus.
- (g) So they called them, and commanded them, that in no wise they should speak or teach in the Name of Jesus.
- (k) And they called them, and commanded them not to speak at all nor teach in the name of Jesus.
- 4:19 (w) But Peter and John answered, and said to them, If it be rightful in the sight of God to hear you rather than God, deem ye.
- (p) But Peter and John answered, and said to them, If it be rightful in the sight of God to hear you rather than God, deem ye.
- (t) But Peter and John answered unto them and said: whether it be right in the sight of God to obey you more than God judge ye.
- (g) But Peter and John answered unto them, and said, Whether it be right in the sight of God, to obey you rather than God, judge ye.
- (k) But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.
- 4:20 (w) Forsooth we may not not speak the things that we have seen and heard.
- (p) For we must needs speak those things, that we have seen and heard.
- (t) For we cannot but speak that which we have seen and heard.
- (g) For we cannot but speak the thing which we have seen and heard.
- (k) For we cannot but speak the things which we have seen and heard.
- 4:21 (w) And they menacing left them, not finding how they should punish them, for the people; for all men clarified that thing that was done in that that befell.
- (p) And they menaced them, and let them go, and found not how they should punish them, for the people; for all men clarified that thing that was done in that that was befallen.
- (t) So threatened they them and let them go, and found nothing how to punish them, because of the people: For all men lauded God for the miracle which was done.
- (g) So they threatened them, and let them go, and found nothing how to punish them, because of the people, for all men praised God for that which was done.
- (k) So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.
- 4:22 (w) For the man was more than forty years *old*, in whom this sign of health was made.
- (p) For the man was more than forty years *old*, in whom this sign of healing was made.
- (t) For the man was above forty year old, on whom this miracle of healing was showed.
- (g) For the man was above forty years old, on whom this miracle of healing was shewed.
- (k) For the man was above forty years old, on whom this miracle of healing was shewed.

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- 4:23 (w) Forsooth they were let go, and came to theirs, and told to them, how many things the princes and elder men said to them.
(p) And when they were delivered, they came to their *fellows*, and told to them, how great things the princes of priests and the elder men had said to them.
(t) ¶ As soon as they were let go they came to their fellows, and showed all that the high priests and elders had said to them [seniors had said].
(g) Then as soon as they were let go, they came to their fellows, and shewed all that the high Priests and Elders had said unto them.
(k) ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.
- 4:24 (w) And when they heard, with one heart they raised voice to the Lord, and said, Lord, thou that madest heaven and earth, sea, and all things that be in them,
(p) And when they heard, with one heart they raised voice to the Lord, and said, Lord, thou that madest heaven and earth, sea, and all things that be in them,
(t) And When they heard that, they lift up their voices to God with one accord [with one mind they lift up their voices to God] and said: Lord, thou art God which hast made heaven and earth, the sea and all that in them is,
(g) And when they heard it, they lifted up their voices to God with one accord, and said, O Lord, thou art the God which hast made the heaven, and the earth, the sea, and all things that are in them,
(k) And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:
- 4:25 (w) which by the Holy Ghost, by the mouth of our father David, thy child, saidest, Why heathen men wrathed, *or beat with teeth together*, and peoples thought vain things?
(p) which saidest by the Holy Ghost, by the mouth of our father David, thy child, Why heathen men gnashed with teeth together, and the peoples thought vain things?
(t) which by the mouth of thy servant David hast said: Why did the heathen rage [grudge], and the people imagine vain things.
(g) Which by the mouth of thy servant David hast said, Why did the Gentiles rage, and the people imagine vain things?
(k) Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?
- 4:26 (w) Kings of the earth stood nigh, and princes came together into one, against the Lord, and against his Christ.
(p) Kings of the earth stood nigh, and princes came together into one, against the Lord, and against his Christ.
(t) The kings of the earth stood up and the rulers came together against the Lord, and against his Christ.
(g) The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.
(k) The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.
- 4:27 (w) For they came together verily in this city against thy holy child Jesus, whom thou anointedest, Herod and Pontius Pilate, with heathen men, and peoples of Israel,
(p) For verily Herod and Pontius Pilate, with heathen men, and peoples of Israel, came together in this city against thine holy child Jesus, whom thou anointedest,
(t) ¶ For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and also Pontius Pilate with the gentiles, and the people of Israel, gathered themselves together
(g) For doubtless, against thy holy Son Jesus, whom thou hadst anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together,
(k) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

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- 4:28 (w) to do the things, that thine hand and thy counsel deemed to be done.
(p) to do the things, that thine hand and thy counsel deemed to be done.
(t) for to do whatsoever thy hand and thy counsel determined before to be done.
(g) To do whatsoever thy hand, and thy counsel had determined before to be done.
(k) For to do whatsoever thy hand and thy counsel determined before to be done.
- 4:29 (w) And now, Lord, behold into the threatenings of them, and give to thy servants with all trust to speak thy word,
(p) And now, Lord, behold into the threatenings of them, and grant to thy servants to speak thy word with all trust,
(t) And now Lord behold their threatenings, and grant unto thy servants with all confidence to speak thy word.
(g) And now, O Lord, behold their threatenings, and grant unto thy servants with all boldness to speak thy word,
(k) And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,
- 4:30 (w) in that thing that thou hold forth thine hand, healths and signs and wonders to be made by the name of thine holy Son Jesus.
(p) in that thing that thou hold forth thine hand, that healings and signs and wonders be made by the name of thine holy Son Jesus.
(t) So that thou stretch forth thy hand that healing, and signs, and wonders be done by the name of thy holy child Jesus.
(g) So that thou stretch forth thy hand, that healing, and signs, and wonders may be done by the Name of thy holy Son Jesus.
(k) By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.
- 4:31 (w) And when they had prayed, the place was moved, in which they were gathered; and all were filled with the Holy Ghost, and spake the word of God with trust.
(p) And when they had prayed, the place was moved, in which they were gathered; and all were filled with the Holy Ghost, and spake the word of God with trust.
(t) And as soon as they had prayed, the place moved where they were assembled together, and they were all filled with the holy ghost, and they spake the word of God boldly.
(g) And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.
(k) ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.
- 4:32 (w) And of the multitude of men believing was one heart and one soul, *or will*; neither any man said any thing of those things that he wielded to be his own, but all things were common to them.
(p) And of the multitude of men believing was one heart and one will; neither any man said any thing of those things that he wielded to be his own, but all things were common to them.
(t) ¶ And The multitude of them that believed, were of one heart, and of one soul. Also none of them said, that any of the things [thing of those] which he possessed was his own: But had all things common.
(g) And the multitude of them that believed, were of one heart, and of one soul; neither any of them said, that anything of that which he possessed, was his own, but they had all things common.
(k) And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.
- 4:33 (w) And with great virtue the apostles yielded witnessing of the again-rising of Jesus Christ our Lord, and great grace was in them all.

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- (p) And with great virtue the apostles yielded witnessing of the again-rising of Jesus Christ our Lord, and great grace was in all them.
- (t) And with great power gave the Apostles witness of the resurrection of the Lord Jesus. And great grace was with them all.
- (g) And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.
- (k) And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.
- 4:34 (w) For neither any needy man was among them, for how many ever were possessors of fields, or houses, they sold, and brought the prices of those things that they sold,
- (p) For neither any needy man was among them, for how many ever were possessors of fields, either of houses, they sold, and brought the prices of those things that they sold,
- (t) Neither was there any among them that lacked. For as many as were possessors of lands or houses, sold them and brought the price of the things that [which] were sold,
- (g) Neither was there any among them, that lacked, for as many as were possessors of lands or houses, sold them, and brought the price of the things that were sold,
- (k) Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,
- 4:35 (w) and laid before the feet of the apostles. And it was parted to each, as it was need to each.
- (p) and laid before the feet of the apostles. And it was parted to each, as it was need to each.
- (t) and laid it down at the Apostles' feet. And distribution was made unto every man according as he had need.
- (g) And laid it down at the Apostles' feet, and it was distributed unto every man, according as he had need.
- (k) And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.
- 4:36 (w) Forsooth Joseph, that was named Barnabas of the apostles, that is interpreted, the son of comfort, a Levite by kin, *either of the lineage of Levi*, a man of Cyprus,
- (p) Forsooth Joseph, that was named Barnabas of apostles, that is to say, the son of comfort, of the lineage of Levi, a man of Cyprus,
- (t) ¶ And Joses which was also called of the Apostles Barnabas (that is to say the son of consolation), being a Levite, and of the country of Cyprus
- (g) Also Joses which was called of the Apostles, Barnabas (that is by interpretation, the son of consolation) being a Levite, *and* of the country of Cyprus,
- (k) And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,
- 4:37 (w) when he had a field, sold it, and brought the price, and laid it before the feet of the apostles.
- (p) when he had a field, sold it, and brought the price, and laid it before the feet of the apostles.
- (t) had land, and sold it, and laid the price down at the Apostles' feet.
- (g) Where as he had land, sold it, and brought the money, and laid it down at the Apostles' feet.
- (k) Having land, sold it, and brought the money, and laid it at the apostles' feet.

CHAPTER 5

- 5:1 (w) Forsooth some man, Ananias by name, with Sapphira, his wife, sold a field,
- (p) But a man, Ananias by name, with Sapphira, his wife, sold a field,
- (t) ¶ A certain man named Ananias with Sapphira his wife sold a possession,

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(g) But a certain man named Ananias, with Sapphira his wife, sold a possession,

(k) But a certain man named Ananias, with Sapphira his wife, sold a possession,

5:2 (w) and defrauded of the price of the field; and his wife was witting. And he brought some part, and laid it before the feet of the apostles.

(p) and defrauded of the price of the field; and his wife was witting. And he brought a part, and laid before the feet of the apostles.

(t) and kept away part of the price (his wife also being of counsel) and brought a certain part, and laid it down at the apostles' feet.

(g) And kept away *part* of the price, his wife also being of counsel, and brought a certain part, and laid it down at the Apostles' feet.

(k) And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid it at the apostles' feet.

5:3 (w) Forsooth Peter said, Ananias, why hath Satan tempted thine heart, thee to lie to the Holy Ghost, and to defraud of the price of the field?

(p) And Peter said to him, Ananias, why hath Satan tempted thine heart, that thou lie to the Holy Ghost, and to defraud of the price of the field?

(t) Then said Peter: Ananias how is it that Satan hath filled thine heart, that thou shouldst lie unto the holy ghost, and keep away part of the price of thy livelihood:

(g) Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lie unto the holy Ghost, and keep away *part* of the price of the possession?

(k) But Peter said, Ananias, why hath Satan filled thine heart to lie to {or, to deceive} the Holy Ghost, and to keep back *part* of the price of the land?

5:4 (w) Whether it unsold was not thine; and when it was sold, it was in thy power? Why hast thou put this thing in thine heart? Thou hast not lied to men, but to God.

(p) Whether it unsold was not thine; and when it was sold, it was in thy power? Why hast thou put this thing in thine heart? Thou hast not lied to men, but to God.

(t) Pertained it not unto thee only? And after it was sold, was not the price in thine own power? How is it that thou hast conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

(g) Whiles it remained, appertained it not unto thee? And after it was sold, was it not in thine own power? How is it that thou hast conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

(k) Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5:5 (w) Forsooth Ananias hearing these words, felled down and died. And great dread was made on all that heard.

(p) Ananias heard these words, and felled down, and was dead. And great dread was made on all that heard.

(t) When Ananias heard these words, he fell down and gave up the ghost. And great fear came on all them that these things heard.

(g) Now when Ananias heard these words, he fell down, and gave up the ghost. Then great fear came on all them that heard these things.

(k) And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

5:6 (w) And young men rised, and moved him away, and bare him out, and buried.

(p) And young men rose, and moved him away, and bare him out, and buried.

(t) And the young men rose up, and put him apart, and carried him out, and buried him.

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- (g) And the young men rose up, and took him up, and carried *him* out, and buried *him*.
(k) And the young men arose, wound him up, and carried him out, and buried him.
- 5:7 (w) Forsooth there was made as the space of three hours, and the wife of him not knowing that thing that was done, entered in.
(p) And there was made a space of three hours, and his wife knew not that thing that was done, and entered.
(t) ¶ And It fortun'd as it were about the space of three hours after, that his wife came in ignorant of that which was done.
(g) And it came to pass about the space of three hours after, that his wife came in, ignorant of that which was done.
(k) And it was about the space of three hours after, when his wife, not knowing what was done, came in.
- 5:8 (w) And Peter answered to her, Woman, say to me, whether ye sold the field for so much? And she said, Yea, for so much.
(p) And Peter answered to her, Woman, say to me, whether ye sold the field for so much? And she said, Yea, for so much.
(t) And Peter said unto her: Tell me, gave [sold] ye the land for so much? And she said: yea for so much.
(g) And Peter said unto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.
(k) And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.
- 5:9 (w) And Peter said to her, What soothly came together to you, *or accorded*, to tempt the Spirit of the Lord? Lo! the feet of them that have buried thine husband *be* at the door, and they shall bear thee out.
(p) And Peter said to her, What befel to you, to tempt the Spirit of the Lord? Lo! the feet of them that have buried thine husband *be* at the door, and they shall bear thee out.
(t) Then Peter said unto her: why have ye agreed together, to tempt the spirit of the Lord? Behold [Lo], the feet of them which have buried thy husband are at the door, and shall carry thee out,
(g) Then Peter said unto her, Why have ye agreed together, to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband, *are* at the door, and shall carry thee out.
(k) Then Peter said unto her, How is it that ye have agreed *together* to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.
- 5:10 (w) Anon she felled down at his feet, and died. And the young men entered, and found her dead, and they bare her out, and buried her to her husband.
(p) At once she felled down at his feet, and died. And the young men entered, and found her dead, and they bare her out, and buried to her husband.
(t) Then she fell down straightway at his feet and yielded up the ghost. And The young men came in and found her dead, and carried her out and buried her by her husband.
(g) Then she fell down straightway at his feet, and yielded up the ghost, and the young men came in, and found her dead, and carried her out, and buried her by her husband.
(k) Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.
- 5:11 (w) And great dread was made in all the church, and into all that heard these things.
(p) And great dread was made in all the church, and into all that heard these things.
(t) And great fear came on all the congregation. And on as many as heard it.
(g) And great fear came on all the Church, and on as many as heard these things.
(k) And great fear came upon all the church, and upon as many as heard these things.

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- 5:12 (w) And by the hands of the apostles signs and many wonders were made in the people. And all were of one accord in the porch of Solomon.
(p) And by the hands of the apostles signs and many wonders were made in the people. And all were of one accord in the porch of Solomon.
(t) ¶ By the hands of the Apostles were many signs and wonders showed among the people. And they were all together with one accord in Solomon's porch [hall].
(g) Thus by the hands of the Apostles were many signs and wonders shewed among the people (and they were all with one accord in Solomon's porch.
(k) ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.
- 5:13 (w) But no man of others durst join himself with them, but the people magnified them.
(p) But no man of others durst join himself with them, but the people magnified them.
(t) And of other durst no man join himself to them: neverthelater [but] the people magnified them.
(g) And of the other durst no man join himself to them; nevertheless the people magnified them.
(k) And of the rest durst no man join himself to them: but the people magnified them.
- 5:14 (w) And the multitude of men and of women believing in the Lord was more increased,
(p) And the multitude of men and of women believing in the Lord was more increased,
(t) The number of them that believed in the Lord both of men and women grew more and more
(g) Also the number of them that believed in the Lord, both of men and women, grew more and more.)
(k) And believers were the more added to the Lord, multitudes both of men and women.)
- 5:15 (w) so that they brought out sick men into streets, and laid in little beds and couches, that Peter coming, namely the shadow of him should shadow each of them, and they were delivered from all sicknesses.
(p) so that they brought out sick men into streets, and laid in little beds and couches, that when Peter came, namely the shadow of him should shadow each of them, and they should be delivered from their sicknesses.
(t) insomuch that they brought the [their] sick into the streets, and laid them on beds and pallets, that at the leastway the shadow of Peter when he came by, might shadow some of them.
(g) Insomuch that they brought the sick into the streets, and laid them on beds and couches, that at the leastway the shadow of Peter, when he came by, might shadow some of them.
(k) Insomuch that they brought forth the sick into the streets {or, in every street}, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.
- 5:16 (w) And the multitude of cities nigh to Jerusalem ran, bringing sick men, and that were travailed of unclean spirits, which all were healed.
(p) And the multitude of cities nigh to Jerusalem ran, bringing sick men, and that were travailed of unclean spirits, which all were healed.
(t) There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks [with them their sick] and them which were vexed with unclean spirits. And they were healed every one.
(g) There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, who were all healed.
(k) There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.
- 5:17 (w) But the prince of priests rose up, and all that were with him, that is the heresy of Sadducees, and were filled with envy;

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- (p) But the prince of priests rose up, and all that were with him, that is the heresy of Sadducees, and were filled with envy;
- (t) ¶ Then The chief priest rose [arose] up and all they that were with him (which is the sect of the Sadducees) and were full of indignation,
- (g) ¶ Then the chief Priest rose up, and all they that were with him (which was the sect of the Sadducees) and were full of indignation,
- (k) ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation {or, envy},
- 5:18 (w) and they laid hands on the apostles, and put them in common keeping.
- (p) and they laid hands on the apostles, and put them in the common ward.
- (t) and laid hands on the apostles, and put them in the common prison:
- (g) And laid hands on the Apostles, and put them in the common prison.
- (k) And laid their hands on the apostles, and put them in the common prison.
- 5:19 (w) Forsooth the angel of the Lord by night opened the gates of the prison, and led them out, and said,
- (p) But the angel of the Lord opened by night the gates of the prison, and led them out, and said,
- (t) But the angel of the Lord by night opened the prison doors [door], and brought them forth, and said:
- (g) But the Angel of the Lord by night opened the prison doors, and brought them forth, and said,
- (k) But the angel of the Lord by night opened the prison doors, and brought them forth, and said,
- 5:20 (w) Go ye, and stand ye, and speak in the temple to the people all the words of this life.
- (p) Go ye, and stand ye, and speak in the temple to the people all the words of this life.
- (t) go step forth, and speak in the temple to the people all the words of this life.
- (g) Go your way, and stand in the Temple, and speak to the people, all the words of this life.
- (k) Go, stand and speak in the temple to the people all the words of this life.
- 5:21 (w) Whom when they had heard, they entered early into the temple, and taught. And the prince of priests came, and they that were with him, and called together the council, and all the elder men of the children of Israel; and sent to the prison, that they should be brought forth.
- (p) Whom when they had heard, they entered early into the temple, and taught. And the prince of priests came, and they that were with him, and called together the council, and all the elder men of the children of Israel; and sent to the prison, that they should be brought forth.
- (t) When they heard that, they entered into the temple early in the morning and taught.
- (g) So when they heard it, they entered into the Temple early in the morning, and taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.
- (k) And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.
- 5:22 (w) Soothly when the ministers came, and, the prison opened, found them not, they turned again, and told,
- (p) And when the ministers came, and found them not, and for the prison was opened, they turned again, and told,
- (t) ¶ The chief priest came and they that were with him and called a council together, and all the elders [seniors] of the children of Israel, and sent to the prison to fetch them. When the ministers came and found them not in the prison, they returned [came again] and told
- (g) But when the officers came, and found them not in the prison, they returned and told it,
- (k) But when the officers came, and found them not in the prison, they returned, and told,

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- 5:23 (w) saying, Forsooth We found the prison shut with all diligence, and the keepers standing at the gates; but we opened, and found no man therein.
(p) and said, We found the prison shut with all diligence, and the keepers standing at the gates; but we opened, and found no man therein.
(t) saying: The prison found we shut as sure as was possible [with all diligence], and the keepers standing without before the doors: but when we had opened we found no man within.
(g) Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doors; but when we had opened, we found no man within.
(k) Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.
- 5:24 (w) And as the magistrates of the temple, and the princes of priests heard these words, they doubted of them, what should be done.
(p) And as the magistrates of the temple, and the princes of priests heard these words, they doubted of them, what was done.
(t) When the chief priest of all and the ruler of the temple, and the high priests heard these things, they doubted of them, whereunto this would grow.
(g) Then when the *chief* Priest and the captain of the Temple, and the high Priests heard these things, they doubted of them, whereunto this would grow.
(k) Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.
- 5:25 (w) But a man came, and told to them, For lo! the men whom ye have put in prison, be in the temple, standing, and teaching the people.
(p) But a man came, and told to them, For lo! those men which ye have put into prison, be in the temple, and stand, and teach the people.
(t) ¶ Then came one and showed them: Behold [Lo] the men that ye put in prison stand in the temple, and teach [preach to] the people.
(g) Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.
(k) Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.
- 5:26 (w) Then the magistrate went with the ministers, and brought them without violence; for they dreaded the people, lest they should be stoned.
(p) Then the magistrate went with the ministers, and brought them without violence; for they dreaded the people, lest they should be stoned.
(t) Then went the ruler of the temple with ministers, and brought them without violence. For they feared the people lest they should have been stoned.
(g) Then went the captain with the officers, and brought them without violence (for they feared the people, lest they should have been stoned.)
(k) Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.
- 5:27 (w) And when they had brought them, they set them in the council; and the prince of priests asked them,
(p) And when they had brought them, they set them in the council; and the prince of priests asked them,
(t) And when they had brought them, they set them before the council. And the chief priest asked them
(g) And when they had brought them, they set them before the Council, and the chief Priest asked them,

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- (k) And when they had brought them, they set them before the council: and the high priest asked them,
- 5:28 (w) saying, In commanding we commanded you, that ye should not teach in this name, and lo! ye have filled Jerusalem with your teaching, and ye will bring on us the blood of this man.
(p) and said, In commandment we commanded you, that ye should not teach in this name, and lo! ye have filled Jerusalem with your teaching, and ye will bring on us the blood of this man.
(t) saying: did not we straightly command you that ye should not teach in this name? And behold ye have filled Jerusalem with your doctrine, and ye intend to bring this man's blood upon us.
(g) Saying, Did not we straightly command you, that ye should not teach in this Name? And behold, ye have filled Jerusalem with your doctrine, and ye would bring this man's blood upon us.
(k) Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.
- 5:29 (w) And Peter answered, and the apostles, and said, It behooveth to obey to God, more than to men.
(p) And Peter answered, and the apostles, and said, It behooveth to obey to God, more than to men.
(t) ¶ Peter and the other Apostles answered, and said: We ought more to obey God than men.
(g) Then Peter and the Apostles answered, and said, We ought rather to obey God than men.
(k) ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men.
- 5:30 (w) The God of our fathers raised Jesus, whom ye slew, hanging in a tree.
(p) God of our fathers raised Jesus, whom ye slew, hanging in a tree.
(t) The God of our fathers raised up Jesus, whom ye slew and hanged on tree.
(g) The God of our fathers hath raised up Jesus, whom ye slew, and hanged on a tree.
(k) The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
- 5:31 (w) God enhanced with his right hand this prince and Saviour, for to give penance to Israel, and remission of sins.
(p) God enhanced with his right hand this prince and Saviour, that penance were given to Israel, and remission of sins.
(t) Him hath God lift up with his right hand, to be a ruler and a savior [Him being a ruler and a savior hath God exalted with his right hand], for to give repentance to Israel and forgiveness of sins.
(g) Him hath God lifted up with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.
(k) Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
- 5:32 (w) And we be witnesses of these words, and the Holy Ghost, whom God gave to all obeying to him.
(p) And we be witnesses of these words, and the Holy Ghost, whom God gave to all obeying to him.
(t) And we are his records [as] concerning these things: and also the holy ghost, whom God hath given to them that obey him.
(g) And we are his witnesses concerning these things which we say; yea, and the holy Ghost, whom God hath given to them that obey him.
(k) And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.
- 5:33 (w) When they heard these things, they were tormented, and thought to slay them.
(p) When they heard these things, they were tormented, and thought to slay them.
(t) When they heard that they clave asunder, and sought means to slay them.
(g) Now when they heard it, they brast for anger, and consulted to slay them.
(k) ¶ When they heard that, they were cut to the heart, and took counsel to slay them.

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- 5:34 (w) But a man rose in the council, a Pharisee, Gamaliel by name, a doctor of the law, a worshipful man to all the people, and commanded the men to be put withoutforth to a short time.
(p) But a man rose in the council, a Pharisee, Gamaliel by name, a doctor of the law, an honourable man to all the people, and commanded the men to be put withoutforth for a while.
(t) Then stood there up one in the council, a Pharisee named Gamaliel, a doctor of law, had in authority among all the people and commanded to put the Apostles aside a little space,
(g) Then stood there up in the Council a certain Pharisee named Gamaliel, a doctor of the Law, honored of all the people, and commanded to put the Apostles forth a little space,
(k) Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;
- 5:35 (w) And he said to them, Ye men of Israel, take attention to yourselves on these men, what ye shall do.
(p) And he said to them, Ye men of Israel, take attention to yourselves on these men, what ye shall do.
(t) and said unto them: Men of Israel take heed to yourselves what ye intend to do as touching these men.
(g) And said unto them, Men of Israel, take heed to yourselves, what ye intend to do touching these men.
(k) And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.
- 5:36 (w) For before these days Theudas was, saying himself to be some man, to whom a number of men consented, about four hundred; which was slain, and all whoever believed to him, were scattered, and brought to nought.
(p) For before these days Theudas, that said himself to be some man, to whom a number of men consented, about four hundred; which was slain, and all that believed to him, were scattered, and brought to nought.
(t) Before these days rose up one Theudas boasting himself, to whom resorted a number of men, about a four hundred, which was slain, and they all which believed him were scattered abroad, and brought to naught.
(g) For before these times, rose up Theudas boasting himself, to whom resorted a number of men, about four hundred, who was slain, and they all which obeyed him, were scattered, and brought to nought.
(k) For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed {or, believed} him, were scattered, and brought to nought.
- 5:37 (w) After this, Judas of Galilee was in the days of profession, and turned away the people after him; and all how many ever consented to him, were scattered, and he perished.
(p) After this, Judas of Galilee was in the days of profession, and turned away the people after him; and all how many ever consented to him, were scattered, and he perished.
(t) After this man arose there up one Judas of Galilee, in the time when tribute began, and drew away much people after him. He also perished: and all even as many as harkened to him are scattered abroad.
(g) After this man, arose up Judas of Galilee, in the days of the tribute, and drew away much people after him; he also perished, and all that obeyed him were scattered abroad.
(k) After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed {or, believed} him, were dispersed.
- 5:38 (w) And now therefore I say to you, depart ye from these men, and suffer ye them; for if this counsel or work is of men, it shall be undone;
(p) And now therefore I say to you, depart ye from these men, and suffer ye them; for if this counsel either work is of men, it shall be undone;
(t) ¶ And now I say unto you: refrain yourselves from these men, [and] let them alone: For if the [this] counsel or this work be of men, it will come to naught:
(g) And now I say unto you, Refrain yourselves from these men, and let them alone, for if this counsel, or this work be of men, it will come to nought;

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(k) And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

5:39 (w) forsooth if it is of God, ye be not able to undo them, lest peradventure and ye be found for to repugn God.

(p) but if it is of God, ye be not able to undo them, lest peradventure ye be found to repugn *against* God.

(t) but and if it be of God, ye cannot destroy it, lest haply ye be found to strive against God.

(g) But if it be of God, ye cannot destroy it, lest ye be found even fighters against God.

(k) But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

5:40 (w) And they consented to him; and they called together the apostles, and announced to them, that were beaten, that they should no more speak in the name of Jesus, and they left them.

(p) And they consented to him; and they called together the apostles, and commanded to them, that were beaten, that they should no more speak in the name of Jesus, and they let them go.

(t) And to him they agreed, and called the apostles, and beat them, and commanded that they should not speak in the name of Jesus, and let them go.

(g) And to him they agreed, and called the Apostles, and when they had beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.

(k) And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

5:41 (w) And they went joying from the sight of the council, that they were had worthy to suffer despising for the name of Jesus.

(p) And they went joying from the sight of the council, that they were had worthy to suffer despising for the name of Jesus.

(t) ¶ And they departed from the council rejoicing that they were counted worthy to suffer rebuke for his name.

(g) So they departed from the Council, rejoicing, that they were counted worthy to suffer rebuke for his Name.

(k) ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

5:42 (w) But each day they ceased not in the temple, and about houses, to teach and preach Jesus Christ.

(p) But each day they ceased not in the temple, and about houses, to teach and preach Jesus Christ.

(t) And daily in the temple, and in every house they ceased not, teaching and preaching Jesus Christ.

(g) And daily in the Temple, and from house to house they ceased not to teach, and preach Jesus Christ.

(k) And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER 6

6:1 (w) But in those days, when the number of disciples increased, grutching of Greeks was made against Hebrews, for that their widows were despised in every day's ministering.

(p) But in those days, when the number of disciples increased, the Greeks grumbled against the Hebrews, for that their widows were despised in every day's ministering.

(t) ¶ In those days as the number of the disciples grew, there arose a grudge among the Greeks against the Hebrews, because their widows were despised in the daily ministration.

(g) And in those days, as the number of the disciples grew, there arose a murmuring of the Grecians towards the Hebrews, because their widows were neglected in the daily ministering.

(k) And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

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- 6:2 (w) And the twelve called together the multitude of disciples, and said, It is not rightful, that we leave the word of God, and minister to boards.
(p) And the twelve called together the multitude of disciples, and said, It is not rightful, that we leave the word of God, and minister to boards.
(t) Then the twelve called the multitude of the disciples together and said: it is not meet that we should leave the word of God and serve at the tables,
(g) Then the twelve called the multitude of the disciples together, and said, It is not meet that we should leave the word of God to serve the tables.
(k) Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.
- 6:3 (w) Therefore, brethren, behold ye men of you, of good witnessing, *or fame*, seven, full of the Holy Ghost and of wisdom, whom we shall ordain on this work;
(p) Therefore, brethren, behold ye men of you of good fame, full of the Holy Ghost and of wisdom, whom we shall ordain on this work;
(t) wherefore brethren look ye out among you seven men of honest report, and full of the holy ghost and wisdom, which we may appoint to this needful business:
(g) Wherefore brethren, look you out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this business.
(k) Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
- 6:4 (w) forsooth we shall be busy to prayer and ministry, *or preaching*, of the word.
(p) for we shall be busy to prayer, and to preach the word of God.
(t) but we will give ourselves continually to prayer, and to the ministration of the word.
(g) And we will give ourselves continually to prayer, and to the ministration of the word.
(k) But we will give ourselves continually to prayer, and to the ministry of the word.
- 6:5 (w) And the word pleased to all the multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a guest, *or comeling*, a man of Antioch.
(p) And the word pleased before all the multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a comeling, a man of Antioch.
(t) And the saying pleased the whole multitude [well]. And they chose Stephen a man full of faith, and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicholas a convert [proselyte] of Antioch,
(g) And the saying pleased the whole multitude; and they chose Stephen a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antioch,
(k) ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:
- 6:6 (w) They ordained these before the sight of the apostles, and they prayed, and laid hands on them.
(p) They ordained these before the sight of the apostles, and they prayed, and laid hands on them.
(t) which they set before the apostles, and they prayed and laid their hands on them.
(g) Which they set before the Apostles; and they prayed, and laid their hands on them.
(k) Whom they set before the apostles: and when they had prayed, they laid their hands on them.
- 6:7 (w) And the word of the Lord waxed, and the number of the disciples in Jerusalem was much multiplied; also a much company of priests obeyed to the faith.

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- (p) And the word of the Lord waxed, and the number of the disciples in Jerusalem was much multiplied; also a much company of priests obeyed to the faith.
- (t) ¶ And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly. And a great company of the priests were obedient to the faith.
- (g) And the word of God increased, and the number of the disciples was multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.
- (k) And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
- 6:8 (w) Stephen, full of grace and strength, did wonders and great signs in the people.
- (p) And Stephen, full of grace and of strength, made wonders and great signs in the people.
- (t) And Stephen full of faith and power did great wonders, and miracles among the people.
- (g) ¶ Now Stephen full of faith and power, did great wonders and miracles among the people.
- (k) And Stephen, full of faith and power, did great wonders and miracles among the people.
- 6:9 (w) But some rised of the synagogue, that was called of Libertines, and Cyrenians, and of men of Alexandria, and of them that were of Cilicia and of Asia, disputing with Stephen.
- (p) But some rose of the synagogue, that was called of Libertines, and Cyrenians, and of men of Alexandria, and of them that were of Cilicia and of Asia, and disputed with Stephen.
- (t) Then there arose certain of the Synagog, which are called Libertines, and Cyrenians, and of Alexandria [Alexandrians], and of Cilicia [Cilicilians], and Asia [Asians], and disputed with Steven.
- (g) Then there arose certain of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Stephen.
- (k) ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.
- 6:10 (w) And they might not withstand the wisdom and the spirit, that spake.
- (p) And they might not withstand the wisdom and the spirit, that spake.
- (t) And they could not resist the wisdom, and the spirit, with which [spirit] he spake.
- (g) But they were not able to resist the wisdom, and the Spirit by the which he spake.
- (k) And they were not able to resist the wisdom and the spirit by which he spake.
- 6:11 (w) Then they privily sent men, that should say, that they have heard him saying words of blasphemy against Moses and God.
- (p) Then they privily sent men, that should say, that they heard him saying words of blasphemy against Moses and God.
- (t) Then sent they in men which said: we have heard him speak blasphemous words against Moses, and against God,
- (g) Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and God.
- (k) Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.
- 6:12 (w) And so they moved together the people, and the elder men, and the scribes; and they came together, and snatched him, and brought into the council.
- (p) And so they moved together the people, and the elder men, and the scribes; and they came together, and took him, and brought into the council.
- (t) and they moved the people, and the elders [seniors], and the scribes: and [they] came upon him and caught him, and brought him to the council,
- (g) Thus they moved the people and the Elders, and the Scribes, and running upon him, caught him, and brought him to the Council,

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(k) And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

6:13 (w) And they ordained false witnesses, that said, This man ceaseth not to speak words against the holy place, and the law.

(p) And they ordained false witnesses, that said, This man ceaseth not to speak words against the holy place, and the law.

(t) and brought forth false witnesses which said: This man ceaseth not to speak blasphemous words against this holy place and the law,

(g) And set forth false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the Law.

(k) And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

6:14 (w) For we heard him saying, That this Jesus of Nazareth shall destroy this place, and shall change the traditions, which Moses betook to us.

(p) For we heard him saying, That this Jesus of Nazareth shall destroy this place, and shall change the traditions, which Moses betook to us.

(t) for we heard him say: This Jesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gave unto us.

(g) For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the ordinances, which Moses gave us.

(k) For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs {or, rites} which Moses delivered us.

6:15 (w) And all men that sat in the council beholding him, saw the face of him as the face of an angel.

(p) And all men that sat in the council beheld him, and saw his face as the face of an angel.

(t) And all that sat in the council looked steadfastly on him, and saw his face as it had been the face of an angel.

(g) And as all that sat in the Council looked steadfastly on him, they saw his face as *it had been* the face of an Angel.

(k) And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAPTER 7

7:1 (w) And the prince of priests said to Stephen, Whether these things have them so?

(p) And the prince of priests said to Stephen, Whether these things have them so?

(t) ¶ Then said [spake] the chief priest: is it even so?

(g) Then said the chief Priest, Are these things so?

(k) Then said the high priest, Are these things so?

7:2 (w) Which saith, Men, brethren, and fathers, hear ye. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

(p) Which said, Brethren and fathers, hear ye. God of glory appeared to our father Abraham, when he was in Mesopotamia, before that he dwelt in Charran,

(t) And he said: ye men, brethren, and fathers, hearken to. The God of glory appeared unto our father Abraham while he was yet in Mesopotamia, before he dwelt in Charran,

(g) And he said, Ye men, brethren, and Fathers, hearken. That God of glory appeared unto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran,

(k) And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

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- 7:3 (w) and said to him, Go out of thy land, and of thy kindred, and come into the land, which I shall show to thee.
(p) and said to him, Go out of thy land, and of thy kindred, and come into the land, which I shall show to thee.
(t) and said unto him: come out of thy country, and from thy kindred, and come into the land which I shall show unto thee.
(g) And said unto him, Come out of thy country, and from thy kindred, and come into the land which I shall shew thee.
(k) And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.
- 7:4 (w) Then he went out of the land of Chaldaeans, and dwelt in Charran. And from thence after that his father was dead, he translated him into this land, in which ye dwell now.
(p) Then he went out of the land of Chaldaeans, and dwelt in Charran. And from thence after that his father was dead, he translated him into this land, in which ye dwell now.
(t) Then came he out of the land of Chaldehy, and dwelt in Charran. And after that as soon as his father was dead, he brought him into this land, wherein ye now dwell,
(g) Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwell,
(k) Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.
- 7:5 (w) And he gave not to him heritage in it, neither a pace of a foot, but he promised to give to him it into possession, and to his seed after him, when he had not a son.
(p) And he gave not to him heritage in it, neither a pace of a foot, but he promised to give him it into possession, and to his seed after him, when he had not a son.
(t) and he gave him none inheritance in it, no not the breadth of a foot [one foot of ground]. But [And] promised that he would give it to him to possess and to his seed after him, when as yet he had no child.
(g) And he gave him none inheritance in it, no not the breadth of a foot, yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.
(k) And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.
- 7:6 (w) Forsooth God spake to him, That his seed shall be a comeling, *or guest*, in an alien land, and they shall subject them to servage, and shall evil treat them, four hundred years;
(p) And God spake to him, That his seed shall be comeling in an alien land, and they shall make them subject to servage, and shall evil treat them, four hundred years and thirty;
(t) ¶ God verily spake on this wise, that his seed should [thy seed shall] be a dweller in a strange land, and that they should keep them [they shall put them] in bondage, and [shall] entreat them evil four hundred years.
(g) But God spake thus, that his seed should be a sojourner in a strange land, and that they should keep it in bondage, and entreat it evil four hundred years.
(k) And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.
- 7:7 (w) and I shall judge the folk, to whom they shall serve, saith the Lord. And after these things they shall go out, and they shall serve to me in this place.
(p) and I shall judge the folk, to whom they shall serve, saith the Lord. And after these things they shall go out, and they shall serve to me in this place.
(t) But [And] the nation to whom they shall be in bondage, will I judge (said God) and after that shall they come forth, and serve me in this place.

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(g) But the nation to whom they shall be in bondage, will I judge, saith God, and after that, they shall come forth and serve me in this place.

(k) And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

7:8 (w) And he gave to him the testament of circumcision; and so he gendered Isaac, and circumcised him in the eighth day. And Isaac gendered Jacob, and Jacob *gendered* the twelve patriarchs.

(p) And he gave to him the testament of circumcision; and so he engendered Isaac, and circumcised him in the eighth day. And Isaac engendered Jacob, and Jacob *engendered* the twelve patriarchs.

(t) And he gave him the covenant [And gave him the testament] of circumcision, and he begat Isaac, and circumcised him the eighth day, and Isaac begat Jacob, and Jacob the twelve patriarchs.

(g) He gave him also the covenant of circumcision; and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve Patriarchs.

(k) And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

7:9 (w) And the patriarchs had envy to Joseph, and sold him into Egypt. And God was with him,

(p) And the patriarchs had envy to Joseph, and sold him into Egypt. And God was with him,

(t) ¶ And the patriarchs having indignation sold Joseph into Egypt, and God was with him,

(g) And the Patriarchs, moved with envy, sold Joseph into Egypt, but God was with him,

(k) And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

7:10 (w) and delivered him of all his tribulations, and gave him grace and wisdom in the sight of Pharaoh, king of Egypt. And he ordained him sovereign on Egypt, and on all his house.

(p) and delivered him of all his tribulations, and gave him grace and wisdom in the sight of Pharaoh, king of Egypt. And he ordained him sovereign on Egypt, and on all his house.

(t) and delivered him out of all his adversities, and gave him favor and wisdom in the sight of Pharaoh king of Egypt, which [and Pharaoh] made him governor over Egypt, and over all his household.

(g) And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh King of Egypt, who made him governor over Egypt, and *over* his whole house.

(k) And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

7:11 (w) And hunger came into all Egypt, and Canaan, and great tribulation; and our fathers found not meats.

(p) And hunger came into all Egypt, and Canaan, and great tribulation; and our fathers found not meat.

(t) ¶ Then came there a dearth over all the land of Egypt, and Canaan, and great affliction, that [and] our fathers found no sustenance.

(g) ¶ Then came there a famine over all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

(k) Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

7:12 (w) Forsooth when Jacob heard, that wheat was in Egypt, he sent our fathers first.

(p) But when Jacob had heard, that wheat was in Egypt, he sent our fathers first.

(t) But When Jacob heard that there was corn in Egypt, he sent our fathers first,

(g) But when Jacob heard that there was corn in Egypt, he sent our fathers first;

(k) But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

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- 7:13 (w) And in the second time Joseph was known of his brethren, and his kin was made known to Pharaoh.
(p) And in the second time Joseph was known of his brethren, and his kin was made known to Pharaoh.
(t) and at [when he had sent them] the second time, Joseph was known of his brethren, and Joseph's kindred was made known unto Pharaoh.
(g) And at the second time Joseph was known of his brethren, and Joseph's kindred was made known unto Pharaoh.
(k) And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.
- 7:14 (w) And Joseph sent, and called Jacob, his father, and all his kindred, in souls seventy and five.
(p) And Joseph sent, and called Jacob, his father, and all his kindred, seventy and five men.
(t) Then sent Joseph and caused his father to be brought and all his kin, three score and fifteen souls.
(g) Then sent Joseph and caused his father to be brought, and all his kindred, even threescore and fifteen souls.
(k) Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.
- 7:15 (w) And Jacob came down into Egypt, and was dead, he and our fathers;
(p) And Jacob came down into Egypt, and was dead, he and our fathers;
(t) And Jacob descended into Egypt, and died both he and our fathers,
(g) So Jacob went down into Egypt, and he died, and our fathers,
(k) So Jacob went down into Egypt, and died, he, and our fathers,
- 7:16 (w) and they were translated into Sychem, and were laid in the sepulchre, that Abraham bought by price of silver of the sons of Emmor, the son of Sychem.
(p) and they were translated into Sychem, and were laid in the sepulchre, that Abraham bought by price of silver of the sons of Emmor, the son of Sychem.
(t) and were translated into Sychem, and were put in the sepulcher that Abraham bought for money of the sons of Emor, at Sychem.
(g) And were removed into Sychem, and were put in the sepulcher, that Abraham had bought for money of the sons of Emmor, *son* of Sychem.
(k) And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.
- 7:17 (w) And when the time of promise came nigh, which God had acknowledged to Abraham, the people waxed, and multiplied in Egypt,
(p) And when the time of promise came nigh, which God had acknowledged to Abraham, the people waxed, and multiplied in Egypt,
(t) ¶ When the time of the promise drew nigh (which God had sworn [promised with an oath] to Abraham) the people grew and multiplied in Egypt
(g) But when the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt,
(k) But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,
- 7:18 (w) till another king rose in Egypt, which knew not Joseph.
(p) till another king rose in Egypt, which knew not Joseph.
(t) till another king arose which knew not of Joseph.
(g) Till another King arose, which knew not Joseph.
(k) Till another king arose, which knew not Joseph.

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- 7:19 (w) This beguiled our kin, and tormented our fathers, that they should put out their young children, for they should not live.
(p) This beguiled our kin, and tormented our fathers, that they should put away their young children, for they should not live.
(t) The same dealt subtly with our kindred, and evil entreated our fathers, and made them to cast out [away] their young children, that they should not remain alive.
(g) The same dealt subtly with our kindred, and evil entreated our fathers, and made them to cast out their young children, that they should not remain alive.
(k) The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.
- 7:20 (w) In the same time Moses was born, and he was accepted, *or loved*, of God; and he was nursed three months in the house of his father.
(p) In the same time Moses was born, and he was loved of God; and he was nourished three months in the house of his father.
(t) The same time was Moses born, and was a proper child in the sight of God, which was nourished up in his father's house three months.
(g) The same time was Moses born, and was acceptable unto God, which was nourished up in his father's house three months.
(k) In which time Moses was born, and was exceeding fair {or, fair to God}, and nourished up in his father's house three months:
- 7:21 (w) Forsooth when he was put out, the daughter of Pharaoh took him up, and nourished him into her son.
(p) And when he was put out *in the river*, the daughter of Pharaoh took him up, and nourished him into her son.
(t) When he was cast out Pharaoh's daughter took him up, and nourished him up for her own son.
(g) And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.
(k) And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.
- 7:22 (w) And Moses was learned in all the wisdom of Egyptians, and he was mighty in his words and works.
(p) And Moses was learned in all the wisdom of Egyptians, and he was mighty in his words and works.
(t) And Moses was learned in all manner [of] wisdom of the Egyptians, and was mighty in deeds and in words.
(g) And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.
(k) And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.
- 7:23 (w) But when the time of forty years was full-filled to him, it rose up into his heart, that he should visit his brethren, the sons of Israel.
(p) But when the time of forty years was filled to him, it rose up into his heart, that he should visit his brethren, the sons of Israel.
(t) ¶ And When he was full forty year old, it came into his heart to visit his brethren, the children of Israel.
(g) Now when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.
(k) And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.
- 7:24 (w) And when he saw a man suffering wrong, he venged him, and did vengeance to him that suffered wrong, and killed the Egyptian.
(p) And when he saw a man suffering wrong, he venged him, and did vengeance for him that suffered the wrong, and killed the Egyptian.
(t) And when he saw one of them suffer wrong, he defended him, and avenged his quarrel that had the harm done to him, and smote the Egyptian.

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- (g) And when he saw one *of them* suffer wrong, he defended him, and avenged his quarrel that had the harm done to him, and smote the Egyptian.
- (k) And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:
- 7:25 (w) For he guessed that his brethren should understand, that God by the hand of him should give to them health; but they understood not.
- (p) For he guessed that his brethren should understand, that God should give to them health by the hand of him; but they understood not.
- (t) For he supposed his brethren would have understood how that God by his hands should save them [give them health]: But they understood not.
- (g) For he supposed his brethren would have understood, that God by his hand should give them deliverance, but they understood it not.
- (k) For {or, Now} he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.
- 7:26 (w) Forsooth in the day following he appeared to them chiding, and reconciled them in peace, saying, Men, ye be brethren; why harm ye each to other?
- (p) For in the day following he appeared to them chiding, and he accorded them in peace, and said, Men, ye be brethren; why harm ye each other?
- (t) ¶ And the next day he showed himself unto them as they strove, and would have set them at one again saying: Sirs ye are brethren why hurt ye one another?
- (g) And the next day, he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another?
- (k) And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?
- 7:27 (w) Forsooth he that did wrong to his neighbour, put him away, saying, Who ordained thee prince and doomsman upon us?
- (p) But he that did the wrong to his neighbour, putted him away, and said, Who ordained thee prince and doomsman on us?
- (t) But he that did his neighbor wrong, thrust him away saying: Who made thee a ruler and a judge among us?
- (g) But he that did his neighbor wrong, thrust him away, saying, Who made thee a prince, and a judge over us?
- (k) But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?
- 7:28 (w) Whether thou wilt slay me, as yesterday thou killedest the Egyptian?
- (p) Whether thou wilt slay me, as yesterday thou killedest the Egyptian?
- (t) What wilt thou kill me, as thou didst the Egyptian yesterday?
- (g) Wilt thou kill me, as thou didst the Egyptian yesterday?
- (k) Wilt thou kill me, as thou diddest the Egyptian yesterday?
- 7:29 (w) And in this word Moses flew, and was made a comeling in the land of Madian, where he begat two sons.
- (p) And in this word Moses flew, and was made a comeling in the land of Madian, where he begat two sons.
- (t) Then fled Moses at that saying [word], and was a stranger in the land of Madian, where he begat two sons.
- (g) Then fled Moses at that saying, and was a stranger in the land of Midian, where he begat two sons.
- (k) Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.
- 7:30 (w) And forty years fulfilled, an angel appeared to him in fire of flame of a bush, in desert of the mount of Sina.

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- (p) And when he had filled forty years, an angel appeared to him in fire of flame of a bush, in desert of the mount of Sina.
- (t) ¶ And When forty years were expired, there appeared to him in the wilderness of mount Sina an [the] angel of the Lord in a flame of fire in a bush.
- (g) And when forty years were expired, there appeared to him in the wilderness of mount Sinai, an Angel of the Lord in a flame of fire, in a bush.
- (k) And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.
- 7:31 (w) And Moses saw, and wondered on the sight. And when he nighed to behold, the voice of the Lord was made to him,
- (p) And Moses saw, and wondered on the sight. And when he approached to behold, the voice of the Lord was made to him,
- (t) When Moses saw it he wondered at the sight, and as he drew near to behold it. [And] the voice of the Lord came [spake] unto him:
- (g) And when Moses saw it, he wondered at the sight; and as he drew near to consider it, the voice of the Lord came unto him, *saying*,
- (k) When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,
- 7:32 (w) saying, I am God of your fathers, God of Abraham, and God of Isaac, and God of Jacob. Moses was made trembling, and durst not behold.
- (p) and said, I am God of your fathers, God of Abraham, God of Isaac, God of Jacob. Moses was made trembling, and durst not behold.
- (t) I am the God of thy fathers, the God of Abraham, the God of Isaac and the God of Jacob. Moses trembled and durst not behold.
- (g) I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it.
- (k) *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.
- 7:33 (w) But God said to him, Do off the shoes of thy feet, for the place in which thou standest is holy earth.
- (p) But God said to him, Do off the shoes of thy feet, for the place in which thou standest is holy earth.
- (t) Then said the Lord to him put off thy shoes from thy feet, for the place where thou standest is holy ground.
- (g) Then the Lord said to him, Put off thy shoes from thy feet, for the place where thou standest, is holy ground.
- (k) Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.
- 7:34 (w) I seeing saw the affliction, *or tormenting*, of my people that is in Egypt, and I heard the mourning of them, and came down to deliver them. And now come thou, and I shall send thee into Egypt.
- (p) I seeing saw the tormenting of my people that is in Egypt, and I heard the mourning of them, and came down to deliver them. And now come thou, and I shall send thee into Egypt.
- (t) I have perfectly seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come and I will send thee into Egypt.
- (g) I have seen, I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them; and now come, and I will send thee into Egypt.
- (k) I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.
- 7:35 (w) This Moses whom they denied, saying, Who ordained thee prince and doomsman upon us? God sent this prince and again-buyer, with the hand of the angel, that appeared to him in the bush.

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- (p) This Moses whom they denied, saying, Who ordained thee prince and doomsman on us? God sent this prince and again-buyer, with the hand of the angel, that appeared to him in the bush.
- (t) ¶ This [The] same Moses whom they forsook saying: who made thee a ruler and a judge: The same God sent both a ruler and a deliverer, by the hands of the angel which appeared to him in the bush.
- (g) This Moses whom they forsook, saying, Who made thee a prince and a judge? The same God sent for a prince, and a deliverer by the hand of the Angel which appeared to him in the bush.
- (k) This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.
- 7:36 (w) This led them out, and did wonders and signs in the land of Egypt, and in the red sea, and in desert forty years.
- (p) This *Moses* led them out, and did wonders and signs in the land of Egypt, and in the red sea, and in desert forty years.
- (t) And the same [This man] brought them out showing wonders and signs in Egypt, and in the reed sea, and in the wilderness eleven years.
- (g) He brought them out, doing wonders, and miracles in the land of Egypt, and in the Red Sea, and in the wilderness forty years.
- (k) He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.
- 7:37 (w) This is Moses, that said to the sons of Israel, God shall raise to you a prophet of your brethren, and as me ye shall hear him.
- (p) This is Moses, that said to the sons of Israel, God shall raise to you a prophet of your brethren, as me ye shall hear him.
- (t) This is that Moses which said unto the children of Israel: A prophet shall the Lord your God [your Lord God] raise up unto you of your brethren like unto me, him shall ye hear.
- (g) This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you, *even* of your brethren, like unto me, him shall ye hear.
- (k) ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me {or, as myself}; him shall ye hear.
- 7:38 (w) This is, that was in the church in wilderness, with the angel that spake to him in the mount Sina, and with our fathers; which took words of life to give to us.
- (p) This it is, that was in the church in wilderness, with the angel that spake to him in the mount Sina, and with our fathers; which took words of life to give to us.
- (t) ¶ This is he that was in the congregation, in the wilderness with the angel which spake to him in the mount Sina, and with our fathers. This man received the word of life to give unto us,
- (g) This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sinai, and with our fathers, who received the lively oracles to give unto us.
- (k) This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:
- 7:39 (w) To whom our fathers would not obey, but put him away, and were turned away in their hearts into Egypt,
- (p) To whom our fathers would not obey, but putted him away, and were turned away in their hearts into Egypt,
- (t) to whom our fathers would not obey: But cast it from them, and in their hearts turned back again into Egypt,
- (g) To whom our fathers would not obey, but refused, and in their hearts turned back again into Egypt,
- (k) To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,
- 7:40 (w) saying to Aaron, Make thou to us gods, that shall go before us; for to this Moses that led us out of the land of Egypt, we witen not, what is done to him.

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(p) saying to Aaron, Make thou to us gods, that shall go before us; for to this Moses that led us out of the land of Egypt, we know not what is done to him.

(t) saying unto Aaron: Make us Gods to go before us. For this Moses that brought us out of the land of Egypt, we know not what is become of him [we know not what is become of this Moses that brought us out of the land of Egypt].

(g) Saying unto Aaron, Make us gods that may go before us; for we know not what is become of this Moses that brought us out of the land of Egypt.

(k) Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

7:41 (w) And they made a calf in those days, and offered an host to the simulacrum; and they gladdened in the works of their hands.

(p) And they made a calf in those days, and offered a sacrifice to the maumet; and they were glad in the works of their hands.

(t) And they made a calf in those days, and offered sacrifice unto the image, and rejoiced in the works of their own hands.

(g) And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

(k) And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

7:42 (w) And God turned, and betook them to serve to the knighthood of heaven, as it is written in the book of the prophets, Whether ye, house of Israel, offered to me slain sacrifices, either sacrifices, forty years in desert?

(p) And God turned, and betook them to serve to the knighthood of heaven, as it is written in the book of prophets, Whether ye, house of Israel, offered to me slain sacrifices, either sacrifices, forty years in desert?

(t) ¶ Then God turned himself, and gave them up, that they should worship the stars of the sky, as it is written in the book of the prophets: O ye of the house of Israel: gave ye to me sacrifices and meat offerings [have ye given unto me offerings or sacrifice], by the space of forty years in the wilderness?

(g) Then God turned himself away, and gave them up to serve the host of heaven, as it is written in the book of the Prophets, O house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

(k) Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

7:43 (w) And ye have taken the tabernacle of Moloch, and the star of your god Remphan, figures that ye have made to worship them; and I shall translate you into Babylon.

(p) And ye have taken the tabernacle of Moloch, and the star of your god Remphan, figures that ye have made to worship them; and I shall translate you into Babylon.

(t) And ye took unto you the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them. And I will translate you beyond Babylon.

(g) And ye took up the tabernacle of Moloch, and the star of your god Remphan, figures, which ye made to worship them, therefore I will carry you away beyond Babylon.

(k) Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

7:44 (w) The tabernacle of witnessing was with our fathers in desert, as God disposed to them, speaking to Moses, that he should make it after the form that he saw.

(p) The tabernacle of witnessing was with our fathers in desert, as God assigned to them, and spake to Moses, that he should make it after the form that he saw.

(t) ¶ Our fathers had the tabernacle of witness [testimony] in the wilderness, as he had appointed them speaking unto Moses, that he should make it according to the fashion that he had seen,

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(g) Our fathers had the Tabernacle of witness, in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

(k) Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking {or, who spake} unto Moses, that he should make it according to the fashion that he had seen.

7:45 (w) Which also our fathers took with Jesus, and brought into the possession of heathen men, the which God put away from the face of our fathers, till into the days of David,

(p) Which also our fathers took with Jesus, and brought into the possession of heathen men, which God putted away from the face of our fathers, till into the days of David,

(t) which tabernacle our fathers received, and brought it in with Josue into the possession of the gentiles, which [gentiles] God drave out before the face of our fathers unto the time of David,

(g) Which *tabernacle* also our fathers received, and brought in with Jesus into the possession of the Gentiles, which God drave out before our fathers, unto the days of David;

(k) Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

7:46 (w) that found grace with God, and asked that he should find a tabernacle to God of Jacob.

(p) that found grace with God, and asked that he should find a tabernacle to God of Jacob.

(t) which found favor before God, and desired that he might find a tabernacle for the God of Jacob.

(g) Who found favor before God, and desired that he might find a tabernacle for the God of Jacob.

(k) Who found favour before God, and desired to find a tabernacle for the God of Jacob.

7:47 (w) Solomon forsooth built an house to him.

(p) But Solomon builded the house to him.

(t) But [And] Solomon built him an house.

(g) But Solomon built him a house.

(k) But Solomon built him an house.

7:48 (w) But the alder-highest dwelleth not in things made by hand, as he saith by the prophet,

(p) But the high *God* dwelleth not in things made by hand, as he saith by the prophet,

(t) ¶ Howbeit [But] he that is highest of all dwelleth not in temples made with hands, as saith the prophet:

(g) Howbeit the most High dwelleth not in temples made with hands, as saith the Prophet,

(k) Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

7:49 (w) Heaven is a seat to me, and the earth *is* the stool of my feet; what house shall ye build to me, saith the Lord, or which *is* the place of my resting?

(p) Heaven is a seat to me, and the earth *is* the stool of my feet; what house shall ye build to me, saith the Lord, either what place is of my resting?

(t) Heaven is my seat, and earth is my footstool, what house will ye build for me saith the Lord? or what place is it that I should rest in [what is my resting place]?

(g) Heaven *is* my throne, and earth *is* my footstool; what house will ye build for me, saith the Lord? Or what place is it that I should rest in?

(k) Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

7:50 (w) Whether mine hand made not all these things?

(p) Whether mine hand made not all these things?

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(t) Hath not my hand made all these things?

(g) Hath not my hand made all these things?

(k) Hath not my hand made all these things?

- 7:51 (w) With hard nol, and uncircumcised hearts and ears ye withstand evermore the Holy Ghost; and as your fathers, so ye.
(p) With hard neck, and uncircumcised hearts and ears ye withstand evermore the Holy Ghost; and as your fathers, so ye.
(t) ¶ Ye stiffnecked and of uncircumcised hearts and ears: ye have always resisted [against] the holy ghost: as your fathers did, so do ye.
(g) Ye stiff-necked and of uncircumcised hearts and ears, ye have always resisted the holy Ghost; as your fathers *did*, so *do* you.
(k) ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.
- 7:52 (w) Whom of the prophets have not your fathers pursued, and have slain them that before-told of the coming of the just *man*, whose traitors and manslayers ye were now?
(p) Whom of the prophets have not your fathers pursued, and have slain them that before-told of the coming of the rightful man, whose traitors and manslayers ye were now?
(t) Which of the prophets have not your fathers persecuted? And they have slain them, which showed before of the coming of that Just, whom ye have now betrayed and murdered.
(g) Which of the Prophets have not your fathers persecuted? And they have slain them, which shewed before of the coming of that Just, of whom ye are now the betrayers and murderers,
(k) Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:
- 7:53 (w) Which took the law in ordinance of angels, and have not kept *it*.
(p) Which took the law in ordinance of angels, and have not kept *it*.
(t) And ye also have received a law by the ordinance of angels, and have not kept *it*.
(g) Which have received the Law by the ordinance of Angels, and have not kept *it*.
(k) Who have received the law by the disposition of angels, and have not kept *it*.
- 7:54 (w) And they heard these things, and were diversely tormented in their hearts, and gnashed, *or grinded*, with teeth on him.
(p) And they heard these things, and were diversely tormented in their hearts, and they grinded with teeth on him.
(t) ¶ When they heard these things, their hearts clave asunder, and they gnashed on him with their teeth.
(g) But when they heard these things, their hearts brast for anger, and they gnashed at him with *their* teeth.
(k) ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.
- 7:55 (w) But when Stephen was full of the Holy Ghost, he beheld into heaven, and saw the glory of God, and Jesus standing on the right half of the virtue of God.
(p) But when Stephen was full of the Holy Ghost, he beheld into heaven, and saw the glory of God, and Jesus standing on the right half of the virtue of God.
(t) But He being full of the holy ghost looked up steadfastly with his eyes into heaven and saw the glory [majesty] of God, and Jesus standing on the right hand of God,
(g) But he being full of the holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God,
(k) But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

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- 7:56 (w) And he said, Lo! I see heavens opened, and the Son of man standing on the right half of the virtue of God.
(p) And he said, Lo! I see heavens opened, and man's Son standing on the right half of the virtue of God.
(t) and said: Behold [Lo], I see the heavens open, and the son of man standing [stand] on the right hand of God.
(g) And said, Behold, I see the heavens open, and the Son of man standing at the right hand of God.
(k) And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
- 7:57 (w) And they cried with a great voice, and stopped their ears, and made with one will an assault into him.
(p) And they cried with a great voice, and stopped their ears, and made with one will an assault into him.
(t) Then they gave a shout with a loud voice, and stopped their ears and all ran upon him at once,
(g) Then they gave a shout with a loud voice, and stopped their ears, and ran upon him all at once,
(k) Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,
- 7:58 (w) And they casted him out of the city, and stoned him. And the witnesses did off their clothes, beside the feet of a young man, that was called Saul.
(p) And they brought him out of the city, and stoned. And the witnesses did off their clothes, beside the feet of a young man, that was called Saul.
(t) and cast him out of the city, and stoned him. And the witnesses laid down their clothes at a young man's feet named Saul.
(g) And cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, named Saul.
(k) And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.
- 7:59 (w) And they stoned Stephen in-calling, and saying, Lord Jesus, receive my spirit.
(p) And they stoned Stephen, that called *God* to help, saying, Lord Jesus, receive my spirit.
(t) And they stoned Steven calling on and saying: Lord Jesus receive my spirit.
(g) And they stoned Stephen, who called on *God*, and said, Lord Jesus, receive my spirit.
(k) And they stoned Stephen, calling *upon God*, and saying, Lord Jesus, receive my spirit.
- 7:60 (w) And he kneeled, and cried with a great voice, and said, Lord, set not to them this sin. And when he had said this thing, he slept, *or died*, in the Lord.
(p) And he kneeled, and cried with a great voice, and said, Lord, set not to them this sin. And when he had said this thing, he died.
(t) And he kneeled down and cried with a loud voice: Lord lay not this sin to their charge [impute not this sin unto them, for they know not what they do]. And when he had thus spoken he fell asleep.
(g) And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had thus spoken, he slept.
(k) And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER 8

- 8:1 (w) But Saul was consenting to his death. And great persecution was made that day in the church, that was in Jerusalem. And all men were scattered by the countries of Judaea and Samaria, except the apostles.
(p) But Saul was consenting to his death. And great persecution was made that day in the church, that was in Jerusalem. And all men were scattered by the countries of Judaea and Samaria, except the apostles.

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- (t) ¶ Saul had pleasure in his death. And At that time there was [was there] a great persecution against the congregation which was at Jerusalem, and they were all scattered abroad throughout the regions of Jewry and Samaria, except the apostles.
- (g) And Saul consented to his death. And at that time, there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and of Samaria, except the Apostles.
- (k) And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.
- 8:2 (w) Forsooth men dread-full buried Stephen, and made great mourning on him.
(p) But good men buried Stephen, and made great mourning on him.
(t) Then devout men dressed Steven, and made great lamentation over him.
(g) Then *certain* men fearing God, carried Stephen among them, *to be buried*, and made great lamentation for him.
(k) And devout men carried Stephen *to his burial*, and made great lamentation over him.
- 8:3 (w) Forsooth Saul greatly destroyed the church, entering by houses, drawing men and women, betook into keeping, *or prison*.
(p) But Saul greatly destroyed the church, and entered by houses, and drew out men and women, and betook them into prison.
(t) But Saul made havoc of the congregation entering into every house, and drew out both man and woman, and thrust them into prison.
(g) But Saul made havoc of the Church, and entered into every house, and drew out both men and women, and put them into prison.
(k) As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.
- 8:4 (w) Therefore they were scattered, passed forth, preaching the word of God.
(p) And they that were scattered, passed forth, preaching the word of God.
(t) They that were scattered abroad went everywhere preaching the word.
(g) Therefore they that were scattered abroad, went to and fro preaching the word.
(k) Therefore they that were scattered abroad went every where preaching the word.
- 8:5 (w) And Philip came down into a city of Samaria, and preached to them Christ.
(p) And Philip came down into a city of Samaria, and preached to them Christ.
(t) Then came Philip into a city of Samaria, and preached Christ unto them.
(g) ¶ Then came Philip into the city of Samaria, and preached Christ unto them.
(k) Then Philip went down to the city of Samaria, and preached Christ unto them.
- 8:6 (w) And the people gave attention to those things that were said of Philip, with one will hearing and seeing the signs that he did.
(p) And the people gave attention to these things that were said of Philip, with one will hearing and seeing the signs that he did.
(t) And the people gave heed unto those things which Philip spake with one accord, in that they heard and saw the miracles which he did.
(g) And the people gave heed unto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.
(k) And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

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- 8:7 (w) For many of them that had unclean spirits, crying with great voice, went out. Forsooth many sick in palsy, and crooked, were healed.
(p) For many of them that had unclean spirits, cried with great voice, and went out. And many sick in the palsy, and crooked, were healed.
(t) For unclean spirits crying with loud voice, came out of many which were possessed of them. And Many taken with palsies, and many that halted were healed.
(g) For unclean spirits crying with a loud voice, came out of many that were possessed *of them*; and many taken with palsies, and that halted, were healed.
(k) For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.
- 8:8 (w) Therefore great joy was made in that city.
(p) Therefore great joy was made in that city.
(t) And there was great joy in that city.
(g) And there was great joy in that city.
(k) And there was great joy in that city.
- 8:9 (w) Forsooth there was some man, Simon by name, which before was in the city a witch, that had deceived the folk of Samaria, saying, that himself was some great man.
(p) But there was a man in that city, whose name was Simon, a witch, that had deceived the folk of Samaria, saying, that himself was some great man.
(t) And There was a certain man called Simon, which beforetime in the same city, used witchcraft and bewitched the people of Samaria, saying that he was a man that could do great things.
(g) And there was before in the city, a certain man called Simon, which used witchcraft, and bewitched the people of Samaria, saying that he himself was some great man.
(k) But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:
- 8:10 (w) To whom all harkened, from the least to the most, saying, This is the virtue of God, which is called great.
(p) Whom all harkened, from the least to the most, and said, This is the virtue of God, which is called great.
(t) Whom they regarded, from the least to the greatest saying: this fellow is the great power of God [is that power of God, which is called great].
(g) To whom they gave heed from the least to the greatest, saying, This man is the great power of God.
(k) To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.
- 8:11 (w) Forsooth all believed him, for this thing, that much time he had made them mad with his witchings.
(p) And they believed him, for long time he had madded them with his witchcrafts.
(t) And Him they set much by, because of long time with sorcery he had mocked them [deluded their wits].
(g) And they gave heed unto him, because that of long time he had bewitched them with sorceries.
(k) And to him they had regard, because that of long time he had bewitched them with sorceries.
- 8:12 (w) Soothly when they had believed to Philip, evangelizing of the kingdom of God, in the name of Jesus Christ, men and women were baptized.
(p) But when they had believed to Philip, preaching of the kingdom of God, men and women were baptized in the name of Jesus Christ.
(t) But As soon as they believed Philip's preaching of the kingdom of God and of the name of Jesus Christ, they were baptized both men and women.

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- (g) But as soon as they believed Philip, which preached the things that concerned the kingdom of God, and the Name of Jesus Christ, they were baptized both men and women.
- (k) But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
- 8:13 (w) Then also Simon himself believed; and when he was baptized, he drew to Philip; he seeing also signs and most virtues to be made, he was astonished, and wondered.
- (p) And then also Simon himself believed; and when he was baptized, he drew to Philip; and he saw also that signs and great works of power were done, he was astonished, and wondered.
- (t) Then Simon himself believed also, and was baptized. And continued with Philip, and wondered beholding the miracles and signs, which were showed.
- (g) Then Simon himself believed also, and was baptized, and continued with Philip, and wondered, when he saw the signs and great miracles which were done.
- (k) Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs {Gr. signs and great miracles} which were done.
- 8:14 (w) But when the apostles that were at Jerusalem, had heard that Samaria had received the word of God, they sent to them Peter and John.
- (p) But when the apostles that were at Jerusalem, had heard that Samaria had received the word of God, they sent to them Peter and John.
- (t) ¶ When the Apostles which were at Jerusalem heard say that Samaria had received the word of God: they sent unto them Peter and John,
- (g) ¶ Now when the Apostles, which were at Jerusalem, heard say, that Samaria had received the word of God, they sent unto them Peter and John.
- (k) Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
- 8:15 (w) The which, when they came, prayed for them, that they should receive the Holy Ghost;
- (p) And when they came, they prayed for them, that they should receive the Holy Ghost;
- (t) which when they were come, prayed for them, that they might receive the holy ghost.
- (g) Which when they were come down, prayed for them, that they might receive the holy Ghost.
- (k) Who, when they were come down, prayed for them, that they might receive the Holy Ghost:
- 8:16 (w) forsooth not yet he came into any of them, but they were baptized only in the name of the Lord Jesus.
- (p) for he came not yet into any of them, but they were baptized only in the name of the Lord Jesus.
- (t) For as yet he was come on none of them: But they were baptized only in the name of Christ Jesus.
- (g) (For as yet he was fallen down on none of them, but they were baptized only in the Name of the Lord Jesus.)
- (k) (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)
- 8:17 (w) Then they laid hands on them, and they received the Holy Ghost.
- (p) Then they laid hands on them, and they received the Holy Ghost.
- (t) Then laid they their hands on them, and they received the holy ghost.
- (g) Then laid they their hands on them, and they received the holy Ghost.
- (k) Then laid they their hands on them, and they received the Holy Ghost.
- 8:18 (w) And when Simon had seen, that the Holy Ghost was given by laying on of the hands of the apostles, he offered to them money,

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- (p) And when Simon had seen, that the Holy Ghost was given by laying on of hands of the apostles, and he proffered to them money,
- (t) ¶ When Simon saw that through laying on of the Apostles' hands on them, the holy ghost was given: he offered them money
- (g) And when Simon saw that through laying on of the Apostles' hands the holy Ghost was given, he offered them money,
- (k) And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
- 8:19 (w) saying, Give to me and this power, that on whomever I shall put on hands, he receive the Holy Ghost.
- (p) and said, Give ye also to me this power, that whomever I shall lay on mine hands, that he receive the Holy Ghost.
- (t) saying: Give me also this power, that on whomsoever I put the [lay] hands, he may receive the holy ghost.
- (g) Saying, Give me also this power, that on whomsoever I lay the hands, he may receive the holy Ghost.
- (k) Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
- 8:20 (w) But Peter said to him, Thy money be with thee into perdition, for thou guessedest the gift of God for to be had with money.
- (p) But Peter said to him, Thy money be with thee into perdition, for thou guessedest that the gift of God should be had for money.
- (t) Then said Peter unto him: Thy money perish with thee [Perish thou and thy money together]. Because [For] thou weneest that the gift of God may be obtained with money?
- (g) Then said Peter unto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.
- (k) But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
- 8:21 (w) Part is not to thee, neither sort, in this word, for thine heart is not rightful before God.
- (p) There is no part, nor lot to thee, in this word, for thine heart is not rightful before God.
- (t) Thou hast neither part nor fellowship in this business. For thy heart is not right in the sight of God.
- (g) Thou hast neither part nor fellowship in this business, for thy heart is not right in the sight of God.
- (k) Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
- 8:22 (w) Therefore do thou penance for this wickedness of thee, and pray God, if peradventure this thought of thine heart be forgiven to thee.
- (p) Therefore do thou penance for this wickedness of thee, and pray God, if peradventure this thought of thine heart be forgiven to thee.
- (t) Repent therefore of this thy wickedness, and pray God that the thought of thine heart may be forgiven thee.
- (g) Repent therefore of this thy wickedness, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.
- (k) Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
- 8:23 (w) For I see that thou art in the gall of bitterness and in the bond of wickedness.
- (p) For I see that thou art in the gall of bitterness and in the bond of wickedness.
- (t) For I perceive that thou art full of bitter gall, and wrapped in iniquity.
- (g) For I see that thou art in the gall of bitterness, and in the bond of iniquity.
- (k) For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

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- 8:24 (w) And Simon answered, and said, Pray ye for me to the Lord, that nothing of these things that ye have said, come on me.
(p) And Simon answered, and said, Pray ye for me to the Lord, that nothing of these things that ye have said, come on me.
(t) ¶ Then answered Simon and said: Pray ye to the Lord for me that none of these things which ye have spoken fall on me.
(g) Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.
(k) Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.
- 8:25 (w) And they witnessed, and spake the word of the Lord, and went again to Jerusalem, and evangelized to many countries of Samaritans.
(p) And they witnessed, and spake the word of the Lord, and went again to Jerusalem, and preached to many countries of Samaritans.
(t) And they when they had testified, and preached the word of the Lord returned toward [to] Jerusalem and preached the gospel in many cities of the Samaritans.
(g) ¶ So they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many towns of the Samaritans.
(k) And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.
- 8:26 (w) And an angel of the Lord spake to Philip, saying, Rise thou, and go against the south, to the way that goeth down from Jerusalem into Gaza; this is desert.
(p) And an angel of the Lord spake to Philip, and said, Rise thou, and go to meet the south, to the way that goeth down from Jerusalem into Gaza; this is desert.
(t) ¶ Then The angel of the Lord spake unto Philip saying: Arise and go towards midday unto the way that goeth down [which leadeth] from Jerusalem unto Gaza, which is in the desert.
(g) Then the Angel of the Lord spake unto Philip, saying, Arise, and go toward the South unto the way that goeth down from Jerusalem unto Gaza, which is waste.
(k) And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.
- 8:27 (w) And he rose, and went forth. And lo! a man of Ethiopia, a mighty gelding of the queen Candace of Ethiopians, which was on all her riches, came to worship in Jerusalem.
(p) And he rose, and went forth. And lo! a man of Ethiopia, a mighty manservant, a gelding of Candace, the queen of Ethiopians, which was on all her riches, came to worship in Jerusalem.
(t) And He arose and went on, and behold a man of Ethiopia which was a chamberlain [gelded], and of great authority with Candace queen of the Ethiopians, and [which] had the rule of all her treasure, came to Jerusalem for to pray.
(g) And he arose and went on; and behold, a certain Eunuch of Ethiopia, Candace the Queen of the Ethiopians chief Governor, who had the rule of all her treasure, and came to Jerusalem to worship;
(k) And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,
- 8:28 (w) And he turned again, sitting on his chariot, and reading Esaias, the prophet.
(p) And he turned again, sitting on his chariot, and reading Esaias, the prophet.
(t) And As he returned home again sitting in his chariot he read Esaias the prophet.
(g) And as he returned sitting in his chariot, he read Isaiah the Prophet.
(k) Was returning, and sitting in his chariot read Esaias the prophet.

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- 8:29 (w) And the Spirit said to Philip, Nigh thou/Come to, and join thee to this chariot.
(p) And the Spirit said to Philip, Approach thou, and join thee to this chariot.
(t) ¶ Then The spirit said unto Philip: Go near and join thyself to yonder chariot.
(g) Then the Spirit said unto Philip, Go near and join thyself to yonder chariot.
(k) Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
- 8:30 (w) And Philip ran to, and heard him reading Esaias, the prophet. And he said, Guessest thou, whether thou understandest, what things thou readest?
(p) And Philip ran to, and heard him reading Esaias, the prophet. And he said, Guessest thou, whether thou understandest, what things thou readest?
(t) And Philip ran to him, and heard him read the prophet Esaias [Esaias the prophet] and said: Understandest thou what thou readest?
(g) And Philip ran thither, and heard him read the Prophet Isaiah, and said, But understandest thou what thou readest?
(k) And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?
- 8:31 (w) Which said, And how may I, if some man shall not show to me? And he prayed Philip, that he should come up, and sit with him.
(p) And he said, How may I, if no man show to me? And he prayed Philip, that he should come up, and sit with him.
(t) And he said: how can I, except I had a guide? And he desired Philip that he would come up and sit with him.
(g) And he said, How can I, except I had a guide? And he desired Philip, that he would come up and sit with him.
(k) And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.
- 8:32 (w) Forsooth the place of scripture that he read was this, As a sheep to slaying he was led, and as a lamb before a man shearing him is dumb without voice, so he opened not his mouth.
(p) And the place of the scripture that he read, was this, As a sheep he was led to slaying, and as a lamb before a man that sheareth him is dumb without voice, so he opened not his mouth.
(t) The tenor of the scripture which he read was this. He was led as a sheep to be slain: and like a lamb dumb before his shearer, so opened he not his mouth,
(g) Now the place of the Scripture which he read, was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.
(k) The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
- 8:33 (w) In meekness his doom was taken up; who shall tell out the generation of him? For his life shall be taken away from the earth.
(p) In meekness his doom was taken up; who shall tell out the generation of him? For his life shall be taken away from the earth.
(t) Because of his humbleness, he was not esteemed [in that he submitted himself, his judgment was exalted]: who shall declare his generation? For his life is taken from the earth.
(g) In his humility his judgment hath been exalted; but who shall declare his generation? For his life is taken from the earth.
(k) In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.
- 8:34 (w) And the gelding answered to Philip, and said, I beseech thee, of what prophet saith he this thing? of himself, or of any other?

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- (p) And the gelding answered to Philip, and said, I beseech thee, of what prophet saith he this thing? of himself, or of any other?
- (t) The chamberlain [gelded man] answered Philip and said: I pray thee of whom speaketh the prophet this? Of himself? Or of some other man?
- (g) Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? Of himself, or of some other man?
- (k) And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?
- 8:35 (w) And Philip opened his mouth, and began at this scripture, and preached to him Jesus.
- (p) And Philip opened his mouth, and began at this scripture, and preached to him Jesus.
- (t) ¶ And Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
- (g) Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.
- (k) Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
- 8:36 (w) And while they went by the way, they came to some water. And the gelding said, Lo! water; who forbiddeth me to be baptized?
- (p) And while they went by the way, they came to a water. And the gelding said, Lo! water; who forbiddeth me to be baptized?
- (t) And as they went on their way, they came unto a certain water, and the chamberlain [gelded man] said: See here is water, what shall let me to be baptized?
- (g) And as they went on their way, they came unto a certain water, and the Eunuch said, See, *here is* water, what doeth let me to be baptized?
- (k) And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?
- 8:37 (w) And Philip said, If thou believest of all thine heart, it is leaveful. And he answered, and said, I believe that Jesus Christ is the Son of God.
- (p) And Philip said, If thou believest of all thine heart, it is leaveful. And he answered, and said, I believe that Jesus Christ is the Son of God.
- (t) Philip said unto him: If thou believe with all thine heart, thou mayest. He answered and said [saying]: I believe that Jesus Christ is the son of God.
- (g) And Philip said unto him, If thou believest with all thine heart, thou mayest. Then he answered, and said, I believe that Jesus Christ is the Son of God.
- (k) And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
- 8:38 (w) And he commanded the chariot to stand still. And they went down both into the water, Philip and the gelding, and he baptized him.
- (p) And he commanded the chariot to stand still. And they went down both into the water, Philip and the gelding, and *Philip* baptized him.
- (t) And he commanded the chariot to stand still. And they went down both into the water: both Philip and also the chamberlain [gelded man]. And he baptized him.
- (g) Then he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch, and he baptized him.
- (k) And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

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- 8:39 (w) And when they were come up of the water, the Spirit of the Lord snatched (up) Philip, and the gelding saw him no more; and he went in his way joying.
(p) And when they were come up of the water, the Spirit of the Lord snatched (up) Philip, and the gelding saw him no more; and he went in his way joying.
(t) And As soon as they were come out of the water the spirit of the Lord caught away Philip. And the chamberlain [gelded man] saw him no more. And he went on his way rejoicing:
(g) And as soon as they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more, so he went on his way rejoicing.
(k) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.
- 8:40 (w) And Philip was found in Azotus; and he passed forth, and he passing forth, evangelized to all cities, till he came to Caesarea.
(p) And Philip was found in Azotus; and he passed forth, and preached to all cities, till he came to Caesarea.
(t) but Philip was found at Azotus. And he walked throughout the country preaching in their cities, till he came to Caesarea.
(g) But Philip was found at Azotus, and he walked to and fro preaching in all the cities, till he came to Caesarea.
(k) But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

CHAPTER 9

- 9:1 (w) But Saul, yet a breather, *or blower*, of menaces, and beating, *or slaying*, against the disciples of the Lord, came to the prince of priests,
(p) But Saul, yet a blower of menaces and of beatings against the disciples of the Lord, came to the prince of priests,
(t) ¶ And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,
(g) And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high Priest,
(k) And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,
- 9:2 (w) and asked of him letters into Damascus, to the synagogues; that if he found any men or women of this life, he should lead *them* bound to Jerusalem.
(p) and asked of him letters into Damascus, to the synagogues; that if he found any men or women of this life, he should lead *them* bound to Jerusalem.
(t) and desired of him letters to Damascus, to the synagogs: that if he found any of this way whether they were men or women, he might bring them bound unto Jerusalem.
(g) And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way (either men or women) he might bring them bound unto Jerusalem.
(k) And desired of him letters to Damascus to the synagogues, that if he found any of this way {Gr. of the way}, whether they were men or women, he might bring them bound unto Jerusalem.
- 9:3 (w) And when he made journey, it befell, that he came nigh to Damascus. And suddenly a light from heaven shone about him;
(p) And when he made his journey, it befelled, that he came nigh to Damascus. And suddenly a light from heaven shone about him;
(t) But As he went on his journey, it fortuneth that he drew nigh to Damascus, and suddenly there shined round about him a light from heaven.
(g) Now as he journeyed, it came to pass that as he was come near to Damascus, suddenly there shined round about him a light from heaven.
(k) And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

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- 9:4 (w) and he fell to the earth, and heard a voice saying to him, Saul, Saul, what pursuest thou me?
(p) and he fell to the earth, and heard a voice saying to him, Saul, Saul, what pursuest thou me?
(t) And he fell to the earth, and heard a voice saying to him: Saul, Saul, why persecutest thou me?
(g) And he fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou me?
(k) And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
- 9:5 (w) And he said, Who art thou, Lord? And he *said*, I am Jesus of Nazareth, whom thou pursuest. It is hard to thee, for to kick against the prick.
(p) And he said, Who art thou, Lord? And he *said*, I am Jesus of Nazareth, whom thou pursuest. It is hard to thee, to kick against the prick.
(t) And he said what art thou Lord? And The Lord said, I am Jesus whom thou persecutest, it shall be hard for thee to kick against the prick.
(g) And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against pricks.
(k) And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.
- 9:6 (w) And he trembling and wondering, said, Lord, what wilt thou me to do? And the Lord *said* to him, Rise up, and enter into the city, and it shall be said to thee, what it behooveth thee to do.
(p) And he trembled, and wondered, and said, Lord, what wilt thou that I do? And the Lord *said* to him, Rise up, and enter into the city, and it shall be said to thee, what it behooveth thee to do.
(t) And He both trembling and astonished said: Lord what wilt thou have me to do? And the Lord said unto him: Arise and go into the city, and it shall be told thee what thou shalt do.
(g) He *then* both trembling and astonished, said, Lord, what wilt thou that I do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou shalt do.
(k) And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.
- 9:7 (w) Forsooth those men that went with him, stood made afeared, *or out of mind*; soothly hearing a voice, forsooth seeing no man.
(p) And those men that went with him, stood astonished; for they heard a voice, but they saw no man.
(t) ¶ The men which journeyed with him [accompanied him on his way] stood amazed, for they heard a voice, but saw no man.
(g) The men also which journeyed with him, stood amazed, hearing *his* voice, but seeing no man.
(k) And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.
- 9:8 (w) And Saul rose from the earth; and when his eyes were opened, he saw nothing. And they drew him by the hands, and led *him* into Damascus.
(p) And Saul rose from the earth; and when his eyes were opened, he saw nothing. And they drew him by the hands, and led *him* into Damascus.
(t) And Saul arose from the earth, and [when he had] opened his eyes but [he] saw no man. Then led they him by the hand, and brought him into Damascus.
(g) And Saul arose from the ground, and opened his eyes, *but* saw no man. Then led they him by the hand, and brought him into Damascus,
(k) And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

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- 9:9 (w) And he was three days not seeing; and he ate not, neither drank.
(p) And he was three days not seeing; and he ate not, neither drank.
(t) And he was three days without sight, and neither ate nor drank.
(g) Where he was three days without sight, and neither ate nor drank.
(k) And he was three days without sight, and neither did eat nor drink.
- 9:10 (w) Forsooth some disciple was at Damascus, by name Ananias. And the Lord said to him in a vision, Ananias. And he said, Lo! I, Lord.
(p) And a disciple, Ananias by name, was at Damascus. And the Lord said to him in a vision, Ananias. And he said, Lo! I, Lord.
(t) And There was a certain disciple at Damascus named Ananias, and to him said [spake] the Lord in a vision: Ananias. And he said: Behold I am here Lord.
(g) And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am *here*, Lord.
(k) ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.
- 9:11 (w) And the Lord *said* to him, Rise thou, and go into a street that is called Rectus; and seek, in the house of Judas, Saul by name, of Tarsus. For lo! he prayeth;
(p) And the Lord *said* to him, Rise thou, and go into a street that is called Rectus; and seek, in the house of Judas, Saul by name, of Tarsus. For lo! he prayeth;
(t) And the Lord said to him: arise and go into the street which is called straight, and seek in the house of Judas after one called Saul of [the city of]Tarsus. For behold he prayeth,
(g) Then the Lord said unto him, Arise, and go into the street which is called Straight, and seek in the house of Judas after one called Saul of Tarsus, for behold, he prayeth.
(k) And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,
- 9:12 (w) and he saw a man, Ananias by name, entering and putting to him hands, that he receive sight.
(p) and he saw a man, Ananias by name, entering and laying on him hands, that he receive sight.
(t) And hath seen in a vision a man named Ananias coming in unto him, and putting his hands on him, that he might receive his sight.
(g) (And he saw in a vision a man named Ananias coming in *to him*, and putting his hands on him, that he might receive his sight.)
(k) And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.
- 9:13 (w) And Ananias answered, Lord, I have heard of many of this man, how great evil he did to thy saints in Jerusalem;
(p) And Ananias answered, Lord, I have heard of many of this man, how great evil he did to thy saints in Jerusalem;
(t) ¶ Then Ananias answered: Lord I have heard by many of this man, how much evil [hurt] he hath done to thy saints at Jerusalem:
(g) Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem.
(k) Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:
- 9:14 (w) and this hath power of the princes of priests, to bind all men that call thy name to help.
(p) and this hath power of the princes of priests, to bind all men that call thy name to help.

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- (t) and here [in this place] he hath authority of the high priests to bind all that call on thy name.
- (g) Moreover here he hath authority of the high Priests, to bind all that call on thy Name.
- (k) And here he hath authority from the chief priests to bind all that call on thy name.
- 9:15 (w) And the Lord said to him, Go thou, for this is to me a vessel of choosing, that he bear my name before heathen men, and kings, and the sons of Israel.
- (p) And the Lord said to him, Go thou, for this is to me a vessel of choosing, that he bear my name before heathen men, and kings, and before the sons of Israel.
- (t) The Lord said unto him: Go thy ways: for he is a chosen vessel unto me, to bear my name before the gentiles, and kings and the children of Israel:
- (g) Then the Lord said unto him, Go thy way, for he is a chosen vessel unto me, to bear my Name before the Gentiles, and Kings, and the children of Israel.
- (k) But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:
- 9:16 (w) For I shall show to him, how great things it behooveth him to suffer for my name.
- (p) For I shall show to him, how great things it behooveth him to suffer for my name.
- (t) For I will show him how great things he must suffer for my name's sake.
- (g) For I will shew him, how many things he must suffer for my Name's sake.
- (k) For I will shew him how great things he must suffer for my name's sake.
- 9:17 (w) And Ananias went, and entered into the house; and he putting to him the hands, said, Saul brother, the Lord Jesus sent me, that appeared to thee in the way, in which thou camest, that thou see, and be full-filled with the Holy Ghost.
- (p) And Ananias went, and entered into the house; and laid on him his hands, and said, Saul brother, the Lord Jesus sent me, that appeared to thee in the way, in which thou camest, that thou see, and be full-filled with the Holy Ghost.
- (t) ¶ Ananias went his way and entered into the house and put his hands on him and said: brother Saul, the Lord that appeared unto thee in the way as thou camest, hath sent me [unto thee], that thou mightest receive thy sight and be filled with the holy ghost.
- (g) Then Ananias went his way, and entered into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (*even* Jesus that appeared unto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the holy Ghost.
- (k) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.
- 9:18 (w) And anon there felled from his eyes as scales, and he received sight. And he rose, and was baptized.
- (p) And at once as the scales felled from his eyes, he received sight. And he rose, and was baptized.
- (t) And immediately there fell from his eyes as it had been scales and he received [his] sight, and arose and was baptized. And received meat and was comforted.
- (g) And immediately there fell from his eyes as *it had been* scales, and suddenly he received sight, and arose, and was baptized,
- (k) And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.
- 9:19 (w) And when he had taken meat, he was comforted. And he was by some days with the disciples, that were at Damascus.
- (p) And when he had taken meat, he was comforted. And he was by some days with the disciples, that were at Damascus.

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- (t) ¶ Then was Saul a certain days with the disciples which were at Damascus.
- (g) And received meat, and was strengthened. So was Saul certain days with the disciples which were at Damascus.
- (k) And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.
- 9:20 (w) And anon he entered into the synagogues, and preached the Lord Jesus, for this is the Son of God.
- (p) And at once he entered into the synagogues, and preached the Lord Jesus, for this is the Son of God.
- (t) And straightway he preached Christ in the synagogs how that he was the son of God.
- (g) And straightway he preached Christ in the Synagogues, that he was that Son of God,
- (k) And straightway he preached Christ in the synagogues, that he is the Son of God.
- 9:21 (w) And all men that heard him, wondered, and said, Whether this is not he that impugned in Jerusalem them that called to help this name? and hither for this thing he came, that he should lead them bound to the princes of priests?
- (p) And all men that heard him, wondered, and said, Whether this is not he that impugned in Jerusalem them that called to help this name? and hither he came for this thing, that he should lead them bound to the princes of priests?
- (t) All that heard him were amazed and said: is not this he that spoiled them which called on this name in Jerusalem? And came hither for the intent that he should bring them bound unto the high priests?
- (g) So that all that heard him were amazed, and said, Is not this he, that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he should bring them bound unto the high Priests?
- (k) But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?
- 9:22 (w) But Saul much the more waxed strong, and confounded the Jews that dwelled at Damascus, affirming for this is Christ.
- (p) But Saul much the more waxed strong, and confounded the Jews that dwelled at Damascus, and affirmed that this is Christ.
- (t) But Saul increased in strength, and confounded the Jews which dwelt at Damascus affirming that this was very Christ.
- (g) But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, confirming that this was the Christ.
- (k) But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.
- 9:23 (w) And when many days were fulfilled, Jews made a counsel, that they should slay him.
- (p) And when many days were filled, Jews made a counsel, that they should slay him.
- (t) ¶ And After a good while, the Jews took counsel together [among themselves] to kill him.
- (g) And after that many days were fulfilled, the Jews took counsel together to kill him,
- (k) ¶ And after that many days were fulfilled, the Jews took counsel to kill him:
- 9:24 (w) And the ambushes of them were made known to Saul. And they kept the gates day and night, that they should slay him.
- (p) And the ambushes of them were made known to Saul. And they kept the gates day and night, that they should slay him.
- (t) But their laying await was [were] known of Saul. And they watched at the gates day and night to kill him.
- (g) But their laying await was known of Saul. Now they watched the gates day and night, that they might kill him.
- (k) But their laying await was known of Saul. And they watched the gates day and night to kill him.
- 9:25 (w) But his disciples took him by night, and delivered him, and let him down in a basket by the wall.

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- (p) But his disciples took him by night, and delivered him, and let him down in a basket by the wall.
(t) Then the disciples took him by night, and put him through the wall and let him down in a basket.
(g) Then the disciples took him by night, and put him through the wall, and let him down in a basket.
(k) Then the disciples took him by night, and let him down by the wall in a basket.
- 9:26 (w) Forsooth when he came to Jerusalem, he attempted, *or assayed*, to join him to the disciples; and all dreaded him, and believed not that he was a disciple.
(p) And when he came into Jerusalem, he assayed to join him(self) to the disciples; and all dreaded him, and believed not that he was a disciple.
(t) ¶ And When Saul was come [came] to Jerusalem he assayed to couple himself with the disciples [apostles], and they were all afraid of him and believed not that he was a disciple.
(g) And when Saul was come to Jerusalem, he assayed to join himself with the disciples; but they were all afraid of him, and believed not that he was a disciple.
(k) And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.
- 9:27 (w) But Barnabas took, and led him to the apostles, and told to them, how in the way he had seen the Lord, and that he spake to him, and how in Damascus he did trustily in the name of Jesus.
(p) But Barnabas took, and led him to the apostles, and told to them, how in the way he had seen the Lord, and that he spake to him, and how in Damascus he did trustily in the name of Jesus.
(t) But Barnabas took him and brought him to the apostles and declared to [told] them how he had seen the Lord in the way and had spoken with him: and how he had done boldly at Damascus in the name of Jesus,
(g) But Barnabas took him, and brought him to the Apostles, and declared to them, how he had seen the Lord in the way, and that he had spoken unto him, and how he had spoken boldly at Damascus in the Name of Jesus.
(k) But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.
- 9:28 (w) And he was with them, entering and going out in Jerusalem, doing trustily in the name of the Lord.
(p) And he was with them, and entered, and went out in Jerusalem, and did trustily in the name of Jesus.
(t) And he had his conversation with them at Jerusalem,
(g) And he was conversant with them at Jerusalem,
(k) And he was with them coming in and going out at Jerusalem.
- 9:29 (w) And he spake to heathen men, and disputed with Greeks. And they sought to slay him.
(p) And he spake with heathen men, and disputed with Greeks. And they sought to slay him.
(t) and quit himself boldly in the name of the Lord Jesus. And he spake and disputed with the Greeks and they went about to slay him.
(g) And spake boldly in the Name of the Lord Jesus, and spake and disputed against the Grecians; but they went about to slay him.
(k) And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.
- 9:30 (w) Which thing when the brethren had known, they led him by night to Caesarea, and let him go to Tarsus.
(p) Which thing when the brethren had known, they led him by night to Caesarea, and let him go to Tarsus.
(t) But When the brethren knew of that, they brought him to Caesarea, and sent him forth to Tarsus.
(g) But when the brethren knew it, they brought him to Caesarea, and sent him forth to Tarsus.
(k) Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

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- 9:31 (w) And the church by all Judaea, and Galilee, and Samaria, had peace, and was edified, walking in the dread of the Lord, and was full-filled in the comfort of the Holy Ghost.
(p) And the church by all Judaea, and Galilee, and Samaria, had peace, and was edified, and walked in the dread of the Lord, and was filled with comfort of the Holy Ghost.
(t) Then had the congregations rest throughout all Jewry and Galilee and Samaria, and were edified, and walked in the fear of the Lord, and multiplied by the comfort of the holy ghost.
(g) Then had the Churches rest through all Judea, and Galilee, and Samaria, and were edified, and walked in the fear of the Lord, and were multiplied by the comfort of the holy Ghost.
(k) Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.
- 9:32 (w) Forsooth it was made, that Peter, while he passed by all, came to the holy men that dwelled at Lydda.
(p) And it befelled, that Peter, the while he passed about all, came to the holy men that dwelled at Lydda.
(t) ¶ And It chanced that as Peter walked throughout all quarters, he came to the saints which dwelt at Lydda.
(g) And it came to pass, as Peter walked throughout all *quarters*, he came also to the saints which dwelt at Lydda.
(k) ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.
- 9:33 (w) Forsooth he found there some man, Aeneas by name, from eight years lying in bed; the which was sick in palsy.
(p) And he found a man, Aeneas by name, that from eight years he had lain bed-ridden; and he was sick in the palsy.
(t) And there he found a certain man named Aeneas, which had kept his bed eight years sick of the palsy.
(g) And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.
(k) And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.
- 9:34 (w) And Peter said to him, Aeneas, the Lord Jesus Christ heal thee; rise thou, and array, *either make ready*, thee. And anon he rose.
(p) And Peter said to him, Aeneas, the Lord Jesus Christ heal thee; rise thou, and array, *either make ready*, thee. And at once he rose.
(t) Then said Peter unto him: Aeneas, [the Lord] Jesus Christ make thee whole: Arise and make thy bed. And he arose immediately.
(g) Then said Peter unto him, Aeneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately.
(k) And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.
- 9:35 (w) And all men that dwelled at Lydda, and Saron, saw him, which were converted to the Lord.
(p) And all men that dwelt at Lydda, and at Saron, saw him, which were converted to the Lord.
(t) And all that dwelt at Lydda and Assaron, saw him, and turned to the Lord.
(g) And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.
(k) And all that dwelt at Lydda and Saron saw him, and turned to the Lord.
- 9:36 (w) Forsooth in Joppa was some discipless, by name Tabitha, which interpreted, is said Dorcas. This was full of good works and almsdeeds, that she did.
(p) And in Joppa was a discipless, whose name was Tabitha, that is to say, Dorcas. This was full of good works and almsdeeds, that she did.
(t) ¶ There was at Joppa a certain woman (which was a disciple named Tabitha, which by interpretation is called Dorcas) the same [she] was full of good works and alms deeds, which she did.

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- (g) There was also at Joppa a certain *woman*, a disciple named Tabitha, (which by interpretation is called Dorcas) she was full of good works and alms which she did.
- (k) ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas {or, Doe, or, Roe}: this woman was full of good works and almsdeeds which she did.
- 9:37 (w) Forsooth it was made in those days, that she was sick and died. Which when they had washed, they laid her in a solar.
- (p) And it befelled in those days, that she was sick, and died. And when they had washed her, they laid her in a solar.
- (t) And It chanced in those days that she was sick and died. When they had washed her and laid her in a chamber:
- (g) And it came to pass in those days, that she was sick and died; and when they had washed her, they laid her in an upper chamber.
- (k) And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.
- 9:38 (w) Forsooth when Lydda was nigh from Joppa, the disciples heard that Peter was therein, and sent two men to him, praying, That thou tarry not to come to us.
- (p) And for Lydda was nigh Joppa, the disciples heard that Peter was therein, and sent two men to him, and prayed, That thou tarry not to come to us.
- (t) Because Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him, desiring him that he would not be grieved to come unto them.
- (g) Now forasmuch as Lydda was near to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come unto them.
- (k) And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay {or, be grieved} to come to them.
- 9:39 (w) And Peter rose up, and came with them. And when he was come, they led him into the solar. And all the widows stood about him, weeping, and showing coats and clothes, which Dorcas made to them.
- (p) And Peter rose up, and came with them. And when he was come, they led him into the solar. And all the widows stood about him, weeping, and showing coats and clothes, which Dorcas made to them.
- (t) ¶ Peter arose and came with them: and when he was come, they brought him into the chamber, and all the widows stood round about him weeping and showing the coats and garments which Dorcas made while she was with them.
- (g) Then Peter arose and came with them. And when he was come, they brought him into the upper chamber, where all the widows stood by him weeping, and shewing the coats and garments, which Dorcas made, while she was with them.
- (k) Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.
- 9:40 (w) And when all men were put withoutforth, Peter kneeled, and prayed. And he turned to the body, and said, Tabitha, rise up. And she opened her eyes, and when she saw Peter, she sat up.
- (p) And when all men were put withoutforth, Peter kneeled, and prayed. And he turned to the body, and said, Tabitha, arise thou. And she opened her eyes, and when she saw Peter, she sat up.
- (t) And Peter put them all forth and kneeled down and prayed and turned him to the body, and said: Tabitha, arise. And She opened her eyes, and when she saw Peter she sat up.
- (g) But Peter put them all forth, and kneeled down, and prayed, and turned him to the body, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, sat up.
- (k) But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.
- 9:41 (w) Forsooth he gave to her the hand, and raised her. And when he had called the holy men and widows, he assigned her alive.

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(p) And he took her by the hand, and raised her. And when he had called the holy men and widows, he assigned her alive.

(t) And he gave her the [his] hand and lift her up, and called the saints and widows and showed her alive.

(g) Then he gave her the hand and lifted her up, and called the saints and widows, and restored her alive.

(k) And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

9:42 (w) And it was made known by all Joppa; and many believed in the Lord.

(p) And it was made known by all Joppa; and many believed in the Lord.

(t) And it was known throughout all Joppa, and many believed on the Lord.

(g) And it was known throughout all Joppa, and many believed in the Lord.

(k) And it was known throughout all Joppa; and many believed in the Lord.

9:43 (w) And it was made, that many days he dwelled in Joppa, at one Simon, a currier, *or tanner*.

(p) And it was made, that many days he dwelled in Joppa, at one Simon, a currier.

(t) And it fortun'd that he tarried many days in Joppa with one Simon a tanner.

(g) And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

(k) And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER 10

10:1 (w) Forsooth some man was in Caesarea, Cornelius by name, a centurion of the company of knights, that is said of Italy;

(p) A man was in Caesarea, Cornelius by name, a centurion of the company of knights, that is said of Italy;

(t) ¶ There was a certain man in Caesarea called Cornelius, a captain of the soldiers of Italy,

(g) Furthermore there was a certain man in Caesarea called Cornelius, a captain of the band called the Italian *band*,

(k) There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

10:2 (w) a religious man, and dreading the Lord, with all his household; doing many alms to the people, and praying the Lord evermore.

(p) a religious man, and dreading the Lord, with all his household; doing many alms to the people, and praying the Lord evermore.

(t) a devout man, and one that feared God with all his household, which gave much alms to the people, and prayed God always.

(g) A devout man, and one that feared God with all his household, which gave much alms to the people, and prayed God continually.

(k) A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

10:3 (w) This saw in a vision openly, as in the ninth hour of the day *or noon*, an angel of God entering in to him, and saying to him, Cornelius.

(p) This saw in a vision openly, as in the ninth hour of the day, an angel of God entering in to him, and saying to him, Cornelius.

(t) The same man saw in a vision evidently about the ninth hour of the day an [the] angel of God coming into [in unto] him, and saying unto him: Cornelius,

(g) He saw in a vision evidently (about the ninth hour of the day) an Angel of God coming in to him, and saying unto him, Cornelius.

(k) He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

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- 10:4 (w) And he beheld him, and was adread, and said, Who art thou, Lord? And he said to him, Thy prayers and thine almsdeeds have ascended up into mind, in the sight of the Lord.
(p) And he beheld him, and was adread, and said, Who art thou, Lord? And he said to him, Thy prayers and thine almsdeeds have ascended up into mind, in the sight of the Lord.
(t) when he looked on him, he was afraid, and said: what is it Lord? He said unto him: Thy prayers and thy alms are come up into remembrance before [in the presence of] God.
(g) But when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up into remembrance before God.
(k) And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.
- 10:5 (w) And now send men into Joppa, and call one Simon, that is named Peter.
(p) And now send thou men into Joppa, and call one Simon, that is named Peter.
(t) ¶ And now send men to Joppa, and call for one Simon named also Peter.
(g) Now therefore send men to Joppa, and call for Simon, whose surname is Peter.
(k) And now send men to Joppa, and call for one Simon, whose surname is Peter:
- 10:6 (w) This is harboured at a man, Simon, currier, *or tanner*, whose house is beside the sea. This shall say to thee, what it behooveth thee to do.
(p) This is harboured at a man, Simon, currier, whose house is beside the sea. This shall say to thee, what it behooveth thee to do.
(t) He lodgeth with one Simon a tanner, whose house is by the seaside. He shall tell thee, what thou oughtest to do.
(g) He lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do.
(k) He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.
- 10:7 (w) And when the angel that spake to him, had gone away, he called two men of his house, and a knight dreading the Lord, of them that obeyed to him.
(p) And when the angel that spake to him, was gone away, he called two men of his house, and a knight that dreaded the Lord, which were at his bidding.
(t) When the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him,
(g) And when the Angel which spake unto Cornelius, was departed, he called two of his servants, and a soldier that feared God, one of them that waited on him,
(k) And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;
- 10:8 (w) And when he had told to them all these things, he sent them into Joppa.
(p) And when he had told to them all these things, he sent them into Joppa.
(t) to whom he told all the matter, and sent them to Joppa.
(g) And told them all things, and sent them to Joppa.
(k) And when he had declared all these things unto them, he sent them to Joppa.
- 10:9 (w) And on the day following, while they made journey, and nighed to the city, Peter went up into the highest place of the house to pray, about the sixth hour.
(p) And on the day following, while they made journey, and approached to the city, Peter went up into the highest place of the house to pray, about the sixth hour.

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- (t) ¶ On the morrow as they went on their journey and drew nigh unto the city, Peter went up into the top [uppermost part] of the house to pray, about the sixth hour.
- (g) On the morrow as they went on their journey, and drew near unto the city, Peter went up upon the house to pray, about the sixth hour.
- (k) ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:
- 10:10 (w) And when he hungered, he would have eaten. But while they made ready, an excess of soul, *or ravishing of Spirit*, fell on him;
- (p) And when he was hungered, he would have eaten. But while they made ready, a ravishing of the Spirit felled on him;
- (t) Then waxed he an hungered, and would have eaten. But while they made ready [for him]. He fell into a trance,
- (g) Then waxed he ahungered, and would have eaten; but while they made *something* ready, he fell into a trance.
- (k) And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,
- 10:11 (w) and he saw heaven opened, and some vessel coming down, as a great sheet with four cords, for to be sent down from heaven to earth,
- (p) and he saw heaven opened, and a vessel coming down, as a great sheet with four corners, to be let down from heaven into earth,
- (t) and saw heaven opened, and a certain vessel come down unto him, as it had been a great sheet, knit at the four corners, and was let down to the earth,
- (g) And he saw heaven opened, and a certain vessel come down unto him, as *it had been* a great sheet, knit at the four corners, and was let down to the earth.
- (k) And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:
- 10:12 (w) in which were all four-footed beasts, and creeping things of the earth, and volatiles of heaven, *either of the air*.
- (p) in which were all four-footed beasts, and creeping of the earth, and volatiles of heaven.
- (t) wherein were all manner of four footed beasts of the earth and vermin and worms, and fowls of the air.
- (g) Wherein were all manner of four footed beasts of the earth, and wild beasts and creeping things, and fowls of the heaven.
- (k) Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
- 10:13 (w) And a voice was made to him, Rise, Peter, slay, and eat.
- (p) And a voice was made to him, Rise thou, Peter, and slay, and eat.
- (t) And there came a voice to him [a voice spake unto him from heaven]: Rise Peter Kill and eat.
- (g) And there came a voice to him, Arise, Peter, kill, and eat.
- (k) And there came a voice to him, Rise, Peter; kill, and eat.
- 10:14 (w) And Peter said, Lord, far be it from me, for I never eat any common thing and unclean.
- (p) And Peter said, Lord, forbid, for I never eat any common thing and unclean.
- (t) But Peter said: God forbid Lord, for I have never eaten anything that is common or unclean.
- (g) But Peter said, Not so, Lord, for I have never eaten anything that is polluted, or unclean.
- (k) But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.
- 10:15 (w) And again the second time the voice was made to him, That thing that God hath cleansed, thou shalt not say unclean.
- (p) And again the second time the voice was made to him, That thing that God hath cleansed, say thou not unclean.
- (t) And the voice spake unto him again the second time: What God hath cleansed that make thou not common.

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- (g) And the voice spake unto him again the second time, The things that God hath purified, pollute thou not.
(k) And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.
- 10:16 (w) And this thing was done by thrice; and anon the vessel was received again into heaven.
(p) And this thing was done by thrice; and at once the vessel was received again into heaven.
(t) This was done thrice, and the vessel was received up again into heaven.
(g) This was so done thrice, and the vessel was drawn up again into heaven.
(k) This was done thrice: and the vessel was received up again into heaven.
- 10:17 (w) And the while Peter within himself doubted, what the vision was which he saw, lo! the men, that were sent from Cornelius, seeking the house of Simon, stood nigh at the gate.
(p) And while that Peter doubted within himself, what the vision was that he saw, lo! the men, that were sent from Cornelius, sought the house of Simon, and stood at the gate.
(t) ¶ While Peter mused in himself what this vision which he had seen meant, behold, the men which were sent from Cornelius, had made inquirance for Simon's house, and stood before the door.
(g) ¶ Now while Peter doubted in himself what this vision which he had seen, meant, behold, the men which were sent from Cornelius, had inquired for Simon's house, and stood at the gate,
(k) Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,
- 10:18 (w) And when they had called, they asked if Simon, that was named Peter, had there harbour.
(p) And when they had called, they asked if Simon, that is named Peter, had there harbour.
(t) And called out one and asked whether Simon which was also called Peter, were lodged there.
(g) And called, and asked, whether Simon, which was surnamed Peter, were lodged there.
(k) And called, and asked whether Simon, which was surnamed Peter, were lodged there.
- 10:19 (w) And while Peter thought on the vision, the Spirit said to him, Lo! three men seek thee.
(p) And while Peter thought on the vision, the Spirit said to him, Lo! three men seek thee.
(t) While Peter thought on this vision, the spirit said unto him: Behold [Lo], men seek thee:
(g) And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
(k) ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
- 10:20 (w) Therefore rise thou, and go down, and go with them, nothing doubting, for I sent them.
(p) Therefore rise thou, and go down, and go with them, and doubt thou nothing, for I sent them.
(t) arise therefore, get thee down, and go with them, and doubt not. For I have sent them.
(g) Arise therefore, and get thee down, and go with them, and doubt nothing, for I have sent them.
(k) Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.
- 10:21 (w) And Peter came down to the men, and said, Lo! I am, whom ye seek; what is the cause, for which ye have come?
(p) And Peter came down to the men, and said, Lo! I am, whom ye seek; what is the cause, for which ye be come?
(t) Peter went down to the men which were sent unto him from Cornelius, and said: Behold [Lo], I am he whom ye seek, what is the cause wherefore ye are come?
(g) ¶ Then Peter went down to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek; what is the cause wherefore ye are come?
(k) Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

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- 10:22 (w) And they said, Cornelius, the centurion, a just man, and dreading God, and having good witnessing of all the folk of Jews, took answer of an holy angel, to call thee into his house, and to hear words of thee.
(p) And they said, Cornelius, the centurion, a just man, and dreading God, and having good witnessing of all the folk of Jews, took answer of an holy angel, to call thee into his house, and to hear words of thee.
(t) And They said unto him: Cornelius the captain a just man, and one that feareth God, and of good report among all the people of the Jews was warned by an holy angel, to send for thee in to his house, and to hear words of thee.
(g) And they said, Cornelius the captain, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from heaven by a holy Angel to send for thee into his house, and to hear thy words.
(k) And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.
- 10:23 (w) Therefore he led them in, and received in harbour; and that night they dwelled with him. And in the day following he rose, and went forth with them; and some of brethren from Joppa followed him, *that they be witnesses to Peter*.
(p) Therefore he led them in, and received in harbour; and that night they dwelled with him. And in the day following he rose, and went forth with them; and some of the brethren followed him from Joppa, *that they be witnesses to Peter*.
(t) Then called he them in, and lodged them.
(g) Then called he them in, and lodged them. And the next day, Peter went forth with them, and certain brethren from Joppa accompanied him.
(k) Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.
- 10:24 (w) And the tother day he entered into Caesarea. Forsooth Cornelius abode them, with his cousins, and necessary friends called together.
(p) And the tother day he entered into Caesarea. And Cornelius abode them, with his cousins, and necessary friends, that were called together.
(t) ¶ And On the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the third day entered they into Caesarea. And Cornelius waited for them, and had called together his kinsmen, and special friends.
(g) ¶ And the day after, they entered into Caesarea. Now Cornelius waited for them, and had called together his kinsmen, and special friends.
(k) And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.
- 10:25 (w) And it was done, when Peter had entered, Cornelius came meeting him, and fell down at his feet, and worshipped him.
(p) And it was done, when Peter was come in, Cornelius came meeting him, and fell down at his feet, and worshipped him.
(t) And as it chanced Peter to come in, Cornelius met him, and fell down at his feet, and worshipped him.
(g) And it came to pass as Peter came in, that Cornelius met him, and fell down at his feet, and worshipped him.
(k) And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.
- 10:26 (w) Peter soothly raised him, saying, Rise, and I myself am a man, as and thou.
(p) But Peter raised him, and said, Arise thou, also I myself am a man, as thou.
(t) But Peter took him up, saying: Stand up: for Even I myself am a man.
(g) But Peter took him up, saying, Stand up; for even I myself am a man.
(k) But Peter took him up, saying, Stand up; I myself also am a man.
- 10:27 (w) And he speaking with him, entered in, and found many that came together.

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- (p) And he spake with him, and went in, and found many that were come together.
(t) And as he talked with him he came in, and found many that were come together.
(g) And as he talked with him, he came in, and found many that were come together.
(k) And as he talked with him, he went in, and found many that were come together.
- 10:28 (w) And he said to them, Ye know, how abominable it is to a man Jew, to be joined or to come to an alien; but God showed to me, that no man say a man common, or unclean.
(p) And he said to them, Ye know, how abominable it is to a Jew, to be joined either to come to an alien; but God showed to me, that no man say a man common, either unclean.
(t) And he said unto them: Ye do know how that it is an unlawful thing for a man that is a Jew to company or come unto an alien: But God hath showed me that I should not call any man common or unclean:
(g) And he said unto them, Ye know that it is an unlawful thing for a man that is a Jew, to company, or come unto one of another nation; but God hath shewed me, that I should not call any man polluted, or unclean.
(k) And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.
- 10:29 (w) For which thing I came, when I was called, without doubting. Therefore I ask you, for what cause have ye called me?
(p) For which thing I came, when I was called, without doubting. Therefore I ask you, for what cause have ye called me?
(t) Therefore came I unto you without saying nay [scruple], as soon as I was sent for. I ask [you] therefore: for what intent have ye sent for me?
(g) Therefore came I unto you without saying nay, when I was sent for. I ask therefore, for what intent have ye sent for me?
(k) Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?
- 10:30 (w) And Cornelius saith, From the fourth day passed till to this hour, I fasting was praying in the ninth hour in mine house. And lo! a man stood before me in a white cloth,
(p) And Cornelius said, To day, four days into this hour, I was praying and fasting in the ninth hour in mine house. And lo! a man stood before me in a white cloak,
(t) ¶ And Cornelius said: This day now. four days I fasted, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,
(g) Then Cornelius said, Four days ago, about this hour, I fasted, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,
(k) And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,
- 10:31 (w) and said, Cornelius, thy prayer is heard, and thine almsdeeds be in mind in the sight of God.
(p) and said, Cornelius, thy prayer is heard, and thine almsdeeds be in mind in the sight of God.
(t) and said: Cornelius, thy prayer is heard, and thine alms deeds are had in remembrance in the sight of God.
(g) And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
(k) And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
- 10:32 (w) Therefore send into Joppa, and call Simon, that is named Peter; this is harboured in the house of Simon currier, beside the sea. This, when he shall come, shall speak to thee.
(p) Therefore send thou into Joppa, and call Simon, that is named Peter; this is harboured in the house of Simon currier, beside the sea. This, when he shall come, shall speak to thee.

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(t) Send therefore to Joppa, and call for Simon which is also called Peter. He is lodged in the house of one Simon a tanner by the seaside, the which as soon as he is come, shall speak unto thee.

(g) Send therefore to Joppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the seaside) who when he cometh, shall speak unto thee.

(k) Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

10:33 (w) Therefore anon I sent to thee, and thou didest well in coming to us. Now therefore we all be present in thy sight, to hear the words, whatever be commanded to thee of the Lord.

(p) Therefore at once I sent to thee, and thou didest well in coming to us. Now therefore we all be present in thy sight, to hear the words, whatever be commanded to thee of the Lord.

(t) Then sent I for thee immediately, and thou hast well done for to come. Now are we all here, present before God to hear all things that are commanded unto thee of God.

(g) Then sent I for thee immediately, and thou hast well done to come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

(k) Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

10:34 (w) And Peter opened his mouth, and said, In truth I have found, that God is no acceptor of persons;

(p) And Peter opened his mouth, and said, In truth I have found, that God is no acceptor of persons;

(t) ¶ Then Peter opened his mouth and said: Of a truth I perceive, that God is not partial,

(g) Then Peter opened *his* mouth, and said, Of a truth I perceive, that God is no acceptor of persons.

(k) ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

10:35 (w) but in each folk he that dreadeth God, and worketh rightwiseness, is accepted to him.

(p) but in each folk he that dreadeth God, and worketh rightwiseness, is accept to him.

(t) but in all people he that feareth him and worketh righteousness, is accepted with him.

(g) But in every nation he that feareth him, and worketh righteousness, is accepted with him.

(k) But in every nation he that feareth him, and worketh righteousness, is accepted with him.

10:36 (w) God sent a word to the children of Israel, showing peace by Jesus Christ; this is the Lord of all men.

(p) God sent a word to the children of Israel, showing peace by Jesus Christ; this is Lord of all things.

(t) ¶ Ye know the preaching that God sent unto the children of Israel, preaching [them] peace by Jesus Christ (which is Lord over all things.)

(g) Ye know the word which God hath sent to the children of Israel, preaching peace by Jesus Christ, which is Lord of all;

(k) The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

10:37 (w) Ye know the word that is made through all Judaea, forsooth beginning from Galilee, after the baptism that John preached, Jesus of Nazareth;

(p) Ye know the word that is made through all Judaea, and began at Galilee, after the baptism that John preached, Jesus of Nazareth;

(t) which preaching was published throughout all Jewry, and began in Galilee, after the baptism which John preached [preached by John],

(g) *Even* the word which came through all Judea, beginning in Galilee, after the baptism which John preached.

(k) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

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- 10:38 (w) how God anointed him with the Holy Ghost, and virtue; which passed forth in well-doing, and healing all men oppressed of the devil, for God was with him.
(p) how God anointed him with the Holy Ghost, and virtue; which passed forth in doing well, and healing all men oppressed of the devil, for God was with him.
(t) how [after that] God had anointed Jesus of Nazareth with the holy ghost, and with power, which Jesus [he] went about doing good, and healing all that were oppressed of the [with] devils, for God was with him.
(g) *To wit*, how God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him.
(k) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
- 10:39 (w) And we be witnesses of all things, which he did in the country of Jews, and Jerusalem; whom they slew, hanging on a tree.
(p) And we be witnesses of all things, which he did in the country of Jews, and of Jerusalem; whom they slew, hanging on a tree.
(t) And we are witnesses of all things which he did in the land of the Jews and at Jerusalem, whom they slew, and hung on tree.
(g) And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew, hanging him on a tree.
(k) And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:
- 10:40 (w) And God raised this in the third day, and gave him to be made known,
(p) And God raised this in the third day, and gave him to be made known,
(t) Him God raised up the third day, and showed him openly,
(g) Him God raised up the third day, and caused that he was shewed openly;
(k) Him God raised up the third day, and shewed him openly;
- 10:41 (w) not to all the people, but to witnesses before-ordained of God; to us that ate and drank with him, after that he rose again from dead.
(p) not to all the people, but to witnesses before-ordained of God; to us that ate and drank with him, after that he rose again from death.
(t) not to all the people, but unto us witnesses chosen before of God, which ate and drank with him, after he arose from death.
(g) Not to all the people, but unto the witnesses chosen before of God, *even* to us which did eat and drink with him, after he arose from the dead.
(k) Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.
- 10:42 (w) And he commanded us to preach to the people, and to witness, that he it is, that is ordained of God doomsman of quick and dead.
(p) And he commanded us to preach to the people, and to witness, that he it is, that is ordained of God doomsman of the quick and of the dead.
(t) And he commanded us to preach unto the people and testify, that it is he that is ordained of God a judge of quick and dead.
(g) And he commanded us to preach unto the people, and to testify, that it is he that is ordained of God a judge of quick and dead.
(k) And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

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- 10:43 (w) To this all prophets bear witness, that all men that believe in him, shall receive remission of sins by his name.
(p) To this all prophets bear witnessing, that all men that believe in him, shall receive remission of sins by his name.
(t) To him giveth all the prophets witness, that through his name shall receive remission of sins all that believe in him.
(g) To him also give all the Prophets witness, that through his Name all that believe in him, shall receive remission of sins.
(k) To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.
- 10:44 (w) And yet while that Peter spake these words, the Holy Ghost fell on all that heard the word.
(p) And yet while that Peter spake these words, the Holy Ghost felled on all that heard the word.
(t) ¶ While Peter yet spake these words, the holy ghost fell on all them which heard the [his] preaching.
(g) While Peter yet spake these words, the holy Ghost fell on all them which heard the word.
(k) ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
- 10:45 (w) And the faithful of circumcision wondered, that came with Peter, that also into nations the grace of the Holy Ghost is shed out.
(p) And the faithful men of circumcision, that came with Peter, wondered, that also into nations the grace of the Holy Ghost is shed out.
(t) And they of the circumcision which believed were astonied, as many as came with Peter, because that on the gentiles also was shed out the gift of the holy ghost.
(g) So they of the circumcision, which believed, were astonied, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.
(k) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
- 10:46 (w) Forsooth they heard them speak with tongues, *or languages*, and magnifying God. Then Peter answered,
(p) For they heard them speaking in languages, and magnifying God. Then Peter answered,
(t) For they heard them speak with tongues, and magnify God. Then answered Peter:
(g) For they heard them speak with tongues, and magnify God. Then answered Peter,
(k) For they heard them speak with tongues, and magnify God. Then answered Peter,
- 10:47 (w) Whether any man may forbid water, that these be not baptized, that have received the Holy Ghost as and we?
(p) Whether any man may forbid water, that these be not baptized, that have also received the Holy Ghost as we?
(t) can any man forbid water that these should not be baptized, which have received the holy ghost as well as we?
(g) Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?
(k) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
- 10:48 (w) And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they prayed him, that he should dwell with them some days.
(p) And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they prayed him, that he should dwell with them some days.
(t) And he commanded them to be baptized in the name of the Lord. Then prayed they him, to tarry a few days.
(g) So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.
(k) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER 11

- 11:1 (w) And the apostles, and the brethren that were in Judaea, heard that also heathen men received the word of God, and they glorified God.
(p) And the apostles, and the brethren that were in Judaea, heard that also heathen men received the word of God, and they glorified God.
(t) ¶ And the Apostles, and the brethren that were throughout Jewry, heard say [It came to the ears of the Apostles and the brethren which were in Jewry], that the heathen also had received the word of God.
(g) Now the Apostles and the brethren that were in Judea, heard, that the Gentiles had also received the word of God.
(k) And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.
- 11:2 (w) But when Peter came to Jerusalem, they that were of circumcision, disputed against him,
(p) But when Peter came to Jerusalem, they that were of circumcision, disputed against him,
(t) And When Peter was come up to Jerusalem, they of the circumcision reasoned [disputed] with him,
(g) And when Peter was come up to Jerusalem, they of the circumcision contended against him,
(k) And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,
- 11:3 (w) saying, Why enteredest thou to men having prepuce, and hast eat with them?
(p) and said, Why enteredest thou to men that have prepuce, and hast eaten with them?
(t) saying: Thou wentest in unto men uncircumcised, and atest with them.
(g) Saying, Thou wentest in to men uncircumcised, and hast eaten with them.
(k) Saying, Thou wentest in to men uncircumcised, and didst eat with them.
- 11:4 (w) Peter soothly beginning, expounded to them the order, saying,
(p) And Peter began, and expounded to them by order, and said,
(t) ¶ Then Peter began and expounded the thing in order to them saying
(g) Then Peter began, and expounded *the thing* in order to them, saying,
(k) But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,
- 11:5 (w) I was in the city of Joppa praying, and I saw in excess of my soul a vision, some vessel coming down, as a great sheet with four corners for to be sent down from heaven; and it came unto me.
(p) I was in the city of Joppa, and prayed, and I saw in ravishing of my mind a vision, that a vessel came down, as a great sheet with four cords, and was sent down from heaven; and it came to me.
(t) I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel descend, as it had been a large linen cloth, let down from heaven by the four corners, and it came to me:
(g) I was in the city of Joppa, praying, and in a trance I saw *this* vision, A certain vessel coming down as *it had been* a great sheet, let down from heaven by the four corners, and it came to me.
(k) I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:
- 11:6 (w) Into which I looking beheld, and saw four-footed beasts of the earth, and beasts, and creeping beasts, and volatiles of the air.
(p) Into which I looking beheld, and saw four-footed beasts of the earth, and beasts, and creeping beasts, and volatiles of heaven.
(t) Into the which when I had fastened mine eyes I considered and saw four-footed beasts of the earth, and vermin and worms, and fowls of the air.

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(g) Toward the which when I had fastened mine eyes, I considered, and saw four- footed beasts of the earth, and wild beasts, and creeping things, and fowls of the heaven.

(k) Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

11:7 (w) Forsooth I heard a voice saying to me, Peter, rise, slay, and eat.

(p) And I heard also a voice that said to me, Peter, rise thou, and slay, and eat.

(t) And I heard [I heard also] a voice saying unto me: Arise Peter, slay and eat.

(g) Also I heard a voice, saying unto me, Arise, Peter; slay and eat.

(k) And I heard a voice saying unto me, Arise, Peter; slay and eat.

11:8 (w) But I said, Nay, Lord; for common thing or unclean entered never into my mouth.

(p) But I said, Nay, Lord; for common thing either unclean entered never into my mouth.

(t) And I said: God forbid Lord, for nothing common or unclean hath at any time entered into my mouth.

(g) And I said, God forbid, Lord, for nothing polluted or unclean hath at any time entered into my mouth.

(k) But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

11:9 (w) And the voice answered the second time from heaven, Those things that God hath cleansed, thou shalt not say unclean.

(p) And the voice answered the second time from heaven, That thing that God hath cleansed, say thou not unclean.

(t) But The voice answered me again from heaven count not thou those things common, which God hath cleansed.

(g) But the voice answered me the second time from heaven, The things that God hath purified, pollute thou not.

(k) But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

11:10 (w) And this was done by thrice, and all things were received again into heaven.

(p) And this was done by thrice, and all things were received again into heaven.

(t) And this was done three times. And all were taken up again into heaven.

(g) And this was done three times, and all were taken up again into heaven.

(k) And this was done three times: and all were drawn up again into heaven.

11:11 (w) And lo! three men anon stood nigh in the house, in which I was, sent from Caesarea to me.

(p) And lo! three men at once stood in the house, in which I was; and they were sent from Caesarea to me.

(t) ¶ And behold immediately there were three men come unto the house where I was, sent from Caesarea unto me.

(g) Then behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

(k) And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

11:12 (w) And the Spirit said to me, that I should go with them, nothing doubting. Yea, and these six brethren came with me, and we entered into the house of the man.

(p) And the Spirit said to me, that I should go with them, and doubt nothing. Yea, and these six brethren came with me, and we entered into the house of the man.

(t) And the spirit said unto me, that I should go with them, without doubting. Moreover the [these] six brethren accompanied me. And we entered into the man's house.

(g) And the Spirit said unto me, that I should go with them, without doubting. Moreover these six brethren came with me, and we entered into the man's house.

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(k) And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

11:13 (w) And he told to us, how he saw an angel in his house, standing and saying to him, Send into Joppa, and call Simon, that is named Peter,

(p) And he told to us, how he saw an angel in his house, standing and saying to him, Send thou into Joppa, and call Simon, that is named Peter,

(t) And he showed us, how he had seen an angel in his house, which stood and said to him: Send men to Joppa, and call for Simon, named also Peter

(g) And he shewed us, how he had seen an Angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter.

(k) And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

11:14 (w) which shall speak to thee words, in which thou shalt be safe, and all thine house.

(p) which shall speak to thee words, in which thou shalt be safe, and all thine house.

(t) he shall tell thee words, whereby both thou and all thine house shall be saved.

(g) He shall speak words unto thee, whereby both thou and thy house shall be saved.

(k) Who shall tell thee words, whereby thou and all thy house shall be saved.

11:15 (w) And when I had begun to speak, the Holy Ghost fell on them, and into us in the beginning.

(p) And when I had begun to speak, the Holy Ghost fell on them, as into us in the beginning.

(t) And As I began to preach, the holy ghost fell on them, as he did on us at the beginning.

(g) And as I began to speak, the holy Ghost fell on them, even as upon us at the beginning.

(k) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

11:16 (w) And I bethought on the word of the Lord, as he said, Soothly John baptized in water, but ye shall be baptized in the Holy Ghost.

(p) And I bethought on the word of the Lord, as he said, For John baptized in water, but ye shall be baptized in the Holy Ghost.

(t) Then came to my remembrance the words of the Lord, how he said: John [verily] baptized with water, but ye shall be baptized with the holy ghost.

(g) Then I remembered the word of the Lord, how he said, John baptized with water, but ye shall be baptized with the holy Ghost.

(k) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

11:17 (w) Therefore if God gave to them the same grace, and to us that believed in the Lord Jesus Christ, who was I, that might forbid God, that he should not give the Holy Ghost to men believing in the name of Jesus Christ?

(p) Therefore if God gave to them the same grace, as to us that believed in the Lord Jesus Christ, who was I, that might forbid the Lord, that he give not the Holy Ghost to them that believed in the name of Jesus Christ?

(t) Forasmuch then as God gave them like gifts, as he did unto us, when we believed on the Lord Jesus Christ: what was I that I should have withstood God?

(g) For as much then as God gave them a like gift, as *he did* unto us, when we believed in the Lord Jesus Christ, who was I, that I could let God?

(k) Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

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- 11:18 (w) When these things were heard, they held peace, and glorified God, saying, Therefore also to heathen men God hath given penance to life.
(p) When these things were heard, they held peace, and glorified God, and said, Therefore also to heathen men God hath given penance to life.
(t) when they heard this, they held their peace and glorified God, saying: Then hath God also to the Gentiles granted repentance unto life.
(g) When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.
(k) When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.
- 11:19 (w) And they that were scattered of the tribulation that was made under Stephen, walked forth till to Phenice, and Cyprus, and Antioch, to no man speaking the word, no but to Jews alone.
(p) And they that were scattered of the tribulation that was made under Stephen, walked forth to Phenice, and to Cyprus, and to Antioch, and spake the word to no man, but to Jews alone.
(t) ¶ They which were scattered abroad through the affliction that arose about Steven, walked throughout till they came unto Phenice and Cyprus and Antioch, preaching the word to no man, but unto the Jews only.
(g) ¶ And they which were scattered abroad because of the affliction that arose about Stephen, went throughout till they came unto Phenice, and Cyprus, and Antioch, preaching the word to no man, but unto the Jews only.
(k) ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.
- 11:20 (w) But some of them were men of Cyprus, and Cyrene; the which when they entered into Antioch, spake to Greeks, showing the Lord Jesus/and told the Lord Jesus.
(p) But some of them were men of Cyprus, and of Cyrene; which when they had entered into Antioch, they spake to the Greeks, and preached the Lord Jesus.
(t) Some of them were men of Cyprus and of Cyrene, which when they were come into Antioch, spake unto the Greeks, and preached the Lord Jesus.
(g) Now some of them were men of Cyprus and of Cyrene, which when they were come into Antioch, spake unto the Grecians, and preached the Lord Jesus.
(k) And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.
- 11:21 (w) And the hand of the Lord was with them, and much number of men believing was converted to the Lord.
(p) And the hand of the Lord was with them, and much number of men believing was converted to the Lord.
(t) And the hand of the Lord was with them, and a great number believed and turned unto the Lord.
(g) And the hand of the Lord was with them, so that a great number believed and turned unto the Lord.
(k) And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.
- 11:22 (w) And the word came to the ears of the church, that was at Jerusalem, on these things; and they sent Barnabas till to Antioch.
(p) And the word came to the ears of the church, that was at Jerusalem, on these things; and they sent Barnabas to Antioch.
(t) ¶ Tidings of these things [this] came unto the ears of the congregation, which was in Jerusalem, and they sent forth Barnabas that he should go unto Antioch.
(g) Then tidings of those things came unto the ears of the Church, which was in Jerusalem, and they sent forth Barnabas, that he should go unto Antioch.
(k) ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

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- 11:23 (w) The which, when he had come, and (had) seen the grace of the Lord, joyed, and admonished all men in purpose of heart to dwell in the Lord;
(p) And when he was come, and saw the grace of the Lord, he joyed, and admonished all men to dwell in the Lord in purpose of heart;
(t) Which when he was come, and had seen the grace of God [the Lord], was glad, and exhorted them all, that with purpose of heart they would continually cleave unto the Lord.
(g) Who when he was come and had seen the grace of God, was glad, and exhorted all, that with purpose of heart they would continue to cleave unto the Lord.
(k) Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.
- 11:24 (w) for he was a good man, and full of the Holy Ghost, and of faith. And much people was increased to the Lord.
(p) for he was a good man, and full of the Holy Ghost, and of faith. And much people was increased to the Lord.
(t) For he was a good [perfect] man, and full of the holy ghost and of faith. And much people was added unto the Lord.
(g) For he was a good man, and full of the holy Ghost, and faith. And much people joined themselves unto the Lord.
(k) For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.
- 11:25 (w) And he went forth to Tarsus, to seek Saul;
(p) And he went forth to Tarsus, to seek Saul;
(t) Then departed Barnabas to Tarsus, for to seek Saul,
(g) ¶ Then departed Barnabas to Tarsus to seek Saul;
(k) Then departed Barnabas to Tarsus, for to seek Saul:
- 11:26 (w) and when he had found him, he led to Antioch. And all a year they lived there in the church, and taught much people, so that the disciples were named first at Antioch christian men.
(p) and when he had found him, he led to Antioch. And all a year they lived there in the church, and taught much people, so that the disciples were named first at Antioch christian men.
(t) and when he had found him, he brought him unto Antioch. And it chanced that a whole year they had their conversation with the congregation there, and taught much people insomuch that the disciples of Antioch were the first that were called Christian.
(g) And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they were conversant with the Church, and taught much people, in so much that the disciples were first called Christians in Antioch.
(k) And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church {or, in the church}, and taught much people. And the disciples were called Christians first in Antioch.
- 11:27 (w) And in these days prophets came over from Jerusalem to Antioch.
(p) And in these days prophets came over from Jerusalem to Antioch.
(t) ¶ In those days came prophets from Jerusalem unto Antioch.
(g) In those days also came Prophets from Jerusalem unto Antioch.
(k) ¶ And in these days came prophets from Jerusalem unto Antioch.
- 11:28 (w) And one of them rising, Agabus by name, signified by the Spirit a great hunger to come in all the roundness of the earth's, which was made under Claudius.
(p) And one of them rose up, Agabus by name, and signified by the Spirit a great hunger to coming in all the world, which *hunger* was made under Claudius.

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(t) And There stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world, which came to pass in the emperor Claudius' days.

(g) And there stood up one of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to pass under Claudius Caesar.

(k) And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

11:29 (w) Forsooth the disciples purposed all, as each had, to send ministry to brethren dwelling in Judaea.

(p) And all the disciples purposed, after that each had, for to send into ministry to brethren that dwelled in Judaea.

(t) Then the disciples every man according to his ability, purposed to send succor unto the brethren which dwelt in Jewry,

(g) Then the disciples, every man according to his ability, purposed to send succor unto the brethren which dwelt in Judea.

(k) Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

11:30 (w) Which thing also they did, and sent *it* to the elder men, by the hands of Barnabas and Saul.

(p) Which thing also they did, and sent *it* to the elder men, by the hands of Barnabas and Saul.

(t) which thing they also did, and sent it to the elders [seniors], by the hands of Barnabas and Saul.

(g) Which thing they also did and sent it to the Elders by the hand of Barnabas and Saul.

(k) Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAPTER 12

12:1 (w) Forsooth in the same time, Herod the king sent hands, to torment some men of the church.

(p) And in the same time Herod the king sent power, to torment some men of the church.

(t) ¶ In that time Herod the king stretched forth his hands to vex certain of the congregation [laid hands on certain of the congregation, to vex them].

(g) Now about that time, Herod the King stretched forth *his* hand to vex certain of the Church,

(k) Now about that time Herod the king stretched forth his hands {or, began} to vex certain of the church.

12:2 (w) And he slew by sword James, the brother of John.

(p) And he slew by sword James, the brother of John.

(t) And He killed James the brother of John with the [a] sword:

(g) And he killed James the brother of John with the sword.

(k) And he killed James the brother of John with the sword.

12:3 (w) And he saw that it pleased to the Jews, and cast to take also Peter; and the days of therf loaves were.

(p) And he saw that it pleased to the Jews, and cast to take also Peter; and the days of therf loaves were.

(t) and because he saw that it pleased the Jews, he proceeded further, and took [to take] Peter also. Then were the days of sweet [unleavened] bread,

(g) And when he saw that it pleased the Jews, he proceeded further, to take Peter also (then were the days of unleavened bread.)

(k) And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

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- 12:4 (w) And when he had caught Peter, he sent him into prison; and betook *him* to four quaternions of knights, to keep him, willing after pask to bring him forth to the people.
(p) And when he had caught Peter, he sent him into prison; and betook *him* to four quaternions of knights, to keep him, and would after pask bring him forth to the people.
(t) and when he had caught him, he put him in prison, and delivered him to four quaternion of soldiers to be kept, intending after Easter to bring him forth to the people.
(g) And when he had caught him, he put him in prison, and delivered him to four quaternions of soldiers to be kept, intending after the Passover to bring him forth to the people.
(k) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter {Gr. Passover} to bring him forth to the people.
- 12:5 (w) And Peter was kept in prison; but prayer was made of the church without ceasing to God for him.
(p) And Peter was kept in prison; but prayer was made of the church without ceasing to God for him.
(t) Then was Peter kept in prison. But prayer was made without ceasing of the congregation unto God for him.
(g) So Peter was kept in prison, but earnest prayer was made of the Church unto God for him.
(k) Peter therefore was kept in prison: but prayer was made without ceasing {or, instant and earnest prayer was made} of the church unto God for him.
- 12:6 (w) But when Herod should bring him forth, in that night, Peter was sleeping between two knights, bound with two chains; and the keepers before the door kept the prison.
(p) But when Herod should bring him forth, in that night Peter was sleeping betwixt two knights, and was bound with two chains; and the keepers before the door kept the prison.
(t) And When Herod would have brought him out unto the people, the same night slept Peter between two soldiers, bound with two chains, and the keepers before the door kept the prison.
(g) And when Herod would have brought him out unto the people, the same night slept Peter between two soldiers, bound with two chains, and the keepers before the door, kept the prison.
(k) And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
- 12:7 (w) And lo! an angel of the Lord stood nigh, and light shone in the prison house. And the side of Peter smitten, he raised, *or waked*, him, saying, Rise swiftly. And anon the chains felled down from his hands.
(p) And lo! an angel of the Lord stood nigh, and light shone in the prison house. And when he had smitten the side of Peter, he raised him, and said, Rise thou swiftly. And at once the chains felled down from his hands.
(t) ¶ And behold the angel of the Lord was there present, and a light shined in the lodge. And [he] smote Peter on the side, and stirred him up saying: arise up quickly. And his the chains fell off from his hands.
(g) And behold, the Angel of the Lord came upon them, and a light shined in the house, and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chains fell off from *his* hands.
(k) And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.
- 12:8 (w) And the angel said to him, Gird thee, and do on thy hoses. And he did so. And he said to him, Do about to thee thy cloth, and follow me.
(p) And the angel said to him, Gird thee, and do on thine hoses. And he did so. And he said to him, Do about thee thy clothes, and follow me.
(t) And the angel said unto him: gird thyself and bind on thy sandals, and so he did. And he said unto him: cast [on] thy mantle about thee, and follow me.
(g) And the Angel said unto him, Gird thyself, and bind on thy sandals. And so he did. Then he said unto him, Cast thy garment about thee, and follow me.

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(k) And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

12:9 (w) And he went out, and followed him; and he wist not that it was sooth, that was done by the angel; for he guessed himself to have seen a vision.

(p) And he went out, and followed him; and he wist not that it was sooth, that was done by the angel; for he guessed himself to have seen a vision.

(t) And he came out and followed him, and knew not, that it was truth which was done by the angel, but thought he had seen a vision.

(g) So *Peter* came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seen a vision.

(k) And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

12:10 (w) And they passed the first and the second ward, and came to the iron gate that leadeth to the city, the which willfully is opened to them/which at their own will was opened to them. And they went out, and came forth into one street, and anon the angel passed away from him.

(p) And they passed the first and the second ward, and came to the iron gate that leadeth to the city, which at once was opened to them. And they went out, and came into one street, and at once the angel passed away from him.

(t) When they were past the first and the second watch, they came unto the iron gate, that leadeth unto the city, which opened to them by his own accord. And they went out and passed through one street, and by and by the angel departed from him.

(g) Now when they were past the first and the second watch, they came unto the iron gate that leadeth unto the city, which opened to them by its own accord, and they went out, and passed through one street, and by and by the Angel departed from him.

(k) When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

12:11 (w) And Peter turning again to himself, said, Now I know verily, that the Lord sent his angel, and delivered me from the hand of Herod, and from all the abiding of the people of Jews.

(p) And Peter turned again to himself, and said, Now I know verily, that the Lord sent his angel, and delivered me from the hand of Herod, and from all the abiding of the people of Jews.

(t) ¶ And when Peter was come to himself, he said: now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of [from] the hand of Herod, and from all the waiting for of the people of the Jews.

(g) ¶ And when Peter was come to himself, he said, Now I know for a truth, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Jews.

(k) And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12:12 (w) And he beholding, came to the house of Mary, the mother of John, that is named Mark, where many were gathered together, and praying.

(p) And he beheld, and came to the house of Mary, the mother of John, that is named Mark, where many were gathered together, and praying.

(t) And as he considered the thing, he came to the house of Mary the mother of one John, which was called Mark also, where many were gathered together in prayer.

(g) And as he considered *the thing*, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together, and prayed.

(k) And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

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- 12:13 (w) And when he knocked at the door of the gate, a damsel, Rhoda by name, came forth to see.
(p) And when he knocked at the door of the gate, a damsel, Rhoda by name, came forth to see.
(t) As Peter knocked at the entry door, a damsel came forth to hearken, named Rhoda.
(g) And when Peter knocked at the entry door, a maid came forth to hearken, named Rhoda,
(k) And as Peter knocked at the door of the gate, a damsel came to hearken {or, to ask who was there}, named Rhoda.
- 12:14 (w) And when she knew the voice of Peter, for joy she opened not the gate, but ran in, and told, that Peter stood before the gate.
(p) And when she knew the voice of Peter, for joy she opened not the gate, but ran in, and told, that Peter stood at the gate.
(t) And when she knew Peter's voice, she opened not the entry for gladness, but ran in and told how Peter stood before the entry.
(g) But when she knew Peter's voice, she opened not the entry *door* for gladness, but ran in, and told how Peter stood before the entry.
(k) And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.
- 12:15 (w) And they said to her, Thou maddest, *or art mad*. But she affirmed, that it was so. And they said, It is his angel.
(p) And they said to her, Thou maddest. But she affirmed, that it was so. And they said, It is his angel.
(t) And they said unto her: thou art mad. And she bare them down that it was even so. Then said they: it is his angel.
(g) But they said unto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.
(k) And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.
- 12:16 (w) Forsooth Peter lasted knocking. And when they had opened the door, they saw him, and wondered.
(p) But Peter abode still, and knocked. And when they had opened the door, they saw him, and wondered.
(t) Peter continued knocking: When they had opened the door, and saw him, they were astonished.
(g) But Peter continued knocking, and when they had opened it, and saw him, they were astonished.
(k) But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.
- 12:17 (w) Soothly he beckoning to them with hand to be still, told them how the Lord had led him out of the prison. And he said, Tell ye to James and to the brethren these things. And he went out, and went into another place.
(p) And he beckoned to them with his hand to be still, and told how the Lord had led him out of the prison. And he said, Tell ye to James and to the brethren these things. And he went out, and went into another place.
(t) And He beckoned unto them with the [his] hand to hold their peace, and told them by what means the Lord had brought him out of the prison. And said: go show these things [this] unto James and to the brethren. And he departed and went into another place.
(g) And he beckoned unto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And he said, Go shew these things unto James and to the brethren. And he departed and went into another place.
(k) But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.
- 12:18 (w) And when the day was come, there was not little troubling among the knights, what was done of Peter.
(p) And when the day was come, there was not little troubling among the knights, what was done of Peter.
(t) ¶ As soon as it was day there was no little ado among the soldiers, what was become of Peter.

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(g) ¶ Now as soon as it was day, there was no small trouble among the soldiers, what was become of Peter.

(k) Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

12:19 (w) And when Herod had sought him, and found not, after that he had made inquiring of the keepers, he commanded them to be brought to him. And he came down from Judaea into Caesarea, and dwelled there.

(p) And when Herod had sought him, and found not, after that he had made inquiring of the keepers, he commanded them to be brought to him. And he came down from Judaea into Caesarea, and dwelled there.

(t) When Herod had called for him, and found him not, he examined the keepers, and commanded to depart. And he descended from Jewry to Caesarea, and there abode.

(g) And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished. And he went down from Judea to Caesarea, and *there* abode.

(k) And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.

12:20 (w) And he was wroth to men of Tyre and of Sidon. And they of one accord came to him, when they had counseled with Blastus, that was the king's chamberlain, they asked peace, for that their countries were nourished by him.

(p) And he was wroth to men of Tyre and of Sidon. And they of one accord came to him, when they had counseled with Blastus, that was the king's chamberlain, they asked peace, for as much as their countries were victualed of him.

(t) Herod was displeased with them of Tyre and Sidon. And they came all at once, and made intercession unto Blastus the king's chamberlain, and desired peace, because their country was nourished by the king's land.

(g) Then Herod intended to make war against them of Tyre and Sidon, but they came all with one accord unto him, and persuaded Blastus the King's Chamberlain, and they desired peace, because their country was nourished by the King's *land*.

(k) ¶ And Herod was highly displeased {or, bare a hostile mind intending war} with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain {Gr. that was over the King's bedchamber} their friend, desired peace; because their country was nourished by the king's country.

12:21 (w) Forsooth a day ordained, Herod clothed with king's clothing, sat for doomsman, and spake to them.

(p) And in a day that was ordained, Herod was clothed with king's clothing, and sat for doomsman, and spake to them.

(t) And Upon a day appointed, Herod [the king] arrayed him in royal apparel, and set him in his seat, and made an oration unto them.

(g) And upon a day appointed, Herod arrayed himself in royal apparel, and sat on the judgment seat, and made an oration unto them.

(k) And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

12:22 (w) And the people cried, The voice of God, and not of man.

(p) And the people cried, The voice of God, and not of man.

(t) And the people gave a shout, saying: It is the voice of a God and not of a man.

(g) And the people gave a shout, *saying*, The voice of God, and not of man.

(k) And the people gave a shout, *saying*, It is the voice of a god, and not of a man.

12:23 (w) Soothly anon an angel of the Lord smote him, for he had not given honour to God; and he was wasted of worms, and died.

(p) And at once an angel of the Lord smote him, for he had not given honour to God; and he was wasted of worms, and died.

(t) And immediately the angel of the Lord smote him, because he gave not God the honor, and he was eaten of worms, and gave up the ghost.

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(g) But immediately the Angel of the Lord smote him, because he gave not glory unto God, so that he was eaten of worms, and gave up the ghost.

(k) And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

12:24 (w) And the word of the Lord waxed, and was multiplied.

(p) And the word of the Lord waxed, and was multiplied.

(t) ¶ And The word of God grew and multiplied.

(g) And the word of God grew and multiplied.

(k) ¶ But the word of God grew and multiplied.

12:25 (w) Forsooth Barnabas and Saul turned again from Jerusalem, the ministry fulfilled, and took John, that was named Mark.

(p) And Barnabas and Saul turned again from Jerusalem, when the ministry was filled, and took John, that was named Mark.

(t) And Barnabas and Saul returned to Jerusalem, when they had [and] fulfilled their office, and took with them John, which was also called Marcus.

(g) So Barnabas and Saul returned from Jerusalem, when they had fulfilled their office, and took with them John, whose surname was Mark.

(k) And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry {or, charge}, and took with them John, whose surname was Mark.

CHAPTER 13

13:1 (w) Forsooth there were in the church that was at Antioch, prophets and doctors, in which Barnabas, and Simon, that was called Black, and Lucius Cyreneus, and Manaen, that was the suckling-frère of Herod tetrarch, and Saul *were*.

(p) And prophets and doctors were in the church that was at Antioch, in which Barnabas, and Simon, that was called Black, and Lucius Cyreneus, and Manaen, that was the foster-brother of Herod tetrarch, and Saul *were*.

(t) ¶ There were at Antioch, in the congregation, certain prophets and teachers [doctors], as Barnabas and Simeon called Niger, and Lucius of Cyrene, and Manaen Herod the tetrarch's nurse-fellow, and Saul.

(g) There were also in the Church that was at Antioch, certain Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen (which had been brought up with Herod the Tetrarch) and Saul.

(k) Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch {or, Herod's foster brother}, and Saul.

13:2 (w) And when they ministered to the Lord, and fasted, the Holy Ghost said to them, Part ye to me Saul and Barnabas, into the work to which I have taken them.

(p) And when they ministered to the Lord, and fasted, the Holy Ghost said to them, Separate ye to me Saul and Barnabas, into the work to which I have taken them.

(t) As they ministered to the Lord [served God], and fasted, the holy ghost said: separate me Barnabas and Saul, for the work whereunto I have called them.

(g) Now as they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

(k) As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

13:3 (w) Then they fasted, and prayed, and laid hands on them, and let them go.

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- (p) Then they fasted, and prayed, and laid hands on them, and let them go.
(t) Then fasted they and prayed, and put their hands on them, and let them go.
(g) Then fasted they and prayed, and laid their hands on them, and let them go.
(k) And when they had fasted and prayed, and laid their hands on them, they sent them away.
- 13:4 (w) And soothly they sent of the Holy Ghost, went forth to Seleucia, and from thence they went by boat to Cyprus.
(p) But they were sent of the Holy Ghost, and went forth to Seleucia, and from thence they went by boat to Cyprus.
(t) And they after they were sent of the holy ghost, came unto Seleucia, and from thence they sailed to Cyprus.
(g) And they, after they were sent forth of the holy Ghost, came down unto Seleucia, and from thence they sailed to Cyprus.
(k) ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.
- 13:5 (w) And when they came to Salamis, they preached the word of God in the synagogues of Jews; and they had also John in ministry, *or service*.
(p) And when they came to Salamis, they preached the word of God in the synagogues of Jews; and they had also John in ministry.
(t) And when they were come to Solamine, they showed the word of God in the synagogs, of [unto] the Jews. And they had John to their minister.
(g) And when they were at Salamis, they preached the word of God in the Synagogues of the Jews; and they had also John to *their* minister.
(k) And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.
- 13:6 (w) And when they had walked by all the isle unto Paphos, they found some man witch, a false prophet, a Jew, to whom the name was Barjesus,
(p) And when they had walked by all the isle to Paphos, they found a man, a witch, a false prophet, a Jew, to whom the name was Barjesus,
(t) ¶ When they had gone throughout [over all] the isle unto the city of Paphos, they found a certain sorcerer, a false prophet which was a Jew, named Bariesu,
(g) So when they had gone throughout the isle unto Paphos, they found a certain sorcerer, a false prophet, being a Jew, named Barjesus,
(k) And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:
- 13:7 (w) that was with the proconsul Sergius Paulus, a prudent man. This called Barnabas and Paul, and desired to hear the word of God.
(p) that was with the proconsul Sergius Paulus, a prudent man. This called Barnabas and Paul, and desired to hear the word of God.
(t) which was with the ruler of the country one Sergius Paulus a prudent man. The same ruler called unto him Barnabas and Saul, and desired to hear the word of God.
(g) Which was with the Deputy Sergius Paulus, a prudent man. He called unto him Barnabas and Saul, and desired to hear the word of God.
(k) Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.
- 13:8 (w) Soothly Elymas the witch withstood them; so soothly is interpreted his name/for his name is interpreted so; seeking to turn away the proconsul from belief.

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- (p) But Elymas the witch withstood them; for his name is expounded so; and he sought to turn away the proconsul from belief.
- (t) But Elemas the sorcerer [The sorcerer Elemas] (for so was his name by interpretation) withstood them, and sought to turn away the ruler from the faith.
- (g) But Elymas the sorcerer (for so is his name by interpretation) withstood them, and sought to turn away the Deputy from the faith.
- (k) But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.
- 13:9 (w) Forsooth Saul, which and Paul *is called*, was filled with the Holy Ghost, and beheld into him,
(p) But Saul, which *is said* also Paul, was filled with the Holy Ghost, and beheld into him,
(t) Then Saul which also is called Paul being full of the holy ghost, set his eyes on him,
(g) Then Saul (which also *is called* Paul) being full of the holy Ghost, set his eyes on him,
(k) Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,
- 13:10 (w) and said, A! thou full of all guile, and all falseness, thou son of the devil, thou enemy of all rightwiseness, thou leavest not to subvert the rightful ways of the Lord.
(p) and said, A! thou full of all guile, and all falseness, thou son of the devil, thou enemy of all rightwiseness, thou leavest not to turn upside-down the rightful ways of the Lord.
(t) and said: O full of all subtlety and deceitfulness the child of the devil, and the enemy of all righteousness thou ceasest not to pervert the straight ways of the Lord.
(g) And said, O full of all subtilty and all mischief, the child of the devil, *and* enemy of all righteousness, wilt thou not cease to pervert the straight ways of the Lord?
(k) And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
- 13:11 (w) And now lo! the hand of the Lord on thee, and thou shalt be blind, and not seeing sun till a time. And anon a mist fell down on him and darkness, and he going about, sought him that should give the hand to him.
(p) And now lo! the hand of the Lord *is* on thee, and thou shalt be blind, and not seeing the sun into a time. And at once mist and darkness felled down on him; and he went about, and sought him that should give hand to him.
(t) And now behold the hand of the Lord is upon thee, and thou shalt be blind and not see the sun for a season. And immediately fell on him a mist and a darkness, and he went about seeking, them that should lead him by the hand.
(g) Now therefore behold, the hand of the Lord *is* upon thee, and thou shalt be blind, and not see the sun for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some to lead him by the hand.
(k) And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.
- 13:12 (w) Then the proconsul, when he had seen the deed, believed, wondering on the teaching of the Lord.
(p) Then the proconsul, when he had seen the deed, believed, wondering on the teaching of the Lord.
(t) Then the ruler when he saw what had happened, believed, and wondered at the doctrine of the Lord.
(g) Then the Deputy when he saw what was done, believed, and was astonished at the doctrine of the Lord.
(k) Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.
- 13:13 (w) And when from Paphos Paul had gone by boat, and they that were with him, they came to Perga of Pamphylia; forsooth John departing from them, turned again to Jerusalem.
(p) And when from Paphos Paul had gone by boat, and they that were with him, they came to Perga of Pamphylia; but John departed from them, and turned again to Jerusalem.

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- (t) ¶ When they that were with Paul [Paul and they that were with him], were departed by ship [had shipped] from Paphos, they came to Perga a city of Pamphilia. And there John departed [There departed John] from them, and returned to Jerusalem.
- (g) Now when Paul and they that were with him were departed by ship from Paphos, they came to Perga *a city* of Pamphylia; then John departed from them, and returned to Jerusalem.
- (k) Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.
- 13:14 (w) And they went from Perga, and came to Antioch of Pisidia; and they entered into the synagogue in the day of sabbaths, and sat.
- (p) And they went from Perga, and came to Antioch of Pisidia; and they entered into the synagogue in the day of sabbaths, and sat.
- (t) But they wandered through the countries, from Perga to Antioch a city of the country of Pisidia, and went into the synagogue on the Sabbath day, and sat down.
- (g) But when they departed from Perga, they came to Antioch *a city* of Pisidia, and went into the Synagogue on the Sabbath day, and sat down.
- (k) ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.
- 13:15 (w) Soothly after the reading of the law and prophets, the princes of the synagogue sent to them, saying, Men brethren, if any word of exhortation to the people is in you, say ye.
- (p) And after the reading of the law and of the prophets, the princes of the synagogue sent to them, and said, Brethren, if any word of exhortation to the people is in you, say ye.
- (t) And after the law and the prophets were read [After the lecture of the law and the prophets], the rulers of the synagog sent unto them saying: Ye men and brethren, if ye have any sermon to exhort the people, say on.
- (g) And after the lecture of the Law and Prophets, the rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.
- (k) And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.
- 13:16 (w) Forsooth Paul rising, and with hand bidding silence, saith, Men of Israel, and ye that dread God, hear.
- (p) And Paul rose, and with hand bade silence, and said, Men of Israel, and ye that dread God, hear ye.
- (t) ¶ Then Paul stood up and beckoned with the [his] hand and said: Men of Israel, and ye that fear God, give audience.
- (g) Then Paul stood up and beckoned with the hand, and said, Men of Israel, and ye that fear God, hearken.
- (k) Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.
- 13:17 (w) God of the people of Israel chose our fathers, and enhanced the people, when they were comelings in the land of Egypt, and in an high arm he led them out of it;
- (p) God of the people of Israel chose our fathers, and enhanced the people, when they were comelings in the land of Egypt, and in an high arm he led them out of it;
- (t) The God of this people chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a mighty arm brought them out of it,
- (g) The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with a high arm brought them out thereof.
- (k) The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.
- 13:18 (w) and by the time of forty years he suffered their manners in desert.
- (p) and by the time of forty years he suffered their manners in desert.

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- (t) and about the time of .forty years, suffered he their manners in the wilderness.
(g) And about the time of forty years, suffered he their manners in the wilderness.
(k) And about the time of forty years suffered he their manners in the wilderness.
- 13:19 (w) And he destroying seven folks in the land of Canaan, by sort parted to them the land of them,
(p) And he destroyed seven folks in the land of Canaan, and by lot parted to them their land,
(t) And he destroyed seven nations in the land of Chanaan, and divided their land to them by lot.
(g) And he destroyed seven nations in the land of Canaan, and divided their land to them by lot.
(k) And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.
- 13:20 (w) as after four hundred and fifty years. And after these things he gave doomsmen, till to Samuel, the prophet.
(p) as after four hundred and fifty years. And after these things he gave doomsmen, to Samuel, the prophet.
(t) And afterward he gave unto them judges about the space of. Four hundred and fifty years unto the time of Samuel the prophet.
(g) Then afterward he gave unto them Judges about four hundred and fifty years, unto *the time of* Samuel the Prophet.
(k) And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.
- 13:21 (w) And from thence they asked a king, and God gave to them Saul, the son of Cis, a man of the lineage of Benjamin, by forty years.
(p) And from that time they asked a king, and God gave to them Saul, the son of Cis, a man of the lineage of Benjamin, by forty years.
(t) And after that they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.
(g) So after that, they desired a King, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, *by the space of* forty years.
(k) And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.
- 13:22 (w) And when he was done away, he raised to them David the king, to whom he bare witnessing, and said, I have found David, the son of Jesse, a man after mine heart, which shall do all my will.
(p) And when he was done away, he raised to them David the king, to whom he bare witnessing, and said, I have found David, the son of Jesse, a man after mine heart, which shall do all my will.
(t) And after he had put him down, he set up David to be their king, of whom he reported [to whom he gave witness], saying: I have found David the son of Jesse, a man after mine own heart, he shall fulfill all my will.
(g) And after he had taken him away, he raised up David to be their King, of whom he witnessed, saying, I have found David *the son* of Jesse, a man after mine own heart, which will do all things that I will.
(k) And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.
- 13:23 (w) Of whose seed after promise God led out to Israel a Saviour Jesus,
(p) Of whose seed by the promise God hath led out to Israel a Saviour Jesus,
(t) ¶ Of this man's seed hath God (according to his promise) brought forth to the people of Israel a savior, one Jesus,
(g) Of this man's seed hath God according to *his* promise raised up to Israel, the Saviour Jesus;
(k) Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:
- 13:24 (w) when John preached before the face of his coming the baptism of penance to all the people of Israel.
(p) when John preached before the face of his coming the baptism of penance to all the people of Israel.

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- (t) when John had first preached before his coming the baptism of repentance to Israel.
- (g) When John had first preached before his coming the baptism of repentance to all the people of Israel.
- (k) When John had first preached before his coming the baptism of repentance to all the people of Israel.
- 13:25 (w) Forsooth when John fulfilled his course, he said, Whom ye deem me to be, I am not; but lo! there cometh after me, of whose I am not worthy to unbind the shoes of his feet/of whom I am not worthy to unbind the shoes of his feet.
- (p) But when John filled his course, he said, I am not he, whom ye deem me to be; but lo! he cometh after me, and I am not worthy to do off the shoes of his feet.
- (t) When John had fulfilled his course, he said: Whom ye think that I am? The same am I not, but behold there cometh one after me, whose shoes of his feet I am not worthy to loose.
- (g) And when John had fulfilled *his* course, he said, Whom ye think that I am, I am not he. But behold, there cometh one after me, whose shoe of *his* feet I am not worthy to loose.
- (k) And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.
- 13:26 (w) Men brethren, sons of the kind of Abraham, and which that in you dread God, to you the word of this health is sent.
- (p) Brethren, and sons of the kind of Abraham, and which that in you dread God, to you the word of this health is sent.
- (t) ¶ Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this word of salvation [health] sent.
- (g) Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.
- (k) Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.
- 13:27 (w) For they that dwell at Jerusalem, and princes of it, that knew not this Jesus, and the voices of prophets, that by every sabbath be read, deeming fulfilled;
- (p) For they that dwell at Jerusalem, and princes of it, that knew not this Jesus, and the voices of prophets, that by every sabbath be read, deemed, and fulfilled;
- (t) The inhabitants of Jerusalem, and their rulers because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him.
- (g) For the inhabitants of Jerusalem, and their rulers, because they knew him not, nor yet the words of the Prophets, which are read every Sabbath *day*, they have fulfilled them in condemning him.
- (k) For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.
- 13:28 (w) and they found in him no cause of death, and asked of Pilate, that they should slay him.
- (p) and they found in him no cause of death, and asked of Pilate, that they should slay him.
- (t) And when they found no cause of death in him, yet desired they Pilate to kill him.
- (g) And though they found no cause of death *in him*, yet desired they Pilate to kill him.
- (k) And though they found no cause of death in him, yet desired they Pilate that he should be slain.
- 13:29 (w) And when they had ended all things that were written of him, they took him down off the tree, and laid him in a grave.
- (p) And when they had ended all things that were written of him, they took him down off the tree, and laid him in a grave.
- (t) And when they had fulfilled all that were written of him, they took him down from the tree and put him in a sepulcher:

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(g) And when they had fulfilled all things that were written of him, they took him down from the tree, and put him in a sepulcher.

(k) And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

13:30 (w) Forsooth God raised him from dead the third day;

(p) And God raised him from death in the third day;

(t) But God raised him again from death,

(g) But God raised him up from the dead.

(k) But God raised him from the dead:

13:31 (w) which was seen by many days to them that went up together with him from Galilee into Jerusalem, which be till now his witnesses to the people.

(p) which was seen by many days to them that went up together with him from Galilee into Jerusalem, which be till now his witnesses to the people.

(t) and he was seen many days of them, which came with him from Galilee to Jerusalem which are his witnesses unto the people.

(g) And he was seen many days of them, which came up with him from Galilee to Jerusalem, which are his witnesses unto the people.

(k) And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

13:32 (w) And we show to you the promise that was made to our fathers;

(p) And we show to you the promise that was made to our fathers;

(t) ¶ And we declare unto you, how that the promise made unto the fathers,

(g) And we declare unto you, that touching the promise made unto the fathers,

(k) And we declare unto you glad tidings, how that the promise which was made unto the fathers,

13:33 (w) for God hath fulfilled this to their sons, and again-raised Jesus; and in the second psalm it is written, Thou art my Son, to day I begat thee.

(p) for God hath fulfilled this to their sons, and again-raised Jesus; as in the second psalm it is written, Thou art my Son, to day I begat thee.

(t) God hath [now] fulfilled unto us their [the] children, in that he raised up Jesus again, even as it is written in the first psalm: Thou art my son, this same day begat I thee.

(g) God hath fulfilled it unto us their children, in that he raised up Jesus, even as it is written in the second Psalm, Thou art my Son; this day have I begotten thee.

(k) God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

13:34 (w) Forsooth that he again-raised him from dead, now no more to turn again into corruption, he said thus, For I shall give to you the holy true things of David.

(p) And he that again-raised him from death, that he should not turn again into corruption, said thus, For I shall give to you the holy true things of David.

(t) As concerning that he [so] raised him up from death, now no more to return to corruption, he said on this wise: The holy promises made to David I will give them faithfully to you [keep faithfully].

(g) Now as concerning that he raised him up from the dead, no more to return to corruption, he hath said thus, I will give you the holy things of David, which are faithful.

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(k) And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies {Gr. holy, or just things: which word the Septuagint in many places, uses for that which is in the Hebrew, mercies} of David.

- 13:35 (w) Therefore and in another stead he saith, Thou shalt not give thine holy to see corruption.
(p) Therefore and in another stead he saith, Thou shalt not give thine holy to see corruption.
(t) Wherefore he saith also in another place: Thou shalt not suffer thine holy [thy Saint] to see corruption.
(g) Wherefore he saith also in another place, Thou wilt not suffer thine Holy One to see corruption.
(k) Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.
- 13:36 (w) Forsooth David in his generation, when he had ministered to the will of God, slept, *or died*, and was laid with his fathers, and saw corruption;
(p) But David in his generation, when he had ministered to the will of God, died, and was laid with his fathers, and saw corruption;
(t) Howbeit [For] David after he had in his time fulfilled the will of God, he slept, and was laid with his fathers, and saw corruption.
(g) Howbeit, David after he had served his time by the counsel of God, he slept, and was laid with his fathers, and saw corruption.
(k) For David, after he had served his own generation by the will of God {or, after he had in his own age served the will of God}, fell on sleep, and was laid unto his fathers, and saw corruption:
- 13:37 (w) soothly he whom God raised from dead *men*, saw not corruption.
(p) but he whom God raised from death, saw not corruption.
(t) But he whom God raised again, saw no corruption.
(g) But he whom God raised up, saw no corruption.
(k) But he, whom God raised again, saw no corruption.
- 13:38 (w) Therefore, men brethren, be it known to you, that by him remission of sins is told to you,
(p) Therefore, brethren, be it known to you, that by him remission of sins is told to you,
(t) ¶ Be it known unto you therefore ye men and brethren, that through this man is preached unto you the forgiveness of sins,
(g) Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins.
(k) ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:
- 13:39 (w) from all sins, of which ye might not be justified in the law of Moses. In this each man that believeth, is justified.
(p) from all sins, of which ye might not be justified in the law of Moses. In this each man that believeth, is justified.
(t) And by him are all that believe justified from all things from the which ye could not be justified by the law of Moses.
(g) And from all things, from which ye could not be justified by the Law of Moses, by him every one that believeth, is justified.
(k) And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.
- 13:40 (w) Therefore see ye, that it come not to you, that is before-said in the prophets,
(p) Therefore see ye, that it come not to you, that is before-said in the prophets,
(t) Beware therefore lest that fall on you, which is spoken of in the prophets:
(g) Beware therefore lest that come upon you, which is spoken of in the Prophets,
(k) Beware therefore, lest that come upon you, which is spoken of in the prophets;

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- 13:41 (w) See ye, despisers, and wonder ye/Ye despisers, see, and wonder, and be ye scattered abroad; for I work a work in your days, a work that ye shall not believe, if any man shall tell *it* out to you.
(p) Ye despisers, see ye, and wonder ye, and be ye scattered abroad; for I work a work in your days, a work that ye shall not believe, if any man shall tell *it* to you.
(t) Behold ye despisers, and wonder, and perish ye: for I do a work in your days, which ye shall not believe, if a man would declare it you.
(g) Behold, ye despisers, and wonder, and vanish away; for I work a work in your days, a work which ye shall not believe, if a man would declare it you.
(k) Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.
- 13:42 (w) And when they went out, they prayed, that in the sabbath following they should speak to them these words.
(p) And when they went out, they prayed, that in the sabbath following they should speak to them these words.
(t) ¶ When they were come out of the synagog of the Jews [the Jews were gone out of the synagog], the gentiles besought [them] that they would preach the word [of God] to them between the Sabbath days.
(g) ¶ And when they were come out of the Synagogue of the Jews, the Gentiles besought, that they would preach these words to them the next Sabbath *day*.
(k) And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath {Gr. in the week between, or, in the sabbath between}.
- 13:43 (w) And when the synagogue was left, many of the Jews and comelings worshipping God followed Paul and Barnabas; the which speaking, softly counseled them, that they should dwell in the grace of God.
(p) And when the synagogue was let go, many of the Jews and comelings worshipping God followed Paul and Barnabas; that spake, and counseled them, that they should dwell in the grace of God.
(t) When the congregation was broken up, many of the Jews and virtuous converts [proselytes] followed Paul and Barnabas, which spake to them and exhorted them to continue in the grace of God.
(g) Now when the congregation was dissolved, many of the Jews and Proselytes that feared God, followed Paul and Barnabas, which spake unto them, and exhorted them to continue in the grace of God.
(k) Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.
- 13:44 (w) And in the sabbath following almost all the city came together, to hear the word of God.
(p) And in the sabbath following almost all the city came together, to hear the word of God.
(t) And the next Sabbath day came Almost the whole city together to hear the word of God.
(g) And the next Sabbath *day* came almost the whole city together, to hear the word of God.
(k) ¶ And the next sabbath day came almost the whole city together to hear the word of God.
- 13:45 (w) And Jews saw the people, and were filled with envy, and against-said these things that were said of Paul, blaspheming.
(p) And Jews saw the people, and were filled with envy, and gainsaid these things that were said of Paul, and blasphemed.
(t) When the Jews saw the people, they were full of indignation and spake against those things which were spoken of Paul, speaking [they spake] against it, [and dis-praised it,] and railing on it.
(g) But when the Jews saw the people, they were full of envy, and spake against those things, which were spoken of Paul, contraring *them*, and railing on *them*.
(k) But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

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- 13:46 (w) Then Paul and Barnabas steadfastly said, To you it behooved first to speak the word of God; but for ye put it away, and have deemed you unworthy of everlasting life, lo! we turn to heathen men.
(p) Then Paul and Barnabas steadfastly said, To you it behooved first to speak the word of God; but for ye put it away, and have deemed you unworthy to everlasting life, lo! we turn to heathen men.
(t) Then Paul and Barnabas waxed bold, and said: it was meet that the word of God should first have been preached to you. But seeing ye put it from you, and think yourselves unworthy of everlasting life, lo, we turn to the gentiles.
(g) Then Paul and Barnabas spake boldly, and said, It was necessary that the word of God should first have been spoken unto you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
(k) Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
- 13:47 (w) For so the Lord commanded us, I have set thee into light of heathen men, that thou be into health unto the uttermost of the earth.
(p) For so the Lord commanded us, I have set thee into light of heathen men, that thou be into health to the utmost of the earth.
(t) For so hath the Lord commanded us: I have made thee a light to the gentiles, that thou be salvation [health] unto the end of the world.
(g) For so hath the Lord commanded us, *saying*, I have made thee a light of the Gentiles, that thou shouldest be the salvation unto the end of the world.
(k) For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.
- 13:48 (w) Soothly heathen men hearing joyed, and glorified the word of the Lord; and believed, how many ever were ordained to everlasting life.
(p) And heathen men heard, and joyed, and glorified the word of the Lord; and believed, as many as were before-ordained to everlasting life.
(t) ¶ The gentiles heard, and were glad and glorified the word of the Lord, and believed even as many as were ordained unto eternal life.
(g) And when the Gentiles heard it, they were glad, and glorified the word of the Lord; and as many as were ordained unto eternal life, believed.
(k) And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.
- 13:49 (w) Forsooth the word of the Lord was far sown by all the country.
(p) And the word of the Lord was sown in all that country.
(t) And the word of the Lord was published throughout all the region.
(g) Thus the word of the Lord was published throughout the whole country.
(k) And the word of the Lord was published throughout all the region.
- 13:50 (w) But the Jews stirred religious women, and honest, and the first men of the city, and stirred persecution against Paul and Barnabas, and cast them out of their countries.
(p) But the Jews stirred religious women, and honest, and the worthiest men of the city, and stirred persecution against Paul and Barnabas, and drove them out of their countries.
(t) But the Jews moved the worshipful and honorable women, and the chief men of the city. And raised persecution against Paul and Barnabas, and expelled them out of their coasts.
(g) But the Jews stirred *certain* devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

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(k) But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

- 13:51 (w) And they shook away the powder of feet into them, and came to Iconium.
(p) And they shook away into them the dust of their feet, and came to Iconium.
(t) And [But] they shook off the dust of their feet against them, and came unto Iconium.
(g) But they shook off the dust of their feet against them, and came unto Iconium.
(k) But they shook off the dust of their feet against them, and came unto Iconium.

- 13:52 (w) And the disciples were filled with joy and the Holy Ghost.
(p) And the disciples were filled with joy and the Holy Ghost.
(t) And the disciples were filled with joy and with the holy ghost.
(g) And the disciples were filled with joy, and with the holy Ghost.
(k) And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER 14

- 14:1 (w) Forsooth it was done at Iconium, that together they entered into the synagogue of Jews, and spake, so that a full great multitude of Jews and Greeks believed.
(p) And it befell at Iconium, that they entered together into the synagogue of Jews, and spake, so that full great multitude of Jews and Greeks believed.
(t) ¶ And It fortuned in Iconium that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
(g) And it came to pass in Iconium, that they went both together into the Synagogue of the Jews, and so spake, that a great multitude both of the Jews and of the Grecians believed.
(k) And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
- 14:2 (w) But the Jews that were unbelievful, raised persecution, and to wrath stirred the souls of heathen men against the brethren; but the Lord gave soon peace.
(p) But the Jews that were unbelievful, raised persecution, and stirred to wrath the souls of heathen men against the brethren; but the Lord gave soon peace.
(t) But the unbelieving Jews, stirred up and unquieted the minds of the gentiles against the brethren.
(g) And the unbelieving Jews stirred up, and corrupted the minds of the Gentiles against the brethren.
(k) But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.
- 14:3 (w) Therefore they dwelled much time, doing trustily in the Lord, bearing witnessing to the word of his grace, giving signs and wonders to be made by the hands of them.
(p) Therefore they dwelled much time, and did trustily in the Lord, bearing witnessing to the word of his grace, giving signs and wonders to be made by the hands of them.
(t) Long time abode they there and quit themselves boldly with the help of the Lord, the which gave testimony unto the word of his grace, and caused signs and wonders to be done by their hands.
(g) So therefore they abode there a long time, and spake boldly in the Lord, which gave testimony unto the word of his grace, and caused signs and wonders to be done by their hands.
(k) Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.
- 14:4 (w) But the multitude of the city was parted, and some were with the Jews, and some with the apostles.

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- (p) But the multitude of the city was parted, and some were with the Jews, and some with the apostles.
(t) The people of city were divided: and part held with the Jews, and part with the apostles.
(g) But the multitude of the city was divided; and some were with the Jews, and some with the Apostles.
(k) But the multitude of the city was divided: and part held with the Jews, and part with the apostles.
- 14:5 (w) But when there was made an assault of the heathen men and the Jews, with their princes, to punish with despisings, or false blamings, and to stone them,
(p) But when there was made an assault of the heathen men and the Jews, with their princes, to torment and to stone them,
(t) ¶ When there was a saute made both of the gentiles and also of the Jews with their rulers, to put them to shame and to stone them,
(g) And when there was an assault made both of the Gentiles, and of the Jews with their rulers, to do them violence, and to stone them,
(k) And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,
- 14:6 (w) they understood, and fled together to the cities of Lycaonia, and Lystra, and Derbe, and all the country in compass.
(p) they understood, and fled together to the cities of Lycaonia, and Lystra, and Derbe, and into all the country about.
(t) they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about,
(g) They were ware of it, and fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region round about,
(k) They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
- 14:7 (w) And they preached there the gospel, and all the multitude was moved together in the teaching of them. Paul and Barnabas dwelt at Lystra.
(p) And they preached there the gospel, and all the multitude was moved together in the teaching of them. Paul and Barnabas dwelt at Lystra.
(t) and there preached the gospel.
(g) And there were preached the Gospel.
(k) And there they preached the gospel.
- 14:8 (w) And some man at Lystra, sick in the feet, sat crooked from his mother's womb, the which never had gone.
(p) And a man at Lystra was sick in the feet, and had sat crooked from his mother's womb, which never had gone.
(t) And there sat a certain man at Lystra weak in his feet, being cripple [halt] from his mother's womb, and never walked.
(g) ¶ Now there sat a certain man at Lystra, impotent in his feet, which was a cripple from his mother's womb, who had never walked.
(k) ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:
- 14:9 (w) This heard Paul speaking; the which beholding him, and seeing for he had faith, that he should be made safe,
(p) This heard Paul speaking; and Paul beheld him and saw that he had faith, that he should be made safe,
(t) The same heard Paul preach, which beheld him and perceived that he had faith to be whole,
(g) He heard Paul speak, who beholding him, and perceiving that he had faith to be healed,
(k) The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,
- 14:10 (w) said with great voice, Rise thou upright on thy feet. And he leaped, and walked.
(p) and said with a great voice, Rise thou upright on thy feet. And he leaped, and walked.
(t) and said with a loud voice: stand upright on thy feet. And he start up, and walked.

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(g) Said with a loud voice, Stand upright on thy feet. And he leaped up, and walked.

(k) Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

14:11 (w) And the people, when they had seen that that Paul did, reared their voice in Lycaonian tongue, saying, Gods made like to men be come down to us.

(p) And the people, when they had seen that that Paul did, reared their voice in Lycaonian tongue, and said, Gods made like to men be come down to us.

(t) And When the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia: Gods are come down to us in the likeness of men.

(g) Then when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

(k) And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

14:12 (w) And they called Barnabas Jupiter, and Paul Mercury, for he was leader of the word.

(p) And they called Barnabas Jupiter, and Paul Mercury, for he was leader of the word.

(t) And they called Barnabas, Jupiter, and Paul Mercurius, because he was the preacher.

(g) And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

(k) And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

14:13 (w) And the priest of Jupiter that was before the city, brought bulls and crowns before the gates, with peoples, and would have made sacrifice.

(p) And the priest of Jupiter that was before the city, brought bulls and crowns before the gates, with peoples, and would have made sacrifice.

(t) Then Jupiter's priest, which dwelt before their city, brought oxen and garlands unto the church porch, and would have done sacrifice with the people.

(g) Then Jupiter's priest, which was before their city, brought bulls with garlands unto the gates, and would have sacrificed with the people.

(k) Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14:14 (w) Which thing, when the apostles, Barnabas and Paul, heard, they rent their coats; and they skipped out among the people, crying,

(p) And when the apostles Barnabas and Paul heard this, they rent their coats; and they skipped out among the people, and cried,

(t) ¶ But When the apostles, Barnabas and Paul heard that, they rent their clothes, and ran in among the people, crying

(g) But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

(k) Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

14:15 (w) and saying, Men, what do ye this thing? and we be deadly men like to you, and show to you, that ye be converted from these vain things to the living God, that made heaven, and earth, and the sea, and all things that be in them;

(p) and said, Men, what do ye this thing? and we be deadly men like you, and show to you, that ye be converted from these vain things to the living God, that made heaven, and earth, and the sea, and all things that be in them;

(t) and saying: sirs, why do ye this? We are mortal men like unto you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth and the sea and all that in them is,

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(g) And saying, O men, why do ye these things? We are even men subject to the like passions that ye be, and preach unto you, that ye should turn from these vain things unto the living God, which made heaven and earth, and the sea, and all things that in them are;

(k) And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

14:16 (w) which in generations passed suffered all folks to go into their own ways.

(p) which in generations passed suffered all folks to go into their own ways.

(t) the which in times past suffered all nations to walk in their own ways.

(g) Who in times past suffered all the Gentiles to walk in their own ways.

(k) Who in times past suffered all nations to walk in their own ways.

14:17 (w) And yet he left not himself without witnessing in well-doing, for he gave rains from heaven, and times of bearing fruit, full-filling with meat and gladness your hearts.

(p) And yet he left not himself without witnessing in well-doing, for he gave rains from heaven, and times of bearing fruit, and full-filled your hearts with meat and gladness.

(t) Nevertheless he left not himself without witness, in that he showed his benefits, in giving us rain from heaven and fruitful seasons, filling our hearts with food and gladness.

(g) Nevertheless, he left not himself without witness, in that he did good *and* gave us rain from heaven, and fruitful seasons, filling our hearts with food, and gladness.

(k) Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

14:18 (w) And they saying these things, scarcely assuaged the people, that they offered not to them.

(p) And they saying these things, scarcely assuaged the people, that they offered not to them.

(t) And with these sayings, scarce refrained they the people, that they had not done sacrifice unto them.

(g) And speaking these things, scarce restrained they the multitude, that they had not sacrificed unto them.

(k) And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

14:19 (w) Forsooth some Jews came out from Antioch and Iconium, and, the companies sweetly stirred, they stoning Paul, drew out of the city, guessing him to be dead.

(p) But some Jews came over from Antioch and Iconium, and counseled the people, and stoned Paul, and drew *him* out of the city, and guessed that he was dead.

(t) ¶ Thither came certain Jews from Antioch and Iconium, and obtained the peoples' consent and stoned Paul, and drew him out of the city, supposing he had been dead.

(g) Then there came certain Jews from Antioch and Iconium, which when they had persuaded the people, stoned Paul, and drew him out of the city, supposing he had been dead.

(k) ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

14:20 (w) Soothly when disciples compassed him/Soothly the disciples environing him, he rose and entered into the city; and the following day, he went forth with Barnabas into Derbe.

(p) But when disciples were come about him, he rose, and went into the city; and in the day following he went forth with Barnabas into Derbe.

(t) Howbeit As the disciples stood round about him, he arose up and came into the city. And the next day he departed with Barnabas to Derbe.

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- (g) Howbeit, as the disciples stood round about him, he arose up, and came into the city, and the next day he departed with Barnabas to Derbe.
- (k) Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.
- 14:21 (w) And when they had evangelized to that city, and taught many, they turned again to Lystra, and Iconium, and to Antioch;
- (p) And when they had preached to that city, and taught many, they turned again to Lystra, and Iconium, and to Antioch;
- (t) After they had preached to that city, and taught many, they returned again to Lystra, and to Iconium and Antioch,
- (g) And after they had preached the Gospel to that city, and had taught many, they returned to Lystra, and to Iconium, and to Antioch,
- (k) And when they had preached the gospel to that city, and had taught many {Gr. had made many disciples}, they returned again to Lystra, and to Iconium, and Antioch,
- 14:22 (w) confirming the souls of the disciples, and admonishing, that they should dwell in the faith, and saying, That by many tribulations it behooveth us to enter into the kingdom of heavens.
- (p) confirming the souls of the disciples, and admonishing, that they should dwell in the faith, and said, That by many tribulations it behooveth us to enter into the kingdom of heavens.
- (t) and strengthened the disciples souls, exhorting them to continue in the faith, affirming that we must through much tribulation [adversity] enter into the kingdom of God.
- (g) Confirming the disciples' hearts, and exhorting them to continue in the faith, *affirming* that we must through many afflictions enter into the kingdom of God.
- (k) Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.
- 14:23 (w) And when they had ordained priests to them by all cities, and had prayed with fastings, they betook them to the Lord, in whom they believed.
- (p) And when they had ordained priests to them by all cities, and had prayed with fastings, they betook them to the Lord, in whom they believed.
- (t) And when they had ordained them elders [seniors] by election in every congregation, after they had prayed and fasted, they commended them to God on whom they believed.
- (g) And when they had ordained them Elders by election in every Church, and prayed, and fasted, they commended them to the Lord in whom they believed.
- (k) And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
- 14:24 (w) And they passing Pisidia, came to Pamphylia;
- (p) And they passed Pisidia, and came to Pamphylia;
- (t) ¶ And they went throughout [over all] Pisidia and came into Pamphylia,
- (g) Thus they went throughout Pisidia, and came to Pamphylia.
- (k) And after they had passed throughout Pisidia, they came to Pamphylia.
- 14:25 (w) and they speaking the word of the Lord in Perga, came down into Italy.
- (p) and they spake the word of the Lord in Perga, and came down into Italy.
- (t) and when they had preached the word of God in Perga, they descended into Attalia,
- (g) And when they had preached the word in Perga, they came down to Attalia,
- (k) And when they had preached the word in Perga, they went down into Attalia:

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- 14:26 (w) And from thence they went by boat to Antioch, from whence they were taken to the grace of God, into the work that they fulfilled.
(p) And from thence they went by boat to Antioch, from whence they were taken to the grace of God, into the work that they filled.
(t) and thence departed by ship to Antioch, from whence they were delivered unto the grace of God, to the work which they had fulfilled.
(g) And thence sailed to Antioch, from whence they had been commended unto the grace of God, to the work, which they had fulfilled.
(k) And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.
- 14:27 (w) And when they were come, and had gathered the church, they told how many things God did with them, and that he had opened to heathen men the door of faith.
(p) And when they were come, and had gathered the church, they told how great things God did with them, and that he had opened to heathen men the door of faith.
(t) When they were come and had gathered the congregation together, they rehearsed all that God had done by them, and how he had opened the door of faith unto the gentiles.
(g) And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the door of faith unto the Gentiles.
(k) And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.
- 14:28 (w) Forsooth they dwelled a time not little with the disciples.
(p) And they dwelled not a little time with the disciples.
(t) And there they abode long time with the disciples.
(g) So there they abode a long time with the disciples.
(k) And there they abode long time with the disciples.

CHAPTER 15

- 15:1 (w) And some men came down from Judaea, and taught brethren, That but ye be circumcised after the law of Moses, ye be not able to be saved.
(p) And some men came down from Judaea, and taught brethren, That but ye be circumcised after the law of Moses, ye be not able to be made safe.
(t) ¶ Then [And there] came certain from Jewry and taught the brethren: Except ye be circumcised after the manner of Moses ye cannot be saved.
(g) Then came down certain from Judea, and taught the brethren, *saying*, Except ye be circumcised after the manner of Moses, ye cannot be saved.
(k) And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.
- 15:2 (w) Therefore when there was made not a little dissension to Paul and Barnabas against them, they ordained, that Paul and Barnabas, and some others of them, should go up to the apostles and priests in Jerusalem, on this question.
(p) Therefore when there was made not a little dissension to Paul and Barnabas against them, they ordained, that Paul and Barnabas, and some others of them, should go up to the apostles and priests in Jerusalem, on this question.
(t) And when there was risen [Then arose there] dissension and disputing not a little unto Paul and Barnabas against them. [And] They determined that Paul and Barnabas and certain other of them should ascend to Jerusalem unto the apostles and elders [seniors] about this question.

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- (g) And when there was great dissension, and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the Apostles and Elders about this question.
- (k) When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.
- 15:3 (w) Therefore they, led forth of the church, passed by Phenice and Samaria; telling the living of heathen men, and they made great joy to all the brethren.
- (p) And so they were led forth of the church, and passed by Phenice and Samaria; and they told the conversation of heathen men, and they made great joy to all the brethren.
- (t) And After they were brought on their way by the congregation, they passed over Phenice and Samaria, declaring the conversion of the gentiles, and they brought great joy unto all the brethren.
- (g) Thus being brought forth by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they brought great joy unto all the brethren.
- (k) And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.
- 15:4 (w) Soothly when they came to Jerusalem, they were received of the church, and of the apostles, and elder men, and told how many things God did with them.
- (p) And when they came to Jerusalem, they were received of the church and of the apostles, and of the elder men, and told, how great things God did with them.
- (t) And When they were come to Jerusalem they were received of the congregation and of the apostles and elders [seniors]. And they declared what things God had done by them.
- (g) And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.
- (k) And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.
- 15:5 (w) But some of the heresy of the Pharisees, that believed, rised, saying, That it behooveth them to be circumcised, and to command to keep also the law of Moses.
- (p) But some of the heresy of the Pharisees, that believed, rose up, and said, That it behooveth them to be circumcised, and to command to keep also the law of Moses.
- (t) Then arose there up certain that were of the sect of the Pharisees, and [which] did believe saying that it was needful to circumcise them and to enjoin them to keep the law of Moses.
- (g) But *said they*, certain of the sect of the Pharisees, which did believe, rose up, saying that it was needful to circumcise them, and to command *them* to keep the Law of Moses.
- (k) But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.
- 15:6 (w) And the apostles and elder men came together, to see of this word.
- (p) And the apostles and elder men came together, to see of this word.
- (t) The apostles and elders [seniors] came together to reason of this matter.
- (g) Then the Apostles and Elders came together to look to this matter.
- (k) ¶ And the apostles and elders came together for to consider of this matter.
- 15:7 (w) And when there was made a great seeking thereof, Peter rose, and said to them, Men brethren, ye know, that of old days in you God chose by my mouth heathen men, to hear the word of the gospel, and to believe;
- (p) And when there was made a great seeking thereof, Peter rose, and said to them, Brethren, ye know, that of old days in you God chose by my mouth heathen men, to hear the word of the gospel, and to believe;

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(t) ¶ And When there was much disputing, Peter rose up and said unto them: Ye men and brethren, ye know how that a good while ago, God chose among us that the gentiles by my mouth should hear the word of the gospel and believe.

(g) And when there had been great disputation, Peter rose up, and said unto them, Ye men *and* brethren, ye know that a good while ago, among us God chose out *me*, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

(k) And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

15:8 (w) and God, that knew the hearts, bare witnessing, giving to them the Holy Ghost, as also to us;

(p) and God, that knew the hearts, bare witnessing, and gave to them the Holy Ghost, as also to us;

(t) And God which knoweth the heart, bare them witness, and gave unto them the holy ghost, even as he did unto us,

(g) And God which knoweth the hearts, bare them witness, in giving unto them the holy Ghost, even as *he did* unto us.

(k) And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

15:9 (w) and nothing diversed between us and them, cleansing the hearts of them by faith.

(p) and nothing diversed betwixt us and them, cleansing the hearts of them by faith.

(t) And he put no difference between them and us, but [and] with faith purified their hearts.

(g) And he put no difference between us and them, after that by faith he had purified their hearts.

(k) And put no difference between us and them, purifying their hearts by faith.

15:10 (w) Now therefore what tempt ye God, to put a yoke on the neck of the disciples, which neither we, neither our fathers might bear?

(p) Now then what tempt ye God, to put a yoke on the neck of the disciples, which neither we, neither our fathers might bear?

(t) Now therefore why tempt ye God, that ye would put a yoke on the disciples necks which neither our fathers nor we were able to bear:

(g) Now therefore, why tempt ye God, to lay a yoke on the disciples' necks, which neither our fathers, nor we were able to bear?

(k) Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

15:11 (w) But by the grace of our Lord Jesus Christ we believe to be saved, as also they.

(p) But by the grace of our Lord Jesus Christ we believe to be saved, as also they.

(t) But we believe that through the grace of the Lord Jesus Christ we shall be saved as they do.

(g) But we believe, through the grace of the Lord Jesus Christ to be saved, even as they *do*.

(k) But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

15:12 (w) And all the multitude held peace, and heard Barnabas and Paul, telling how many signs and wonders God did by them in heathen men.

(p) And all the multitude held peace, and heard Barnabas and Paul, telling how great signs and wonders God did by them in heathen men.

(t) Then all the multitude was peaced and gave audience to Barnabas and Paul which told what signs and wonders God had showed among the gentiles by them.

(g) Then all the multitude kept silence, and heard Barnabas and Paul, which told what signs and wonders God had done among the Gentiles by them.

(k) ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

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- 15:13 (w) And after that they held peace, James answered, saying, Men brethren, hear me.
(p) And after that they held peace, James answered, and said, Brethren, hear ye me.
(t) ¶ And when [As soon as] they held their peace, James answered saying: Men and brethren hearken unto me,
(g) And when they held their peace, James answered, saying, Men *and* brethren, hearken unto me.
(k) ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:
- 15:14 (w) Simon told, how first God visited, to take of heathen men a people to his name.
(p) Simon told, how God visited, first to take of heathen men a people to his name.
(t) Simeon told how God at the beginning did visit the gentiles, and received of them people unto his name.
(g) Simeon hath declared, how God first did visit the Gentiles, to take *of them* a people unto his Name.
(k) Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.
- 15:15 (w) And to him the words of prophets accord, as it is written,
(p) And the words of prophets accord to him, as it is written,
(t) And to this agreeith the words of the prophets, as it is written:
(g) And to this agree the words of the Prophets, as it is written,
(k) And to this agree the words of the prophets; as it is written,
- 15:16 (w) After this I shall turn again, and build the tabernacle of David, that fell down; and I shall build again the cast down things of it, and I shall raise it;
(p) After this I shall turn again, and build the tabernacle of David, that fell down; and I shall build again the cast down things of it, and I shall raise it;
(t) After this I will return, and will build again the tabernacle of David which is fallen down, and that which is fallen in decay of it will I build again and I will set it up,
(g) After this I will return, and will build again the Tabernacle of David, which is fallen down, and the ruins thereof will I build again, and I will set it up,
(k) After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:
- 15:17 (w) that others of men seek the Lord, and all folks on whom my name is called to help; the Lord doing this thing, saith.
(p) that other men seek the Lord, and all folks on whom my name is called to help; the Lord doing this thing, saith.
(t) that the residue of men might seek after the Lord, and also the gentiles upon whom my name is named [called on] saith the Lord, which doth all these things:
(g) That the residue of men might seek after the Lord, and all the Gentiles upon whom my Name is called, saith the Lord which doeth all these things.
(k) That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.
- 15:18 (w) From the world, to the Lord his work is known.
(p) From the world, the work of the Lord is known to the Lord.
(t) known unto God are all his works from the beginning of the world.
(g) From the beginning of the world, God knoweth all his works.
(k) Known unto God are all his works from the beginning of the world.
- 15:19 (w) For which thing I deem them that of heathen men be converted to God, to be not unquieted, *or dis-eased*,

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- (p) For which thing I deem them that of heathen men be converted to God, to be not dis-eased,
(t) Wherefore my sentence is, that we trouble not them which from among [of] the gentiles are turned to God:
(g) Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,
(k) Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:
- 15:20 (w) but to write to them, that they abstain them from defouling of simulacra, and from fornication, and strangled things, and blood.
(p) but to write to them, that they abstain them from defouling of maumets, and from fornication, and strangled things, and blood.
(t) but that we write unto them, that they abstain themselves from filthiness of images, from fornication, from strangled, and from blood.
(g) But that we send unto them, that they abstain themselves from filthiness of idols, and fornication, and that which is strangled, and from blood.
(k) But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.
- 15:21 (w) For Moses of old times hath in all cities them that preach him in synagogues, whereby each sabbath he is read.
(p) For Moses of old times hath in all cities them that preach him in synagogues, whereby each sabbath he is read.
(t) For Moses of old time hath in every city [in every city hath them] that preach him, and he is read in the synagogs every Sabbath day.
(g) For Moses of old time hath in every city them that preach him, seeing he is read in the Synagogues every Sabbath *day*.
(k) For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.
- 15:22 (w) Then it pleased to the apostles, and elder men, with all the church, to choose men of them, and send to Antioch, with Paul and Barnabas, Judas, that was named Barsabas, and Silas, the first men among brethren;
(p) Then it pleased to the apostles, and to the elder men, with all the church, to choose men of them, and send to Antioch, with Paul and Barnabas, Judas, that was named Barsabas, and Silas, the first men among brethren;
(t) ¶ Then pleased it the apostles and elders [seniors] with the whole congregation to send chosen men of their own company to Antioch with Paul and Barnabas. They sent Judas called also Barsabas and Silas which were chief men among the brethren and gave them letters in their hands after this manner.
(g) Then it seemed good to the Apostles and Elders with the whole Church to send chosen men of their own company to Antioch with Paul and Barnabas; *to wit*, Judas whose surname was Barsabas, and Silas, which were chief men among the brethren,
(k) Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:
- 15:23 (w) and wrote by the hands of them, Apostles and elder brethren to them that be at Antioch, and Syria, and Cilicia, brethren of heathen men, greeting.
(p) and wrote by the hands of them, Apostles and elder brethren to them that be at Antioch, and Syria, and Cilicia, brethren of heathen men, greeting.
(t) ¶ The apostles, elders [seniors] and brethren send greetings unto the brethren which are of the gentiles in Antioch, Syria and Cilicia.
(g) And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, unto the brethren which are of the Gentiles in Antioch, and in Syria, and in Cilicia, send greeting.
(k) And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:
- 15:24 (w) For we heard that some went out from us, and troubled you with words, turning upside-down your souls, to which men we commanded not,

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- (p) For we heard that some went out from us, and troubled you with words, and turned upside-down your souls, to which men we commanded not,
(t) Forasmuch as we have heard that certain which departed from us, have troubled you with words, and cumbered your minds saying: Ye must be circumcised and keep the law, to whom we gave no such commandment.
(g) Forasmuch as we have heard, that certain which went out from us, have troubled you with words, and cumbered your minds, saying, Ye must be circumcised and keep the Law, to whom we gave no such commandment,
(k) Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:
- 15:25 (w) it pleased to us gathered into one, to choose men, and send to you, with our most dear-worthy Barnabas and Paul,
(p) it pleased to us gathered into one, to choose men, and send to you, with our most dear-worthy Barnabas and Paul,
(t) It seemed therefore to us a good thing, when we were come together with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,
(g) It seemed therefore good to us, when we were come together with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,
(k) It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,
- 15:26 (w) men that gave their lives for the name of our Lord Jesus Christ.
(p) men that gave their lives for the name of our Lord Jesus Christ.
(t) men that have jeopardized their lives, for the name of our Lord Jesus Christ.
(g) Men that have given up their lives for the Name of our Lord Jesus Christ.
(k) Men that have hazarded their lives for the name of our Lord Jesus Christ.
- 15:27 (w) Therefore we sent Judas and Silas, and they shall tell the same things to you by words.
(p) Therefore we sent Judas and Silas, and they shall tell the same things to you by words.
(t) We have sent therefore Judas and Silas, which shall also tell you the same things by mouth.
(g) We have therefore sent Judas and Silas, which shall also tell you the same things by mouth.
(k) We have sent therefore Judas and Silas, who shall also tell you the same things by mouth {Gr. word}.
- 15:28 (w) For it is seen to the Holy Ghost and to us, to put to you nothing more of charge, than these needful things,
(p) For it is seen to the Holy Ghost and to us, to put to you nothing more of charge, than these needful things,
(t) For it seemed good to the holy ghost and to us, to put no grievous thing to you more than these necessary things,
(g) For it seemed good to the holy Ghost, and to us, to lay no more burden upon you, than these necessary things,
(k) For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;
- 15:29 (w) that ye abstain you from the offered things of simulacra, and blood strangled, and fornication. From which ye keeping you, shall do well. Fare ye well.
(p) that ye abstain you from the offered things of maumets, and blood strangled, and fornication. From which ye keeping you, shall do well. Fare ye well.
(t) that is to say, that ye abstain from things offered unto [the] images, from blood, from strangled and fornication. From which if ye keep yourselves, ye shall do well. So fare ye well.
(g) That is, that ye abstain from things offered to idols, and blood, and that which is strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well.
(k) That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

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- 15:30 (w) Therefore they dismissed, came down to Antioch; and, when the multitude was gathered, they betook the epistle;
(p) Therefore they were let go, and came down to Antioch; and when the multitude was gathered, they took the epistle;
(t) ¶ When they were departed, they came to Antioch and gathered the multitude together and delivered the pistle.
(g) Now when they were departed, they came to Antioch, and after that they had assembled the multitude, they delivered the Epistle.
(k) So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:
- 15:31 (w) which when they had read, they joyed on the comfort.
(p) which when they had read, they joyed on the comfort.
(t) When they had read it, they rejoiced of that consolation.
(g) And when they had read it, they rejoiced for the consolation.
(k) Which when they had read, they rejoiced for the consolation {or, exhortation}.
- 15:32 (w) Forsooth Judas and Silas and they, when they were prophets, with full much word comforted brethren, and confirmed *them*.
(p) And Judas and Silas and they, for they were prophets, comforted brethren, and confirmed with full many words.
(t) And Judas and Silas being prophets, exhorted the brethren [people] with much preaching, and strengthened them.
(g) And Judas and Silas being Prophets, exhorted the brethren with many words, and strengthened them.
(k) And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.
- 15:33 (w) But after that they had been there a little while, they were dismissed, *or left*, with peace of brethren, to them that had sent them.
(p) But after that they had been there a little while, they were let go of brethren with peace, to them that had sent them.
(t) And After they had tarried there a [certain] space, they were let go in peace of the brethren unto the apostles.
(g) And after they had tarried there a space, they were let go in peace of the brethren unto the Apostles.
(k) And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.
- 15:34 (w) But it was seen to Silas, to dwell there; and Judas went alone to Jerusalem.
(p) But it was seen to Silas, to dwell there; and Judas went alone to Jerusalem.
(t) Notwithstanding it pleased Silas to abide there still.
(g) Notwithstanding Silas thought good to abide there still.
(k) Notwithstanding it pleased Silas to abide there still.
- 15:35 (w) And Paul and Barnabas dwelt at Antioch, teaching and preaching the word of the Lord, with many others.
(p) And Paul and Barnabas dwelt at Antioch, teaching and preaching the word of the Lord, with others many.
(t) Paul and Barnabas continued in Antioch teaching, and preaching the word of the Lord with other many.
(g) Paul also and Barnabas continued in Antioch, teaching and preaching with many others, the word of the Lord.
(k) Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.
- 15:36 (w) But after some days, Paul said to Barnabas, We turning again, visit our brethren by all cities, in which we have preached the word of the Lord, how they have them.
(p) But after some days, Paul said to Barnabas, Turn we again, and visit we brethren by all cities, in which we have preached the word of the Lord, how they have them.
(t) ¶ But after a certain space Paul said unto Barnabas: Let us go again and visit our brethren in every city, where we have showed the word of the Lord, and see how they do.

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- (g) ¶ But after certain days, Paul said unto Barnabas, Let us return and visit our brethren in every city, where we have preached the word of the Lord, *and see* how they do.
- (k) ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.
- 15:37 (w) And Barnabas would take with him John, that was named Mark.
(p) And Barnabas would take with him John, that was named Mark.
(t) *And Barnabas gave counsel, to take with them John called also Mark:*
(g) And Barnabas counseled to take with them John, called Mark.
(k) And Barnabas determined to take with them John, whose surname was Mark.
- 15:38 (w) But Paul prayed him, that he that departed from them from Pamphylia, and went not with them into the work, should not be received.
(p) But Paul prayed him, that he that departed from them from Pamphylia, and went not with them into the work, should not be received.
(t) *But Paul thought it not meet to take him unto their company which departed from them at Pamphilia, and went not with them to the work.*
(g) But Paul thought it not meet to take him unto their company, which departed from them from Pamphylia, and went not with them to the work.
(k) But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.
- 15:39 (w) And dissension was made, so that they departed atwain. And Barnabas took Mark, and came by boat to Cyprus.
(p) And dissension was made, so that they departed atwain. And Barnabas took Mark, and came by boat to Cyprus.
(t) *And the dissension was so sharp [So sharp was the dissension] between them, that they departed asunder one from the other. So that [And] Barnabas took Mark and sailed unto Cyprus.*
(g) Then were they so stirred, that they departed asunder one from the other, so that Barnabas took Mark, and sailed unto Cyprus.
(k) And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;
- 15:40 (w) Forsooth Paul chose Silas, and went forth, taken to the grace of God from brethren.
(p) And Paul chose Silas, and went forth from the brethren, and was betaken to the grace of God.
(t) *And Paul chose Silas and departed delivered of the brethren unto the grace of God.*
(g) And Paul chose Silas and departed, being commended of the brethren unto the grace of God.
(k) And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.
- 15:41 (w) Forsooth he went by Syria and Cilicia, confirming the church, commanding to keep the precepts of the apostles and elder men.
(p) And he went by Syria and Cilicia, and confirmed the church, commanding to keep the behests of the apostles and elder men.
(t) *And he went through all Syria and Cilicia, establishing the congregations.*
(g) And he went through Syria and Cilicia, stablishing the Churches.
(k) And he went through Syria and Cilicia, confirming the churches.

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- 16:1 (w) And he came into Derbe and Lystra. And lo! a disciple was there, by name Timothy, the son of a woman Jewess faithful, *or christian*, and of the father heathen.
(p) And he came into Derbe and Lystra. And lo! a disciple was there, by name Timothy, the son of a Jewess christian, and of the father heathen.
(t) ¶ Then came he to Derbe and Lystra. And behold a certain disciple was there named Timotheus, a woman's son which was a Jewess and believed, but his father was a Greek.
(g) Then came he to Derbe and to Lystra; and behold, a certain disciple was there, named Timothy, a woman's son, which was a Jewess and believed, but his father was a Grecian,
(k) Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:
- 16:2 (w) And The brethren that were in Lystra and Iconium, yielded good witnessing to him.
(p) And brethren that were in Lystra and Iconium, yielded good witnessing to him.
(t) Of whom reported well, the brethren of Lystra and of Iconium.
(g) Of whom the brethren which were at Lystra and Iconium, reported well.
(k) Which was well reported of by the brethren that were at Lystra and Iconium.
- 16:3 (w) Paul would him to go forth with himself, and he took, and circumcised him, for Jews that were in those places. For all knew, that his father was heathen.
(p) And Paul would that this man should go forth with him, and he took, and circumcised him, for Jews that were in those places. For all knew, that his father was heathen.
(t) The same Paul would that he should go forth with him, and took and circumcised him because of the Jews which were in those quarters, for they knew all that his father was a Greek.
(g) Therefore Paul would that he should go forth with him, and took and circumcised him, because of the Jews, which were in those quarters, for they knew all that his father was a Grecian.
(k) Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.
- 16:4 (w) Forsooth When they passed by cities, they betook to them to keep the teachings, that were deemed of apostles and elder men, that were at Jerusalem.
(p) When they passed by cities, they betook to them to keep the teachings, that were deemed of apostles and elder men, that were at Jerusalem.
(t) As they went through the cities, they delivered them the decrees for to keep, ordained of the apostles and elders [seniors] which were at Jerusalem.
(g) And as they went through the cities, they delivered them the decrees to keep, ordained of the Apostles and Elders which were at Jerusalem.
(k) And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.
- 16:5 (w) And the churches were confirmed in faith, and increased in number each day.
(p) And the churches were confirmed in faith, and increased in number each day.
(t) And So were the congregations established in the faith, and increased in number daily.
(g) And so were the Churches stablished in the faith, and increased in number daily.
(k) And so were the churches established in the faith, and increased in number daily.
- 16:6 (w) And they passed Phrygia, and the country of Galatia, and were forbidden of the Holy Ghost to speak the word of God in Asia.

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- (p) And they passed Phrygia, and the country of Galatia, and were forbidden of the Holy Ghost to speak the word of God in Asia.
- (t) ¶ When they had gone throughout Phrygia and the region of Galatia, and were forbidden of the holy ghost to preach the word in Asia,
- (g) ¶ Now when they had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.
- (k) Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,
- 16:7 (w) And when they came to Mysia, they assayed to go into Bithynia, and the Spirit of Jesus suffered them not.
- (p) And when they came to Mysia, they assayed to go into Bithynia, and the Spirit of Jesus suffered them not.
- (t) they came to Mysia, and sought to go into Bithynia, but [and] the spirit suffered them not.
- (g) Then came they to Mysia, and sought to go into Bithynia, but the Spirit suffered them not.
- (k) After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.
- 16:8 (w) But when they had passed by Mysia, they came down to Troas;
- (p) But when they had passed by Mysia, they came down to Troas;
- (t) Then they went [When they had gone] over Mysia, and [they] came down to Troas
- (g) Therefore they passed through Mysia, and came down to Troas,
- (k) And they passing by Mysia came down to Troas.
- 16:9 (w) and a vision in night was showed to Paul. Some man of Macedonia was standing, and praying him, and saying, Go thou into Macedonia, and help us.
- (p) and a vision by night was showed to Paul. But a man of Macedonia that stood, prayed him, and said, Go thou into Macedonia, and help us.
- (t) and a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him saying: Come into Macedonia and help us.
- (g) Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and help us.
- (k) And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.
- 16:10 (w) And as he had seen the vision, anon we sought to go forth into Macedonia, made certain that God had called us to evangelize to them.
- (p) And as he had seen the vision, at once we sought to go forth into Macedonia, and were made certain, that God had called us to preach to them.
- (t) After he had seen the vision immediately we prepared to go into Macedonia certified that the Lord had called us for to preach the gospel unto them.
- (g) And after he had seen the vision, immediately we prepared to go into Macedonia, being assured that the Lord had called us to preach the Gospel unto them.
- (k) And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.
- 16:11 (w) Soothly we going by boat, *or sailing*, from Troas, with straight course came to Samothracia; and the day following to Neapolis;
- (p) And we went by ship from Troas, and came to Samothracia with straight course; and the day following to Neapolis;
- (t) Then loosed we forth from Troas, and with a straight course came we to Samothracia, and the next day to Neapolis,
- (g) Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis,

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- (k) Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;
- 16:12 (w) and from thence to Philippi, that is the first part of Macedonia, the city of colony. And we were in this city some days, speaking together.
(p) and from thence to Philippi, that is the first part of Macedonia, the city colony. And we were in this city some days, and spake together.
(t) and from thence to Philippi, which is the chiefest city in the parts of Macedonia and a free city.
(g) ¶ And from thence to Philippi, which is the chief city in the parts of Macedonia, and whose inhabitants came from Rome to dwell there; and we were in that city abiding certain days.
(k) And from thence to Philippi, which is the chief {or, the first} city of that part of Macedonia, and a colony: and we were in that city abiding certain days.
- 16:13 (w) Soothly in the day of sabbaths, we went out without the gate beside the flood, where prayer was seen to be; and we sat, and spake to women that came together.
(p) And in the day of sabbaths we went forth without the gate beside the river, where prayer seemed to be; and we sat, and spake to women that came together.
(t) ¶ We were in that city abiding a certain days. And on the Sabbath days we went out of the city besides a river where men were wont to pray, and we sat down and spake unto the women which resorted thither [thither resorted].
(g) And on the Sabbath day we went out of the city, besides a river, where they were wont to pray; and we sat down, and spake unto the women, which were come together.
(k) And on the sabbath {Gr. sabbath day} we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.
- 16:14 (w) And some woman, Lydia by name, a purpless of the city of Thyatira, worshipping God, heard; whose heart the Lord opened to give attention to these things, that were said of Paul.
(p) And a woman, Lydia by name, a purpless of the city of Thyatira, worshipping God, heard; whose heart the Lord opened to give attention to these things, that were said of Paul.
(t) And a certain woman named Lydia, a seller of purple, of the city of Thyatira which worshipped God, gave us audience, whose heart the Lord [God] opened that she attended unto those things which Paul spake.
(g) And a certain woman named Lydia, a seller of purple, of the city of the Thyatirians, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things, which Paul spake.
(k) ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.
- 16:15 (w) And when she was baptized and her house, she prayed, saying, If ye have deemed me to be faithful to the Lord, enter ye into mine house, and dwell. And she constrained us.
(p) And when she was baptized and her house, she prayed, and said, If ye have deemed that I am faithful to the Lord, enter ye into mine house, and dwell. And she constrained us.
(t) When she was baptized, and her household, she besought us saying: If ye think that I believe on the Lord come into my house, and abide there. And she constrained us.
(g) And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.
(k) And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.
- 16:16 (w) And it was done, when we went to prayer, some wench having a spirit of divination, met us, which gave great winning to her lords in divining.
(p) And it was done, when we went to prayer, that a damsel that had a spirit of divination, met us, which gave great winning to her lords in divining.

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(t) ¶ And It fortun'd as we went to prayer, a certain damsel possessed with a spirit that prophesied met us, which brought her master and masters much vantage with prophesying.

(g) And it came to pass that as we went to prayer, a certain maid having a spirit of divination, met us, which got her masters much vantage with divining.

(k) ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination {or, of Python} met us, which brought her masters much gain by soothsaying:

16:17 (w) This followed Paul and us, and cried, saying, These men be servants of the high God, that tell to you the way of health.

(p) This followed Paul and us, and cried, and said, These men be servants of the high God, that tell to you the way of health.

(t) The same followed Paul and us and cried saying: These men are the servants of the most high God, which show unto us the way of salvation [health].

(g) She followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto you the way of salvation.

(k) The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

16:18 (w) And this she did in many days. And Paul sorrowed, and turned, and said to the spirit, I command to thee in the name of Jesus Christ, to go out of her. And he went out in the same hour.

(p) And this she did in many days. And Paul sorrowed, and turned, and said to the spirit, I command thee in the name of Jesus Christ, that thou go out of her. And he went out in the same hour.

(t) And this did she many days. But Paul not content turned about and said to the spirit: I command thee in the name of Jesus Christ that thou come out of her. And he came out the same hour.

(g) And this did she many days. But Paul being grieved, turned about, and said to the spirit, I command thee in the Name of Jesus Christ, that thou come out of her. And he came out the same hour.

(k) And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

16:19 (w) And the lords of her saw, that the hope of their winning went away, catching Paul and Silas, they led *them* into the market, *or doom place*, to the princes.

(p) And the lords of her saw, that the hope of their winning went away, and they took Paul and Silas, and led into the market, *either doom place*, to the princes.

(t) ¶ And When her master and mistress saw that the hope of their gains was gone, they caught Paul and Silas, and drew [brought] them into the marketplace unto the rulers,

(g) Now when her masters saw that the hope of their gain was gone, they caught Paul and Silas, and drew them into the marketplace unto the Magistrates,

(k) ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace {or, court} unto the rulers,

16:20 (w) And they brought them to the magistrates, and said, These men distrouble our city, for they be Jews,

(p) And they brought them to the magistrates, and said, These men disturb our city, for they be Jews,

(t) and brought [delivered] them to the officers saying: These men trouble our city, which are Jews

(g) And brought them to the governors, saying, These men which are Jews, trouble our city,

(k) And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

16:21 (w) and show a custom, which it is not leaveful to us to receive, neither do, since we be Romans.

(p) and show a custom, which is not leaveful to us to receive, neither do, since we be Romans.

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- (t) and preach ordinances [show new decrees], which are not lawful for us to receive, neither to observe seeing we are Romans.
- (g) And preach ordinances, which are not lawful for us to receive, neither to observe, seeing we are Romans.
- (k) And teach customs, which are not lawful for us to receive, neither to observe, being Romans.
- 16:22 (w) And the people ran against them, and the magistrates, and when they had rent (to pieces) the coats of them, they commanded them to be beaten with rods.
- (p) And the people and magistrates ran against them, and when they had rent (to pieces) the coats of them, they commanded them to be beaten with rods.
- (t) And the people ran on them, and the officers rent their clothes, and commanded them to be beaten with rods,
- (g) The people also rose up together against them, and the governors rent their clothes, and commanded *them* to be beaten with rods.
- (k) And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.
- 16:23 (w) And when they had given to them many wounds, they sent them into prison, commanding to the keeper, that he diligently should keep them.
- (p) And when they had given to them many wounds, they sent them into prison, and commanded to the keeper, that he should keep them diligently.
- (t) and when they had beaten them sore, they cast them into prison commanding the jailer to keep them surely.
- (g) And when they had beaten them sore, they cast *them* into prison, commanding the jailer to keep them surely.
- (k) And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:
- 16:24 (w) Which, when he had taken such a precept, sent them into the inner prison, and restrained the feet of them in a tree.
- (p) And when he had taken such a precept, he put them into the inner prison, and restrained the feet of them in a tree.
- (t) Which jailer when he had received such commandment thrust them into the inner prison, and made their feet fast in the stocks.
- (g) Who having received such commandment, cast them into the inner prison, and make their feet fast in the stocks.
- (k) Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.
- 16:25 (w) And at midnight Paul and Silas worshipped, and praised God; and they that were in the keeping heard them.
- (p) And at midnight Paul and Silas worshipped, and praised God; and they that were in keeping heard them.
- (t) ¶ At midnight Paul and Silas prayed, and lauded God. And the prisoners heard them.
- (g) Now at midnight Paul and Silas prayed, and sang Psalms unto God, and the prisoners heard them.
- (k) ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
- 16:26 (w) And suddenly a great earth-moving was made, so that the foundations of the prison were moved. And anon all the doors were opened, and the bonds of all were loosed.
- (p) And suddenly a great earth-moving was made, so that the foundations of the prison were moved. And at once all the doors were opened, and the bonds of all were loosed.
- (t) And Suddenly there was a great earthquake, so that the foundation of the prison was shaken, and by and by all the doors opened, and every man's bonds were loosed.
- (g) And suddenly there was a great earthquake, so that the foundation of the prison was shaken; and by and by all the doors opened, and every man's bands were loosed.
- (k) And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

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- 16:27 (w) And the keeper of the prison was awaked, and seeing the gates of the prison opened, and with a sword drawn out he would have slain himself, weening the bound men to have fled.
(p) And the keeper of the prison was awaked, and saw the gates of the prison opened, and with a sword drawn out he would have slain himself, and guessed that the men that were bound had fled.
(t) When the keeper of the prison waked out of his sleep, and saw the prison doors open, he drew out his sword and would have killed himself, supposing the prisoners had been fled.
(g) Then the keeper of the prison waked out of his sleep, and when he saw the prison doors open, he drew out his sword and would have killed himself, supposing the prisoners had been fled.
(k) And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.
- 16:28 (w) But Paul cried with a great voice, saying, Do thou no harm to thyself, for all we be here.
(p) But Paul cried with a great voice, and said, Do thou no harm to thyself, for all we be here.
(t) But Paul cried with a loud voice saying: Do thyself no harm, for we are all here.
(g) But Paul cried with a loud voice, saying, Do thyself no harm, for we all are here.
(k) But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.
- 16:29 (w) And he asked light, and entered in, and trembling he fell down to Paul and Silas at the feet.
(p) And he asked light, and entered, and trembled, and fell down to Paul and to Silas at *their* feet.
(t) ¶ Then He called for a light and sprang in, and came trembling, and fell down before Paul and Silas,
(g) Then he called for a light, and leaped in, and came trembling, and fell down before Paul and Silas,
(k) Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,
- 16:30 (w) And he brought them withoutforth, and said, Lords, what behooveth me to do, that I be made safe?
(p) And he brought them withoutforth, and said, Lords, what behooveth me to do, that I be made safe?
(t) and brought them out and said, sirs what must I do to be saved?
(g) And brought them out, and said, Sirs, what must I do to be saved?
(k) And brought them out, and said, Sirs, what must I do to be saved?
- 16:31 (w) And they said, Believe thou in the Lord Jesus, and thou shalt be safe, and thine house.
(p) And they said, Believe thou in the Lord Jesus, and thou shalt be safe, and thine house.
(t) And they said: believe on the Lord Jesus, and thou shalt be saved and thy household.
(g) And they said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy household.
(k) And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
- 16:32 (w) And they spake to him the word of the Lord, with all that were in his house.
(p) And they spake to him the word of the Lord, with all that were in his house.
(t) And they preached unto him the word of the Lord, and to all that were in his house.
(g) And they preached unto him the word of the Lord, and to all that were in the house.
(k) And they spake unto him the word of the Lord, and to all that were in his house.
- 16:33 (w) And he took them in the same hour of the night, and washed their wounds. And he was baptized, and all his house anon.
(p) And he took them in the same hour of the night, and washed their wounds. And he was baptized, and all his house at once.

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- (t) And he took them the same hour of the night and washed their wounds, and was baptized with all that belonged unto him straight way.
- (g) Afterward he took them the same hour of the night, and washed *their* stripes, and was baptized with all that belonged unto him, straightway.
- (k) And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.
- 16:34 (w) And when he had brought them into his house, he set to them a board. And he gladdened with all his house, believing to God.
- (p) And when he had brought them into his house, he set to them a board. And he was glad with all his house, and believed to God.
- (t) When he had brought them into his house, he set meat before them, and joyed that he with all his household believed on God.
- (g) And when he had brought them into his house, he set meat before them, and rejoiced that he with all his household believed in God.
- (k) And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.
- 16:35 (w) And when day was made, the magistrates sent tormentors, saying, Dismiss, *or deliver*, ye those men.
- (p) And when day was come, the magistrates sent constables, and said, Deliver thou those men.
- (t) ¶ And when it was day the officers sent the ministers saying: Let those men go.
- (g) And when it was day, the governors sent the sergeants, saying, Let those men go.
- (k) And when it was day, the magistrates sent the sergeants, saying, Let those men go.
- 16:36 (w) And the keeper of the prison told these words to Paul, That the magistrates have sent, that ye be delivered; now therefore go ye out, and go in peace.
- (p) And the keeper of the prison told these words to Paul, That the magistrates have sent, that ye be delivered; now therefore go ye out, and go ye in peace.
- (t) The keeper of the prison told this saying to Paul: the officers have sent word to loose you. Now therefore get you hence and go in peace.
- (g) Then the keeper of the prison told these words unto Paul, *saying*, The governors have sent to loose you. Now therefore get you hence, and go in peace.
- (k) And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.
- 16:37 (w) Forsooth Paul said to them, They sent into prison us, beaten openly uncondemned, men Romans, and now privily they cast us out; not so, but come they, and themselves cast us out.
- (p) And Paul said to them, They sent us men of Rome into prison, that were beaten openly and uncondemned, and now privily they bring us out; not so, but come they themselves, and deliver us out.
- (t) Then said Paul unto them: They have beaten us openly uncondemned, for all that we are Romans, and have cast us into prison: and now would they send us away privily? Nay not so, but let them come themselves and fetch us out.
- (g) Then said Paul unto them, After that they have beaten us openly uncondemned, which are Romans, they have cast us into prison, and now would they put us out privily? Nay verily; but let them come and bring us out.
- (k) But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.
- 16:38 (w) And the constables told these words to the magistrates; and they dreaded, for they heard that they were Romans.
- (p) And the constables told these words to the magistrates; and they dreaded, for they heard that they were Romans.
- (t) When The ministers told these words unto the officers [and] they feared when they heard that they were Romans,

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(g) And the sergeants told these words unto the governors, who feared when they heard that they were Romans.

(k) And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

16:39 (w) And they came, and besought them, and they brought them out, and prayed, that they should go out of the city.

(p) And they came, and besought them, and they brought them out, and prayed, that they should go out of the city.

(t) and came and besought them, and brought them out, and desired them to depart out of the city.

(g) Then came they and prayed them, and brought them out, and desired them to depart out of the city.

(k) And they came and besought them, and brought them out, and desired them to depart out of the city.

16:40 (w) And they went out of the prison, entered into Lydia. And the brethren seen, they comforted them, and went forth.

(p) And they went out of the prison, and entered to Lydia. And when they saw brethren, they comforted them, and went forth.

(t) And They went out of the prison and entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed.

(g) And they went out of the prison, and entered into *the house of* Lydia, and when they had seen the brethren, they comforted them, and departed.

(k) And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER 17

17:1 (w) And when they had passed by Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of Jews.

(p) And when they had passed by Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of Jews.

(t) ¶ As they made their journey through Amphipolis, and Apollonia, they came to Thessalonica where was a synagog of the Jews.

(g) Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Jews.

(k) Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

17:2 (w) Soothly after custom, Paul entered into them, and by three sabbaths he declared to them of the scriptures,

(p) And by custom Paul entered to them, and by three sabbaths he declared to them of the scriptures,

(t) And Paul as his manner was went in unto them, and three Sabbath days declared out of the scripture unto them,

(g) And Paul, as his manner was, went in unto them, and three Sabbath *days* disputed with them by the Scriptures,

(k) And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

17:3 (w) opening and showing for it behooved Christ to suffer, and rise again from dead, and that this is Jesus Christ, whom I tell to you.

(p) and opened, and showed that it behooved Christ to suffer, and rise again from death, and that this is Jesus Christ, whom I tell to you.

(t) opening and alleging that Christ must needs have suffered and risen again from death. And that this Jesus was Christ, whom (said he) I preach to you.

(g) Opening and alleging that Christ must have suffered, and risen again from the dead, and this is Jesus Christ, whom *said he*, I preach to you.

(k) Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you {or, whom, said he, I preach}, is Christ.

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- 17:4 (w) And some of them believed, and were joined to Paul and Silas; and of heathen men worshipping a great multitude, and noble women not few.
(p) And some of them believed, and were joined to Paul and to Silas; and a great multitude of heathen men worshipped God, and noble women not a few.
(t) And some of them believed and came and companied with Paul and Silas. Also of the honorable Greeks a great multitude, and of the chief women, not a few.
(g) And some of them believed, and joined in company with Paul and Silas, also of the Grecians that feared God a great multitude, and of the chief women not a few.
(k) And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
- 17:5 (w) But the Jews had envy, and took of the common people some evil men, and a company made, they moved the city. And they came to Jason's house, and sought to bring *them* to the people.
(p) But the Jews had envy, and took of the common people some evil men, and when they had made a company, they moved the city. And they came to Jason's house, and sought to bring *them* forth among the people.
(t) ¶ But The Jews which believed not having indignation took unto them evil men which were vagabonds, and gathered a company, and set all the city on a roar, and made assault unto the house of Jason, and sought to bring them out to the people.
(g) But the Jews which believed not, moved with envy, took unto them certain vagabonds *and* wicked fellows, and when they had assembled the multitude, they made a tumult in the city, and made assault against the house of Jason, and sought to bring them out to the people.
(k) ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.
- 17:6 (w) And when they found them not, they drew Jason and some brethren to the princes of the city, crying, That these it be, that moved the world, and hither they came,
(p) And when they found them not, they drew Jason and some brethren to the princes of the city, and cried, That these it be, that moved the world, and hither they came,
(t) but [and] when they found them not, they drew Jason and certain brethren unto the heads of the city crying: These that trouble the world are come hither also,
(g) But when they found them not, they drew Jason and certain brethren unto the heads of the city, crying, These are they which have subverted the state of the world, and here they are,
(k) And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;
- 17:7 (w) whom Jason received. And these all do against the commandments of Caesar, saying, that Jesus is another king.
(p) whom Jason received. And these all do against the commandments of the emperor, and say, that Jesus is another king.
(t) which Jason hath received privily. And these all do contrary to the elders [ordinations] of Cesar, affirming another king, one Jesus.
(g) Whom Jason hath received, and these all do against the decrees of Caesar, saying that there is another King, one Jesus.
(k) Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.
- 17:8 (w) And they moved the people, and the princes of the city, hearing these things.
(p) And they moved the people, and the princes of the city, hearing these things.

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- (t) And they troubled the people and the officers of the city when they heard these things.
(g) Then they troubled the people, and the heads of the city, when they heard these things.
(k) And they troubled the people and the rulers of the city, when they heard these things.
- 17:9 (w) And when satisfaction was taken of Jason, and of others, they left them.
(p) And when satisfaction was taken of Jason, and of others, they let Paul and Silas go.
(t) And when they were sufficiently answered of Jason, and of the other they let them go.
(g) Notwithstanding when they had received sufficient assurance of Jason and of the others, they let them go.
(k) And when they had taken security of Jason, and of the other, they let them go.
- 17:10 (w) Forsooth anon by night brethren sent Paul and Silas into Berea. The which when they came, entered into the synagogue of Jews.
(p) And at once by night brethren let Silas go into Berea. And when they came thither, they entered into the synagogue of the Jews.
(t) ¶ And The brethren immediately sent away Paul, and Silas by night unto Berea. Which When they were come thither they entered into the synagog of the Jews.
(g) And the brethren immediately sent away Paul and Silas by night unto Berea, which when they were come thither, entered into the Synagogue of the Jews.
(k) ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.
- 17:11 (w) Soothly these were the nobler of them that be at Thessalonica, which received the word with all desire, each day seeking the scriptures, if these things had them so.
(p) But these were the worthier of them that be at Thessalonica, which received the word with all desire, each day seeking scriptures, if these things had them so.
(t) These were the noblest of birth among them of Thessalonica, which received the word with all diligence of mind, and searched the scriptures daily whether those things were even so.
(g) These were also more noble men than they which were at Thessalonica, which received the word with all readiness, and searched the Scriptures daily, whether those things were so.
(k) These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
- 17:12 (w) And many of them believed and of honest heathen women and men not a few.
(p) And many of them believed and of heathen women honest and men not a few.
(t) And many of them believed, also [and] of worshipful women which were Greeks, and of men not a few.
(g) Therefore many of them believed, and of honest women, which were Grecians, and men not a few.
(k) Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.
- 17:13 (w) But when the Jews in Thessalonica had known, that also at Berea the word of God was preached of Paul, they came also thither, moving and distroubling the multitude.
(p) But when the Jews in Thessalonica had known, that also at Berea the word of God was preached of Paul, they came thither, moving and disturbing the multitude.
(t) When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came there [thither] and moved the people,
(g) ¶ But when the Jews of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moved the people.
(k) But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

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- 17:14 (w) And anon brethren dismissed Paul then, that he should go to the sea; but Silas and Timothy dwelt there.
(p) And then at once brethren delivered Paul, that he should go to the sea; but Silas and Timothy dwelt there.
(t) and then by and by the brethren sent away Paul to go as it were to [unto] the sea: but Silas and Timotheus abode there still.
(g) But by and by the brethren sent away Paul to go as *it were* to the sea; but Silas and Timothy abode there still.
(k) And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.
- 17:15 (w) And they that led forth Paul, led him unto Athens. And when they had taken a commandment of him to Silas and Timothy, that full hieingly they should come to him, they went forth.
(p) And they that led forth Paul, led him to Athens. And when they had taken a commandment of him to Silas and Timothy, that full hieingly they should come to him, they went forth.
(t) And They that guided Paul brought him unto Athens, and received a commandment unto Silas and Timotheus for to come to him at once. And came their way.
(g) And they that did conduct Paul, brought him unto Athens; and when they had received a commandment unto Silas and Timothy that they should come to him at once, they departed.
(k) And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.
- 17:16 (w) And while Paul abode them at Athens, his spirit was moved in him, for he saw the city given to idolatry.
(p) And while Paul abode them at Athens, his spirit was moved in him, for he saw the city given to idolatry.
(t) ¶ While Paul waited for them at Athens, his spirit was moved in him to see the city given to worshipping of images.
(g) ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city subject to idolatry.
(k) ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry {or, full of idols}.
- 17:17 (w) Therefore he disputed in the synagogue with Jews, and men worshipping, in the market, *or doom place*, by all days to them that heard.
(p) Therefore he disputed in the synagogue with the Jews, and with men that worshipped God, and in the doom place, by all days to them that heard.
(t) Then he disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that came unto him.
(g) Therefore he disputed in the Synagogue with the Jews, and with them that were religious, and in the market daily with whomsoever he met.
(k) Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.
- 17:18 (w) And some Epicureans, and Stoics, and philosophers disputed, *or treated*, with him. And some said, What will this sower of words say? And others said, He seemeth to be a teller of new fiends; for he told to them Jesus, and the again-rising.
(p) And some Epicureans, and Stoics, and philosophers disputed with him. And some said, What will this sower of words say? And others said, He seemeth to be a teller of new fiends; for he told to them Jesus, and the again-rising.
(t) Certain Philosophers of the Epicureans, and of the Stoics disputed with him. And some there were which said: what will this babblers say. Other said: he seemeth to be a tidings bringer of new devils, because he preached unto them Jesus, and the resurrection,
(g) Then certain Philosophers of the Epicureans, and of the Stoics, disputed with him, and some said, What will this babblers say? Others *said*, He seemeth to be a setter forth of strange gods (because he preached unto them Jesus, and the resurrection.)

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(k) Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers {or, base fellow} say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

17:19 (w) And they took and led him to Areopagus, *that is, a common school*, saying, Be we able to know, what is this new doctrine, that is said of thee?

(p) And they took, and led him to Areopagus, and said, May we know, what is this new doctrine, that is said of thee?

(t) and they took him, and brought him into Marce street saying: may we not know what [is] this new doctrine whereof thou speakest is.

(g) And they took him, and brought him into Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

(k) And they took him, and brought him unto Areopagus {or, Mars-hill: it was the highest court in Athesn}, saying, May we know what this new doctrine, whereof thou speakest, is?

17:20 (w) For thou bringest in some new things to our ears; therefore we will know, what these things will be.

(p) For thou bringest in some new things to our ears; therefore we will know, what these things will be.

(t) For thou bringest strange tidings to our ears. We would know therefore what these things mean.

(g) For thou bringest certain strange things unto our ears; we would know therefore, what these things mean.

(k) For thou bringest certain strange things to our ears: we would know therefore what these things mean.

17:21 (w) For all men of Athens and comelings harboured gave attention to none other thing, but either to say, or to hear, some new thing.

(p) For all men of Athens and comelings harboured gave attention to none other thing, but either to say, either to hear, some new thing.

(t) For all the Athenians and strangers which were there gave themselves to nothing else, but either to tell or to hear new tidings.

(g) For all the Athenians and strangers which dwelt there, gave themselves to nothing else, but either to tell, or to hear some news.

(k) (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

17:22 (w) And Paul stood in the middle of Areopagus, and said, Men of Athens, by all things I see you as vain worshippers.

(p) And Paul stood in the middle of Areopagus, and said, Men of Athens, by all things I see you as vain worshippers.

(t) ¶ Paul stood in the midst of Marce street and said, ye men of Athens, I perceive that in all things ye are too [somewhat] superstitious.

(g) Then Paul stood in the midst of Mars street, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

(k) ¶ Then Paul stood in the midst of Mars' hill, {or, the court of the Areopagites} and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

17:23 (w) For I passed, and saw your simulacra, and found an altar, in which was written, To the unknown God. Therefore which thing ye unknowing worship, this thing I show to you.

(p) For I passed, and saw your maumets, and found an altar, in which was written, To the unknown God. Therefore which thing ye unknowing worship, this thing I show to you.

(t) For as I passed by and beheld the manner how ye worship your Gods, I found an altar wherein was written: unto the unknown God. Whom ye then ignorantly worship, him show I unto you:

(g) For as I passed by, and beheld your devotions, I found an altar wherein was written, UNTO THE UNKNOWN GOD. Whom ye then ignorantly worship, him shew I unto you.

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(k) For as I passed by, and beheld your devotions {or, gods that ye worship}, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

- 17:24 (w) God that made the world and all things that be in it, this, for he is Lord of heaven and earth, dwelleth not in temples made by hand,
(p) God that made the world and all things that be in it, this, for he is Lord of heaven and earth, dwelleth not in temples made with hand,
(t) God that made the world, and all that are in it, seeing that he is Lord of heaven and earth, he dwelleth not in temples made with hands
(g) God that made the world, and all things that are therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands,
(k) God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
- 17:25 (w) neither is worshipped by man's hands, having need of any thing, for he giveth life to all men, and breathing, and all things;
(p) neither is worshipped by man's hands, neither hath need of any thing, for he giveth life to all men, and breathing, and all things;
(t) neither is worshipped with men's hands, as though he needed of anything. Seeing he himself giveth life and breath to all men [Forasmuch as he giveth to all men life and breath] everywhere,
(g) Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things,
(k) Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
- 17:26 (w) and made of one all the kind of men for to inhabit on all the face of the earth, determining times ordained, and terms of habitation, *or dwelling*, of them,
(p) and made of one all the kind of men to inhabit on all the face of the earth, determining times ordained, and terms of the dwelling of them,
(t) and hath made of one blood all nations of men, for to dwell on all the face of the earth. And hath assigned before how long time [times appointed before], and also the ends of their inhabitation,
(g) And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the times which were ordained before, and the bounds of their habitation,
(k) And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
- 17:27 (w) to seek God, if peradventure they feel him, either find, though he be not far from each of you.
(p) to seek God, if peradventure they feel him, either find, though he be not far from each of you.
(t) that they should seek God, if they might feel and find him, though he be not far from every one of us.
(g) That they should seek the Lord, if so be they might have groped after him, and found *him*, though doubtless he be not far from every one of us.
(k) That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:
- 17:28 (w) For in him we live, and move, and be. As also some of your poets said, Soothly we be also the kin of him.
(p) For in him we live, and move, and be. As also some of your poets said, And we be also the kind of him.
(t) For in him we live, move, and have our being, as certain of your own poets said. For we are also his generation.
(g) For in him we live, and move, and have our being, as also certain of your own Poets have said, for we are also his generation.

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- (k) For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
- 17:29 (w) Therefore since we be the kin of God, we shall not deem, *or guess*, that godly thing is like to gold, or silver, or stone, to graving of craft and thought of man.
(p) Therefore since we be the kind of God, we shall not deem, that godly thing is like gold, and silver, either stone, either to graving of craft and thought of man.
(t) Forasmuch then as we are the generation of God, we ought not to think that the godhead is like unto gold, silver, or stone, graven by craft and imagination of man.
(g) Forasmuch then, as we are the generation of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and the invention of man.
(k) Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
- 17:30 (w) For God despiseth the times of this unknowing, and now sheweth to men, that all every where do penance;
(p) For God despiseth the times of this unknowing, and now sheweth to men, that all every where do penance;
(t) ¶ And the time of this ignorance God regarded not: but now he biddeth all men everywhere repent,
(g) And the time of this ignorance God regarded not, but now he admonisheth all men everywhere to repent,
(k) And the times of this ignorance God winked at; but now commandeth all men every where to repent:
- 17:31 (w) for that he hath ordained a day, in which he shall deem the world in equity, in a man in which he ordained, and gave faith to all men, raising him from dead.
(p) for that he hath ordained a day, in which he shall deem the world in equity, in a man in which he ordained, and gave faith to all men, and raised him from death.
(t) because he hath appointed a day, in the which he will judge the world according to righteousness, by that man, whom he hath appointed, and hath offered [given] faith to all men, after that he had raised him from death.
(g) Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath appointed, *whereof* he hath given an assurance to all men, in that he hath raised him from the dead.
(k) Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance {or, offered faith} unto all men, in that he hath raised him from the dead.
- 17:32 (w) Soothly when they heard the again-rising of dead, some scorned, and some said, We shall hear thee again of this thing.
(p) And when they had heard the again-rising of dead men, some scorned, and some said, We shall hear thee again of this thing.
(t) ¶ When they heard of the resurrection from death, some mocked, and other said: we will hear thee again of this matter.
(g) Now when they had heard of the resurrection from the dead, some mocked, and others said, We will hear thee again of this thing.
(k) ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.
- 17:33 (w) So Paul went out of the middle of them.
(p) So Paul went out of the middle of them.
(t) So Paul departed from among them.
(g) And so Paul departed from among them.
(k) So Paul departed from among them.

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- 17:34 (w) Forsooth some men cleaved to him, and believed. Among which Dionysius Areopagite *was*, and a woman, by name Damaris, and others with them.
- (p) But some men drew to him, and believed. Among which Dionysius Areopagite *was*, and a woman, by name Damaris, and other men with them.
- (t) Howbeit Certain men clave unto Paul and believed, among the which was Dionysius a senator, and a woman named Damaris, and other with them.
- (g) Howbeit certain men clave unto Paul, and believed, among whom was also Dionysius Areopagite, and a woman named Damaris, and others with them.
- (k) Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER 18

- 18:1 (w) After these things Paul went out of Athens, and came to Corinth.
- (p) After these things Paul went out of Athens, and came to Corinth.
- (t) ¶ After that, Paul departed from Athens, and came to Corinth,
- (g) After these things, Paul departed from Athens, and came to Corinth,
- (k) After these things Paul departed from Athens, and came to Corinth;
- 18:2 (w) And he found a man, a Jew, Aquila by name, of Pontus by kind, that late came from Italy, and Priscilla, his wife, for that Claudius commanded all Jews to depart from Rome; and he came to them.
- (p) And he found a man, a Jew, Aquila by name, of Pontus by kind, that late came from Italy, and Priscilla, his wife, for that Claudius commanded all Jews to depart from Rome; and he came to them.
- (t) and found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla (because that the emperor Claudius had commanded all Jews to depart from Rome) and he drew unto them.
- (g) And found a certain Jew named Aquila, born in Pontus, lately come from Italy, and his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome) and he came unto them.
- (k) And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
- 18:3 (w) And for that he was of the same craft, he dwelled with them, and wrought; soothly they were of tentmakers craft, *that is, to make coverings to traveling men.*
- (p) And for that he was of the same craft, he dwelled with them, and wrought; and they were of ropemakers craft.
- (t) And because he was of the same craft he abode with them and wrought (their craft was to make tents.)
- (g) And because he was of the same craft, he abode with them and wrought (for their craft was to make tents.)
- (k) And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.
- 18:4 (w) And he disputed in the synagogue by each sabbath, putting among the name of the Lord Jesus; and he softly counseled Jews and Greeks.
- (p) And he disputed in the synagogue by each sabbath, putting among the name of the Lord Jesus; and he counseled Jews and Greeks.
- (t) and he preached in the synagogue every Sabbath day, and exhorted the Jews and the gentiles.
- (g) And he disputed in the Synagogue every Sabbath *day*, and exhorted the Jews, and the Grecians.
- (k) And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
- 18:5 (w) And when Silas and Timothy came from Macedonia, Paul gave busyness to the word, and witnessed to the Jews, that Jesus is Christ.

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- (p) And when Silas and Timothy came from Macedonia, Paul gave busyness to the word, and witnessed to the Jews, that Jesus is Christ.
- (t) ¶ When Silas and Timotheus were come from Macedonia Paul was constrained by the spirit to testify [pained in the spirit, as he testified] to the Jews that Jesus was very Christ.
- (g) Now when Silas and Timothy were come from Macedonia, Paul forced in spirit, testified to the Jews that Jesus was the Christ.
- (k) And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.
- 18:6 (w) Forsooth when they against-said and blasphemed, he shook off his clothes, and said to them, Your blood *be* on your head; I clean from henceforth, shall go to heathen men.
- (p) But when they gainsaid and blasphemed, he shook away his clothes, and said to them, Your blood *be* on your head; I shall be clean from henceforth, and I shall go to heathen men.
- (t) And When they said contrary and blasphemed, he shook his raiment and said unto them: your blood upon your own heads. And from [For] henceforth I go blameless unto the gentiles,
- (g) And when they resisted and blasphemed, he shook his raiment, and said unto them, Your blood *be* upon your own head; I am clean. From henceforth will I go unto the Gentiles.
- (k) And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.
- 18:7 (w) And he passed from thence, and entered into the house of a just man, by name Titus, that worshipped God, whose house was joined to the synagogue.
- (p) And he passed from thence, and entered into the house of a just man, Titus by name, that worshipped God, whose house was joined to the synagogue.
- (t) and he departed thence [departed from them], and entered into a certain man's house named Justus a worshiper of [which worshipped] God, whose house joined hard to the synagog.
- (g) So he departed thence, and entered into a certain man's house, named Justus, a worshipper of God, whose house joined hard to the Synagogue.
- (k) ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.
- 18:8 (w) And Crispus, prince of the synagogue, believed to the Lord, with all his house. And many of the Corinthians hearing believed, and were christened.
- (p) And Crispus, prince of the synagogue, believed to the Lord, with all his house. And many of the Corinthians heard, and believed, and were christened.
- (t) Howbeit One Crispus the chief [a] ruler of the synagog believed on the Lord with all his household. And many of the Corinthians gave audience and believed, and were baptized.
- (g) And Crispus the chief ruler of the Synagogue, believed in the Lord with all his household, and many of the Corinthians hearing it, believed and were baptized.
- (k) And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
- 18:9 (w) And the Lord said by night to Paul by a vision, Do not thou dread, but speak, and be not still;
- (p) And the Lord said by night to Paul by a vision, Do not thou dread, but speak, and be not still;
- (t) ¶ Then spake the Lord to Paul in the night by a vision: be not afraid, but speak, and hold not thy peace:
- (g) Then said the Lord to Paul in the night by a vision, Fear not, but speak, and hold not thy peace.
- (k) Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
- 18:10 (w) for I am with thee, and no man shall be put to thee to harm thee, for much people is to me in this city.

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- (p) for I am with thee, and no man shall be put to thee to harm thee, for much people is to me in this city.
(t) for I am with thee, and no man shall invade thee that shall hurt thee. For I have much people in this city.
(g) For I am with thee, and no man shall lay *hands* on thee to hurt thee, for I have much people in this city.
(k) For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.
- 18:11 (w) And he dwelled there a year and six months, teaching among them the word of God.
(p) And he dwelled there a year and six months, teaching among them the word of God.
(t) And he continued [rested] there a year and six months, and taught them the word of God.
(g) So he continued there a year and six months, and taught the word of God among them.
(k) And he continued there {or, sat there} a year and six months, teaching the word of God among them.
- 18:12 (w) But when Gallio was proconsul of Achaia, the Jews rised up with one will against Paul, and led him to the doom,
(p) But when Gallio was proconsul of Achaia, Jews rose up with one will against Paul, and led him to the doom,
(t) ¶ When Gallio was ruler of the country of Achaia. The Jews made insurrection with one accord against Paul, and brought him to the judgment [judge's] seat,
(g) ¶ Now when Gallio was Deputy of Achaia, the Jews arose with one accord against Paul, and brought him to the judgment seat,
(k) ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
- 18:13 (w) saying, Against the law this counseleth men to worship God.
(p) and said, Against the law this counseleth men to worship God.
(t) saying: This fellow counseleth men [man teacheth] to worship God contrary to the law.
(g) Saying, This fellow persuadeth men to worship God contrary to the Law.
(k) Saying, This fellow persuadeth men to worship God contrary to the law.
- 18:14 (w) Soothly when Paul began to open the mouth, Gallio said to Jews, Forsooth, if there were any wicked thing, or worst trespass, ye men Jews, rightly I should sustain you;
(p) And when Paul began to open his mouth, Gallio said to the Jews, If there were any wicked thing, either evil trespass, ye Jews, rightly I should suffer you;
(t) And As Paul was about to open his mouth Gallio said unto the Jews: if it were a matter of wrong, or an evil deed (o ye Jews) reason would that I should hear you:
(g) And as Paul was about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or an evil deed, O ye Jews, I would according to reason maintain you.
(k) And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:
- 18:15 (w) but if questions be of the word, and of names of your law, ye yourselves see; I will not be doomsman of these things.
(p) but if questions be of the word, and of names of your law, busy yourselves; I will not be doomsman of these things.
(t) but if it be a question of words, or of names, or of your law, look ye to it yourselves. For I will be no judge in such matters,
(g) But if it be a question of words and names, and of your Law, look ye to it yourselves; for I will be no judge of those things.
(k) But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.
- 18:16 (w) And he drove them from the doom place.
(p) And he drove them from the doom place.

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- (t) and he drove them from the [his] seat.
(g) And he drave them from the judgment seat.
(k) And he drave them from the judgment seat.
- 18:17 (w) And all took Sosthenes, prince of the synagogue, and smote him before the doom place; and nothing of these was to charge to Gallio.
(p) And all took Sosthenes, prince of the synagogue, and smote him before the doom place; and nothing of these was to care to Gallio.
(t) Then took all the Greeks Sosthenes the chief [a] ruler of the synagog and smote him before the judge's seat. And Gallio cared for none of those things.
(g) Then took all the Grecians Sosthenes the chief ruler of the Synagogue, and beat him before the judgment seat. But Gallio cared nothing for those things.
(k) Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.
- 18:18 (w) And when Paul had abided many days, saying farewell to brethren, by boat came to Syria, and with him, Priscilla and Aquila, which had clipped his head in Cenchrea; for he had a vow.
(p) And when Paul had abided many days, he said farewell to brethren, and by boat came to Syria. And Priscilla and Aquila came with him, which had clipped his head in Cenchrea; for he had a vow.
(t) ¶ Paul after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, Priscilla and Aquila accompanying him. And he shore [after that he shorn] his head in Cenchrea. For he had a vow.
(g) But when Paul had tarried there yet a good while, he took leave of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had shorn his head in Cenchrea, for he had a vow.
(k) ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.
- 18:19 (w) And he came to Ephesus, and there he left them; and he went into the synagogue, and disputed with Jews.
(p) And he came to Ephesus, and there he left them; and he went into the synagogue, and disputed with Jews.
(t) And he came to Ephesus and left them there: but he himself entered into the synagog, and reasoned with the Jews.
(g) Then he came to Ephesus, and left them there, but he entered into the Synagogue and disputed with the Jews.
(k) And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.
- 18:20 (w) And when they prayed, that he should dwell more time, he consented not,
(p) And when they prayed, that he should dwell more time, he consented not,
(t) When they desired him to tarry longer time with them, he consented not,
(g) Who desired him to tarry a longer time with them, but he would not consent,
(k) When they desired him to tarry longer time with them, he consented not;
- 18:21 (w) but he made farewell to brethren, and saying, It behooveth me to make the solemn day coming at Jerusalem, and again I shall turn again to you, God willing; and he went forth from Ephesus.
(p) but he made farewell to brethren, and said, again I shall turn again to you, if God will; and he went forth from Ephesus.
(t) but bade them farewell saying: I must needs at this feast that cometh be in Jerusalem: but I will return again unto you if God will. And he departed from Ephesus
(g) But bade them farewell, saying, I must needs keep this feast that cometh, in Jerusalem, but I will return again unto you, if God will. So he sailed from Ephesus.
(k) But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

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- 18:22 (w) And he came down to Caesarea, and ascended up, and greeted the church, and came down to Antioch.
(p) And he came down to Caesarea, and he went up, and greeted the church, and came down to Antioch.
(t) and came unto Caesarea: and ascended and saluted the congregation, and departed unto Antioch,
(g) ¶ And when he came down to Caesarea, he went up *to Jerusalem*, and when he had saluted the Church, he went down unto Antioch.
(k) And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.
- 18:23 (w) And when he had dwelled there somewhat of time, he went forth, walking by order through the country of Galatia, and Phrygia, confirming all the disciples.
(p) And when he had dwelled there somewhat of time, he went forth, walking by row through the country of Galatia, and Phrygia, and confirmed all the disciples.
(t) and when he had tarried there a while, he departed, and went over all the country of Galatia and Phrygia by order, strengthening all the disciples.
(g) Now when he had tarried *there* a while, he departed, and went through the country of Galatia and Phrygia by order, strengthening all the disciples.
(k) And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.
- 18:24 (w) Soothly some Jew, Apollos by name, a man of Alexandria of kind, a man eloquent, came to Ephesus, mighty in scriptures.
(p) But a Jew, Apollos by name, a man of Alexandria of kind, a man eloquent, came to Ephesus; *and he was* mighty in scriptures.
(t) ¶ *And* A certain Jew named Apollos, born at Alexandria came to Ephesus. An eloquent man, and mighty in the scriptures.
(g) And a certain Jew named Apollos, born at Alexandria, came to Ephesus, an eloquent man, and mighty in the Scriptures.
(k) ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.
- 18:25 (w) This man was taught the way of the Lord, and was fervent in spirit, and spake, and taught diligently those things that were of Jesus, knowing only the baptism of John.
(p) This man was taught the way of the Lord, and was fervent in spirit, and spake, and taught diligently those things that were of Jesus, and knew only the baptism of John.
(t) The same was informed in the way of the Lord, and he spake fervently in the spirit, and taught diligently the things of the Lord, and knew but the baptism of John only.
(g) The same was instructed in the way of the Lord, and he spake fervently in the Spirit, and taught diligently the things of the Lord, and knew but the baptism of John only.
(k) This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.
- 18:26 (w) And this man began to do trustily in the synagogue. Whom when Priscilla and Aquila heard, they took him to, and more diligently expounded to him the way of the Lord.
(p) And this man began to do trustily in the synagogue. Whom when Priscilla and Aquila heard, they took him, and more diligently expounded to him the way of the Lord.
(t) And the same began to speak boldly in the synagogue. And when Aquila and Priscilla [When Priscilla and Aquila] had heard him: they took him unto them, and expounded unto him the way of God more perfectly.
(g) And he began to speak boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

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(k) And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

18:27 (w) Soothly when he would go to Achaia, brethren admonished, *or counseled*, and wrote to the disciples, that they should receive him; which when he came, gave much to them that believed.

(p) And when he would go to Achaia, brethren excited, and wrote to the disciples, that they should receive him; which when he came, gave much to them that believed.

(t) ¶ *And* When he was disposed to go into Achaia, the brethren wrote exhorting the disciples to receive him [exhorted him thereto, and wrote unto the disciples that they should receive him]. After he was come thither he helped them much, which had believed through grace.

(g) And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receive him; and after he was come thither, he helped them much which had believed through grace.

(k) And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

18:28 (w) For he greatly overcame Jews, showing openly by scriptures, that Jesus is Christ.

(p) For he greatly overcame Jews, and showed openly by scriptures, that Jesus is Christ.

(t) And mightily he overcame the Jews *and that* openly showing by the scriptures that Jesus was Christ.

(g) For mightily he confuted publicly the Jews, with great vehemency, shewing by the Scriptures, that Jesus was the Christ.

(k) For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ {or, is the Christ}.

CHAPTER 19

19:1 (w) Forsooth it was done, when Apollos was at Corinth, that Paul when he had gone the higher coasts, came to Ephesus, and found some of the disciples.

(p) And it befell, when Apollos was at Corinth, that Paul when he had gone the higher coasts, he came to Ephesus, and found some of the disciples.

(t) ¶ It fortuned, while Apollos was at Corinth, that Paul passed *through* [over] the upper coasts, and came to Ephesus, and found certain disciples

(g) And it came to pass, while Apollos was at Corinth, that Paul when he passed through the upper coasts, came to Ephesus, and found certain disciples,

(k) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

19:2 (w) And he said to them, If ye have received the Holy Ghost believing? And they said to him, But neither we have heard, if the Holy Ghost is.

(p) And he said to them, Whether ye that believe have received the Holy Ghost? And they said to him, But neither have we heard, if the Holy Ghost is.

(t) and said unto them: have ye received the holy ghost *since* [after] ye believed? And they said unto him: No, *we have not* [neither have we] heard if there be any holy ghost or no.

(g) And said unto them, Have ye received the holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be a holy Ghost.

(k) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

19:3 (w) And he said, Therefore in what thing be ye baptized? And they said, In the baptism of John.

(p) And he said, Therefore in what thing be ye baptized? And they said, In the baptism of John.

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- (t) And he said unto them: wherewith were ye then baptized? And they said: with John's baptism.
- (g) And he said unto them, Unto what were ye then baptized? And they said, Unto John's baptism.
- (k) And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.
- 19:4 (w) Forsooth Paul said, John baptized in baptism of penance the people, saying, that they should believe into him that was to come after him, that is, into Jesus.
- (p) And Paul said, John baptized the people in the baptism of penance, and taught, that they should believe in him that was to coming after him, that is, in Jesus.
- (t) Then said Paul: John verily baptized with the baptism of repentance, saying unto the people that they should believe on him, which should come after him. That is on Christ Jesus.
- (g) Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe in him, which should come after him, that is, in Christ Jesus.
- (k) Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
- 19:5 (w) When they heard these things, they were baptized in the name of the Lord Jesus.
- (p) When they heard these things, they were baptized in the name of the Lord Jesus.
- (t) When they heard that, they were baptized in the name of the Lord Jesus,
- (g) And when they heard it, they were baptized in the Name of the Lord Jesus.
- (k) When they heard this, they were baptized in the name of the Lord Jesus.
- 19:6 (w) And when Paul had laid on them his hands, the Holy Ghost came on them, and they spake with languages, and prophesied.
- (p) And when Paul had laid on them his hands, the Holy Ghost came into them, and they spake with languages, and prophesied.
- (t) and [when] Paul laid his hands upon them, and the holy ghost came on them. And they spake with tongues and prophesied,
- (g) So Paul laid his hands upon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.
- (k) And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
- 19:7 (w) And all were almost twelve men.
- (p) And all were almost twelve men.
- (t) and all the men were about twelve.
- (g) And all the men were about twelve.
- (k) And all the men were about twelve.
- 19:8 (w) And he went into the synagogue, and spake with trust three months, disputing and softly moving of the kingdom of God.
- (p) And he went into the synagogue, and spake with trust three months, disputing and treating of the kingdom of God.
- (t) ¶ And he went into the synagog, and behaved himself boldly for the space of three months, disputing, and giving them exhortations of the kingdom of God.
- (g) ¶ Moreover he went into the Synagogue, and spake boldly for the space of three months, disputing and exhorting to the things that *appertain* to the kingdom of God.
- (k) And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

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- 19:9 (w) Soothly when some were endured, *or made hard*, and believed not, cursing the way of the Lord before the multitude, he went away from them, and parted the disciples, each day disputing in the school of some tyrant, *or strong man*.
(p) But when some were harded, and believed not, and cursed the way of the Lord before the multitude, he went away from them, and separated the disciples, and disputed in the school of a mighty man each day.
(t) When divers waxed hardhearted, and believed not, but spake evil of the way [of the Lord] and that before the multitude: he departed from them, and separated the disciples [severed the disciples away], and disputed [taught] daily in the school of one called Tyrannus.
(g) But when certain were hardened, and disobeyed, speaking evil of the way *of God* before the multitude, he departed from them, and separated the disciples, and disputed daily in the school of one Tyrannus.
(k) But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.
- 19:10 (w) This was done by two years, so that all that dwelled in Asia heard the word of the Lord, Jews and heathen men.
(p) This was done by two years, so that all that dwelled in Asia heard the word of the Lord, Jews and heathen men.
(t) And this continued by the space of two years: So that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.
(g) And this was done by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Grecians.
(k) And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.
- 19:11 (w) God did virtues not little by the hand of Paul,
(p) And God did works of power not small by the hand of Paul,
(t) And God wrought no [not] small miracles by the hands of Paul.
(g) And God wrought no small miracles by the hands of Paul,
(k) And God wrought special miracles by the hands of Paul:
- 19:12 (w) so that on sick men the sudaria, *or girdles*, were borne from his body, and sicknesses departed from them, and wicked spirits went out.
(p) so that on sick men the napkins, were borne from his body, and sicknesses departed from them, and wicked spirits went out.
(t) So that from his body were brought unto the sick, napkins or partlets, and the diseases departed from them, and the evil spirits went out of them [and evil spirits departed from them].
(g) So that from his body were brought unto the sick, kerchiefs or handkerchiefs, and the diseases departed from them, and the evil spirits went out of them.
(k) So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.
- 19:13 (w) Forsooth and some of the Jewish exorcists, *or conjurers*, going about, attempted to in-call the name of the Lord Jesus Christ on them that had evil spirits, saying, I conjure you by Jesus, whom Paul preacheth.
(p) But also some of the Jewish exorcists went about, and assayed to call the name of the Lord Jesus Christ on them that had evil spirits, and said, I conjure you by Jesus, whom Paul preacheth.
(t) ¶ Then Certain of the vagabond Jews exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus saying: We adjure you by Jesus whom Paul preacheth.
(g) Then certain of the vagabond Jews, exorcists, took in hand to name over them which had evil spirits, the Name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.
(k) ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

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- 19:14 (w) And there were some seven sons of a Jew, Sceva, a prince of priests, that did this thing.
(p) And there were seven sons of a Jew, Sceva, a prince of priests, that did this thing.
(t) And There were seven sons of one Sceva a Jew and chief of the priests [ruler of the synagog] which did so:
(g) (And there were certain sons of Sceva, a Jew, the Priest, *about* seven which did this.)
(k) And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.
- 19:15 (w) But the evil spirit answered, and said to them, I know Jesus, and I know Paul; but who be ye?
(p) But the evil spirit answered, and said to them, I know Jesus, and I know Paul; but who be ye?
(t) and the evil spirit answered and said: Jesus I know, and Paul I know: but who are ye?
(g) And the evil spirit answered, and said, Jesus I acknowledge, and Paul I know, but who are ye?
(k) And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?
- 19:16 (w) And the man in which was the worst devil, leaped on them, and having lordship of both, and was strong against them, that they naked and wounded fled away from that house.
(p) And the man in which was the worst devil, leaped on them, and had victory on both, and was strong against them, that they naked and wounded fled away from that house.
(t) And the man in whom the evil spirit [wicked devil] was, ran on them, and overcame them, and prevailed against them, so that they fled out of that [the] house naked and wounded.
(g) And the man in whom the evil spirit was, ran on them, and overcame them, and prevailed against them, so that they fled out of that house, naked and wounded.
(k) And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.
- 19:17 (w) And this thing was made known to all the Jews and heathen men, that dwelled at Ephesus; and dread fell down on them all, and they magnified the name of the Lord Jesus.
(p) And this thing was made known to all the Jews and heathen men, that dwelled at Ephesus; and dread fell down on them all, and they magnified the name of the Lord Jesus.
(t) And This was known to all the Jews and Greeks also, which dwelt at Ephesus, and fear came on them all. And they magnified the name of the Lord Jesus.
(g) And this was known to all the Jews and Grecians also, which dwelt at Ephesus, and fear came on them all, and the Name of the Lord Jesus was magnified,
(k) And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.
- 19:18 (w) And many of them believing came, acknowledging and telling their deeds.
(p) And many men believed, and came, acknowledging and telling their deeds.
(t) ¶ And many that believed came, and confessed and showed their works.
(g) And many that believed, came and confessed, and shewed their works.
(k) And many that believed came, and confessed, and shewed their deeds.
- 19:19 (w) And many of them that followed curious things, brought together books, and burned them before all men; and the prices of them accounted, they found money of fifty thousand pence;
(p) And many of them that followed curious things, brought together books, and burned them before all men; and when the prices of those were accounted, they found money of fifty thousand pence;
(t) Many of them which used curious crafts, brought their books and burned them before all men, and they counted the price of them, and found it fifty thousand silverlings.

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(g) Many also of them which used curious arts, brought their books, and burned them before all men; and they counted the price of them, and found it fifty thousand *pieces* of silver.

(k) Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

19:20 (w) so strongly the word of God waxed, and was confirmed.

(p) so strongly the word of God waxed, and was confirmed.

(t) So mightily grew the word of God, and prevailed.

(g) So the word of God grew mightily, and prevailed.

(k) So mightily grew the word of God and prevailed.

19:21 (w) Soothly these things fulfilled, Paul purposed in spirit, after that Macedonia was passed and Achaia, to go to Jerusalem, saying, For after that I shall be there, it behooveth me to see also Rome.

(p) And when these things were filled, Paul purposed in spirit, after that Macedonia was passed and Achaia, to go to Jerusalem, and said, For after that I shall be there, it behooveth me also to see Rome.

(t) After these things were ended Paul purposed in the spirit, to pass over Macedonia and Achaia, and to go to Jerusalem saying: After I have been there I must also see Rome.

(g) ¶ Now when these things were accomplished, Paul purposed by the Spirit to pass through Macedonia and Achaia, and to go to Jerusalem, saying, After I have been there, I must also see Rome.

(k) ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

19:22 (w) And he sent into Macedonia two *men*, that ministered to him, Timothy, and Erastus, and he dwelt for a time in Asia.

(p) And he sent into Macedonia two *men*, that ministered to him, Timothy, and Erastus, and he dwelled for a time in Asia.

(t) So sent he into Macedonia two of them that ministered unto him: Timotheus and Erastus: but he himself remained in Asia. For a season.

(g) So sent he into Macedonia two of them that ministered unto him, Timothy and Erastus, *but* he remained in Asia for a season.

(k) So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

19:23 (w) Therefore there was made in that day a troubling not least, in the way of the Lord.

(p) And a great troubling was made in that day, of the way of the Lord.

(t) ¶ The same time there arose no little ado about that way.

(g) And the same time there arose no small trouble about that way.

(k) And the same time there arose no small stir about that way.

19:24 (w) Forsooth some man, Demetrius by name, an argentry, making silveren houses to Diana, *that is, a false goddess*, gave to craftsmen not little winning;

(p) For a man, Demetrius by name, a worker in silver, made silver houses to Diana, and gave to craftsmen much winning;

(t) For a certain man named Demetrius, a silversmith [goldsmith], which made silver shrines for Diana, was not a little beneficial unto the craftsmen:

(g) For a certain man named Demetrius a silversmith, which made silver temples of Diana, brought great gains unto the craftsmen,

(k) For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

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- 19:25 (w) whom he called together, and them that were such manner workmen, and said, Men, ye know that of this craft winning is to us;
(p) which he called together them that were such manner workmen, and said, Men, ye know that of this craft winning is to us;
(t) which he called together with the workmen of like occupation, and said: Sirs ye know that by this craft we have vantage.
(g) Whom he called together, with the workmen of like things, and said, Sirs, ye know that by this craft we have our goods;
(k) Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.
- 19:26 (w) and ye see and hear, that not only of Ephesus, but almost of all Asia, this Paul counseleth and turneth away much company, saying, that they be not gods, that be made by hands.
(p) and ye see and hear, that this Paul counseleth and turneth away much people, not only of Ephesus, but almost of all Asia, and said, that they be not gods, that be made with hands.
(t) Moreover ye see and hear that not alone at Ephesus: but almost throughout all Asia, this Paul hath persuaded [entiseth], and turned away much people saying: that they be not Gods which are made with hands:
(g) Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia this Paul hath persuaded, and turned away much people, saying, That they be not gods which are made with hands.
(k) Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:
- 19:27 (w) And not only this part shall be in peril to us, to come into reproof, but also the temple of the great Diana shall be counted into nought; yea, but and the majesty of her shall be destroyed, whom all Asia and the world worshippeth.
(p) And not only this part shall be in peril to us, to come into reproof, but also the temple of the great Diana shall be accounted into nought; yea, and the majesty of her shall begin to be destroyed, whom all Asia and the world worshippeth.
(t) so that not only this our craft cometh into peril to be set at naught: but also that the [that also the] temple of the great goddess [great] Diana should be despised. And her magnificence [majesty] should be destroyed, which all Asia, and the world worshippeth.
(g) So that not only this thing is dangerous unto us, that this our portion shall be reprov'd, but also that the temple of the great goddess Diana should be nothing esteemed, and that it would come to pass that her magnificence, which all Asia and the world worshippeth, should be destroyed.
(k) So that not only this our craft is in danger to be set at nought {or, brought into disrepute, or, contempt}; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.
- 19:28 (w) These things heard, they be full-filled with ire, and cried, saying, Great the Diana of Ephesians.
(p) When these things were heard, they were filled with ire, and cried, and said, Great *is* the Diana of the Ephesians.
(t) ¶ When they heard these sayings, they were full of wrath, and cried out saying: Great is Diana of the Ephesians.
(g) Now when they heard it, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.
(k) And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.
- 19:29 (w) And the city was filled with confusion, and they made an assault with one will into the theatre, *or common beholding place*, and took Gaius and Aristarchus, men of Macedonia, fellows of Paul.
(p) And the city was filled with confusion, and they made an assault with one will into the theatre, and took Gaius and Aristarchus, men of Macedonia, fellows of Paul.
(t) And all the city was on a roar, and they rushed into the common hall with one assent, and caught Gaius, and Aristarcus, men of Macedonia, Paul's companions.

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(g) And the whole city was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Paul's companions of his journey.

(k) And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

19:30 (w) And when Paul would have entered into the people, the disciples suffered not.

(p) And when Paul would have entered into the people, the disciples suffered not.

(t) When Paul would have entered in unto the people, the disciples suffered him not.

(g) And when Paul would have entered in unto the people, the disciples suffered him not.

(k) And when Paul would have entered in unto the people, the disciples suffered him not.

19:31 (w) And also some of the princes of Asia, that were his friends, sent to him, praying, that he should not give himself into the theatre.

(p) And also some of the princes of Asia, that were his friends, sent to him, and prayed, that he should not give himself into the theatre.

(t) Certain also of the chief of Asia which were his friends, sent unto him, desiring him that he would not press into the common hall.

(g) Certain also of the chief of Asia, which were his friends, sent unto him, desiring him that he would not present himself in the common place.

(k) And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

19:32 (w) Soothly other men cried other things; for the church was confused, and many knew not for what cause they were come together.

(p) And other men cried other thing; for the church was confused, and many knew not for what cause they were come together.

(t) Some cried one thing, and some another and the congregation was all out of quiet, and the more part knew not wherefore they were come together.

(g) Some therefore cried one thing, and some another, for the assembly was out of order, and the more part knew not wherefore they were come together.

(k) Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

19:33 (w) Soothly of the company they withdrew some man Alexander, Jews putting him. And Alexander asked with his hand silence, and would yield a reason to the people.

(p) But of the people they drew away one Alexander, while Jews putted him forth. And Alexander asked with his hand silence, and would yield a reason to the people.

(t) ¶ Some of the company drew forth Alexander (the Jews thrusting him forwards) Alexander beckoned with the [his] hand, and would have given the people an answer.

(g) And *some* of the company drew forth Alexander, the Jews thrusting him forwards. Alexander then beckoned with the hand, and would have excused the matter to the people.

(k) And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

19:34 (w) And as they knew that he was a Jew, one voice of all men was made, crying as by two hours, Great is Diana of Ephesians.

(p) And as they knew that he was a Jew, one voice of all men was made, crying as by twain hours, Great is Diana of Ephesians.

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- (t) When they knew that he was a Jew, there arose a shout almost for the space of two hours of all men crying, great is Diana of the Ephesians.
- (g) But when they knew that he was a Jew, there arose a shout almost for the space of two hours, of all men, crying, Great is Diana of the Ephesians.
- (k) But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.
- 19:35 (w) And when the scribe, *that is, a town clerk*, had ceased the people, he said, Men of Ephesus, what man is he, that knoweth not, that the city of Ephesians is the worshipper of the great Diana, and of the child of Jupiter?
- (p) And when the scribe, *that is, a town clerk*, had ceased the people, he said, Men of Ephesus, what man is he, that knoweth not, that the city of Ephesians is the worshipper of the great Diana, and of the child of Jupiter?
- (t) ¶ When the town clerk had ceased the people he said: ye men of Ephesus: what man is it that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which came from heaven.
- (g) Then the town clerk when he had stayed the people, said, Ye men of Ephesus, what man is it that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of *the image*, which came down from Jupiter?
- (k) And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper {Gr. the temple keeper} of the great goddess Diana, and of the *image* which fell down from Jupiter?
- 19:36 (w) Therefore when it may not be against-said to these things, it behooveth you to be ceased, *or assuaged*, and to do nothing follily;
- (p) Therefore when it may not be gainsaid to these things, it behooveth you to be ceased, and to do nothing follily;
- (t) Seeing then that no man saith here against, ye ought to be content, and to do nothing rashly,
- (g) Seeing then that no man can speak against these things, ye ought to be appeased, and to do nothing rashly.
- (k) Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.
- 19:37 (w) for ye have brought these men, neither sacrilegers, neither blaspheming your goddess.
- (p) for ye have brought these men, neither sacrilegers, neither blaspheming your goddess.
- (t) For ye have brought hither these men, which are neither robbers of churches, nor yet despisers of your goddess.
- (g) For ye have brought hither these men, which have neither committed sacrilege, neither do blaspheme your goddess.
- (k) For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.
- 19:38 (w) That if Demetrius, and the workmen that be with him, have cause against any man, coming together of dooms be done, and proconsuls, *or justices*, be; accuse they them together.
- (p) That if Demetrius, and the workmen that be with him, have cause against any man, there be courts, and dooms, and judges; accuse they each other.
- (t) Wherefore if Demetrius and the craftsmen which are with him, have any saying to any man, the law is open, and there are rulers, let them accuse one another.
- (g) Wherefore, if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are Deputies; let them accuse one another.
- (k) Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open {or, the court days are kept}, and there are deputies: let them implead one another.
- 19:39 (w) If ye seek aught of any other thing, it may be assoiled in the lawful church.
- (p) If ye seek aught of any other thing, it may be absolved in the lawful church.
- (t) If ye go about any other thing, it may be determined in a lawful congregation.
- (g) But if ye inquire anything concerning other matters, it may be determined in a lawful assembly.

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(k) But if ye enquire any thing concerning other matters, it shall be determined in a lawful {or, ordinary} assembly.

19:40 (w) For why and we be in peril to be reprov'd of this day's sedition, *or dissension*, since no man is guilty, of whom we may yield reason of this running together.

(p) For why we be in peril to be reprov'd of this day's dissension, since no man is guilty, of whom we be able to yield reason of this running together.

(t) For we are in jeopardy to be accused of this day's business. For as much as there is no cause whereby we may give a reckoning of this concourse of people.

(g) For we are even in jeopardy to be accused of this day's sedition, for as much as there is no cause, whereby we may give a reason of this concourse of people.

(k) For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

19:41 (w) And when he had said this thing, he left, *or delivered*, the church.

(p) And when he had said this thing, he let the people go.

(t) And when he had thus spoken, he let the congregation depart.

(g) And when he had thus spoken, he let the assembly depart.

(k) And when he had thus spoken, he dismissed the assembly.

CHAPTER 20

20:1 (w) And after that the noise ceased, Paul called the disciples, and admonished them, and said farewell; and he went forth, to go into Macedonia.

(p) And after the noise ceased, Paul called the disciples, and admonished them, and said farewell; and he went forth, to go into Macedonia.

(t) ¶ After the rage was ceased, Paul called the disciples unto him, and took his leave of them, and departed for to go into Macedonia.

(g) Now after the tumult was ceased, Paul called the disciples unto him, and embraced them, and departed to go into Macedonia.

(k) And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

20:2 (w) Soothly when he had walked by those parts, and had admonished them by much word, he came to Greece.

(p) And when he had walked by those coasts, and had admonished them by many words, he came to Greece.

(t) And when he had gone over those parts, and given them large exhortations, he came into Greece.

(g) And when he had gone through those parts, and had exhorted them with many words, he came into Greece.

(k) And when he had gone over those parts, and had given them much exhortation, he came into Greece,

20:3 (w) Where when he had been three months, the Jews laid ambush for him, that was to sail into Syria; and he had counsel to turn again by Macedonia.

(p) Where when he had been three months, the Jews laid ambush for him, that was to sail into Syria; and he had counsel to turn again by Macedonia.

(t) And there abode. three months. And When the Jews laid wait for him as he was about to sail into Syria, he purposed to return through Macedonia.

(g) And having tarried *there* three months, because the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

(k) And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

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- 20:4 (w) And Sopater of Pyrrhi Berea followed him; of Thessalonians, Aristarchus, and Secundus, and Gaius Derbeus, and Timothy; and Asians, Tychicus and Trophimus.
(p) And Sopater of Pyrrhi Berea followed him; of Thessalonians, Aristarchus, and Secundus, and Gaius Derbeus, and Timothy; and Asians, Tychicus and Trophimus.
(t) ¶ There accompanied him into Asia Sopater of Berea; And of Thessalonica Aristarcus and Secundus, and Gaius of Derbe, and Timotheus: Out of Asia Tychicus, and Trophimos.
(g) And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy, and of them of Asia, Tychicus, and Trophimus.
(k) And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.
- 20:5 (w) These when they went before, sustained, *or abided*, us at Troas.
(p) These for they went before, abode us at Troas.
(t) These went before, and tarried us at Troas.
(g) These went before, and tarried us at Troas.
(k) These going before tarried for us at Troas.
- 20:6 (w) For we shipped after the days of therf loaves from Philippi, and came to them at Troas in five days, where we dwelt seven days.
(p) For we shipped after the days of therf loaves from Philippi, and came to them at Troas in five days, where we dwelt seven days.
(t) And We sailed away from Philippi after the Easter holidays, and came unto them to Troas in five days, where we [and there] abode seven days.
(g) And we sailed forth from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.
(k) And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.
- 20:7 (w) And in the first day of the week, when we came to break bread, Paul disputed with them, *he* to going in the morrow; and he drew along the sermon till into midnight.
(p) And in the first day of the week, when we came to break bread, Paul disputed with them, and should go forth in the morrow; and he drew along the sermon till into midnight.
(t) ¶ And on the morrow after the [On a] Sabbath day the disciples came together for to break bread, and Paul preached unto them (ready to depart on the morrow) and continued the [his] preaching unto midnight.
(g) And the first day of the week, the disciples being come together to break bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.
(k) And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.
- 20:8 (w) And many lamps were in the solar, where we were gathered together.
(p) And many lamps were in the solar, where we were gathered together.
(t) And There were many lights in the chamber where they [we] were gathered together,
(g) And there were many lights in an upper chamber, where they were gathered together.
(k) And there were many lights in the upper chamber, where they were gathered together.
- 20:9 (w) Soothly some young man, Eutychus by name, sat on the window, when he was fallen into an heavy sleep, Paul disputing long, he led by sleep fell down from the third stage; and he was taken up, and was brought dead.

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- (p) And a young man, Eutychus by name, sat on the window, when he was fallen into an heavy sleep, while Paul disputed long, all sleeping he fell down from the third stage; and he was taken up, and was brought dead.
- (t) and there sat in a window a certain young man named Eutichus, fallen into a deep sleep. And as Paul declared he was the more overcome with sleep, and fell down from the third loft, and was taken up dead.
- (g) And there sat in a window a certain young man, named Eutychus, fallen into a deep sleep; and as Paul was long preaching, he overcome with sleep, fell down from the third loft, and was taken up dead.
- (k) And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.
- 20:10 (w) To whom when Paul came down, he lay on him, and embracing said, Do not ye be troubled; for his soul is in him.
- (p) To whom when Paul came down, he lay on him, and embraced, and said, Do not ye be troubled; for his soul is in him.
- (t) Paul went down and fell on him, and embraced him, and said: Make nothing ado. For his life is in him.
- (g) But Paul went down, and laid himself upon him, and embraced him, saying, Trouble not yourselves, for his life is in him.
- (k) And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.
- 20:11 (w) And he went up, and brake bread, and ate, and spake enough till into the light; and so he went forth.
- (p) And he went up, and brake bread, and ate, and spake enough unto the day; and so he went forth.
- (t) When he was come up again, he brake bread, and tasted, and communed a long while even till the morning, and so departed.
- (g) Then when *Paul* was come up again, and had broken bread, and eaten, having spoken a long while till the dawning of the day, *and* so he departed.
- (k) When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.
- 20:12 (w) And they brought the child alive, and they were comforted not least.
- (p) And they brought the child alive, and they were comforted greatly.
- (t) And They brought the young man alive, and were not a little comforted.
- (g) And they brought the boy alive, and they were not a little comforted.
- (k) And they brought the young man alive, and were not a little comforted.
- 20:13 (w) Soothly we ascending up into a ship, shipped into Assos, from thence *we* to receiving Paul; for so he had disposed, to making journey by land.
- (p) And we went up into a ship, and shipped into Assos, to take Paul from thence; for so he had assigned to make journey by land.
- (t) ¶ And we went afore to ship and loosed [Then took we shipping, and departed] unto Assos, there to receive Paul. For so had he appointed, and would himself go afoot [by land].
- (g) ¶ Then we went before to ship, and sailed unto *the city* Assos, that we might receive Paul there; for so had he appointed, and would himself go afoot.
- (k) ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.
- 20:14 (w) And when he found us in Assos, we took him, and came to Mitylene.
- (p) And when he found us in Assos, we took him, and came to Mitylene.
- (t) When he was come to us unto Assos, we took him in, and came to Mitylene.
- (g) Now when he was come unto us to Assos, and we had received him, we came to Mitylene.
- (k) And when he met with us at Assos, we took him in, and came to Mitylene.

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- 20:15 (w) And from thence shipping, in the day following we came against Chios, and another day we havened at Samos, and in the day following we came to Miletus.
(p) And from thence we shipped in the day following, and we came against Chios, and another day we havened at Samos, and in the day following we came to Miletus.
(t) And we sailed thence, and came the next day over against Chios. And the next day [day following] we arrived at Samos, and tarried at Trogyllium. The next day we came to Miletus.
(g) And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllium; the next day we came to Miletus.
(k) And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.
- 20:16 (w) And Paul purposed to ship over to Ephesus, lest any tarrying were made to him in Asia; for he hied, if it were possible to him, that he should be in the day of Pentecost at Jerusalem.
(p) And Paul purposed to ship over to Ephesus, lest any tarrying were made to him in Asia; for he hied, if it were possible to him, that he should be in the day of Pentecost at Jerusalem.
(t) For Paul had determined to leave Ephesus as they sailed, because he would not spend the time in Asia. For he hasted to be (if he could [it were] possible) at Jerusalem at the day [in the feast] of Pentecost.
(g) For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted to be, if he could possible, at Jerusalem, at the day of Pentecost.
(k) For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.
- 20:17 (w) From Miletus he sent to Ephesus, and called the more *men* through birth, *either the elder men*, of the church.
(p) From Miletus he sent to Ephesus, and called the greatest men of birth of the church.
(t) Wherefore From Miletus he sent to Ephesus, and called the elders [seniors] of the congregation.
(g) ¶ Wherefore from Miletus, he sent to Ephesus, and called the Elders of the Church.
(k) ¶ And from Miletus he sent to Ephesus, and called the elders of the church.
- 20:18 (w) And when they came to him, and were together, he said to them, Ye know from the first day, in which I came into Asia, how with you by each time I was,
(p) And when they came to him, and were together, he said to them, Ye know from the first day, in which I came into Asia, how with you by each time I was,
(t) And When they were come to him, he said to them: Ye know from the first day that I came unto Asia, after what manner I have been with you at all seasons,
(g) Who when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,
(k) And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,
- 20:19 (w) serving to the Lord with all meekness, and mildness, and tears, and temptations, that felled to me of ambushings of Jews;
(p) serving to the Lord with all meekness, and mildness, and tears, and temptations, that felled to me of ambushings of Jews;
(t) serving the lord [God] with all humbleness of mind, and with many tears, and temptations, which happened unto me by the layings wait of the Jews,
(g) Serving the Lord with all modesty, and with many tears, and temptations, which came unto me by the layings await of the Jews;

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(k) Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

- 20:20 (w) how I withdrew nought of profitable things to you, that I told not to you, and taught you openly, and by houses;
(p) how I withdrew not of profitable things to you, that I told not to you, and taught you openly, and by houses;
(t) and how I kept back nothing that was profitable [might be for your profit]: but that I have showed you, and taught you openly and at home in your houses,
(g) And how I kept back nothing that was profitable, but have shewed you, and taught you openly and throughout every house,
(k) And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,
- 20:21 (w) witnessing to Jews and heathen men penance into God, and faith into our Lord Jesus Christ.
(p) and I witnessed to Jews and to heathen men penance into God, and faith into our Lord Jesus Christ.
(t) witnessing both to the Jews, and also to the Greeks, the repentance toward God, and faith toward our Lord Jesus.
(g) Witnessing both to the Jews, and to the Grecians the repentance toward God, and faith toward our Lord Jesus Christ.
(k) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
- 20:22 (w) And now lo! I am bound in spirit, and go into Jerusalem; unknowing what things shall come to me in it,
(p) And now lo! I am bound in spirit, and go into Jerusalem; and I know not what things shall come to me in it,
(t) ¶ And now behold I go bound in the spirit unto Jerusalem, and know not what shall come on [of] me there,
(g) And now behold, I go bound in the Spirit, unto Jerusalem, and know not what things shall come unto me there,
(k) And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:
- 20:23 (w) but that the Holy Ghost by all cities witnesseth to me, saying, that bonds and tribulations at Jerusalem abide me.
(p) but that the Holy Ghost by all cities witnesseth to me, and saith, that bonds and tribulations at Jerusalem abide me.
(t) but that the holy ghost witnesseth in every city saying: that bonds and trouble abide me:
(g) Save that the holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.
(k) Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me {or, wait for me}.
- 20:24 (w) But I dread nothing of these, neither I make my life preciouser than myself, the while I end, *or fulfill*, my course, and the ministry of the word, which I received of the Lord Jesus, to witness the gospel of the grace of God.
(p) But I dread nothing of these, neither I make my life preciouser than myself, so that I end my course, and the ministry of the word, which I received of the Lord Jesus, to witness the gospel of the grace of God.
(t) but none of those things move me. Neither is my life dear unto myself, that I might fulfill my course with joy, and the ministration which I have received of the Lord Jesus to testify the gospel of the grace of God.
(g) But I pass not at all, neither is my life dear unto myself, so that I may fulfill my course with joy, and the ministration which I have received of the Lord Jesus, to testify the Gospel of the grace of God.
(k) But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.
- 20:25 (w) And now lo! I know, that ye shall no more see my face, all ye by whom I passed, preaching the kingdom of God.
(p) And now lo! I know, that ye shall no more see my face, all ye by which I passed, preaching the kingdom of God.
(t) ¶ And now behold, I am sure that henceforth ye all (through whom I have gone preaching the kingdom of God) shall see my face no more.
(g) And now behold, I know that henceforth ye all, through whom I have gone preaching the kingdom of God, shall see my face no more.

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- (k) And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
- 20:26 (w) Wherefore I witness to you this day, that I am clean of the blood of all men.
(p) Wherefore I witness to you this day, that I am clean of the blood of all men.
(t) Wherefore I take you to record this same day, that I am pure from the blood of all men.
(g) Wherefore I take you to record this day, that I am pure from the blood of all men.
(k) Wherefore I take you to record this day, that I am pure from the blood of all men.
- 20:27 (w) For I flew not away, that I told not to you all the counsel of God.
(p) For I fled not away, that I told not to you all the counsel of God.
(t) For I have kept nothing back: but have showed you all the counsel of God.
(g) For I have kept nothing back, but have shewed you all the counsel of God.
(k) For I have not shunned to declare unto you all the counsel of God.
- 20:28 (w) Take attention to you, and to all the flock, in which the Holy Ghost hath set you bishops, to rule the church of God, which he hath purchased with his blood.
(p) Take ye attention to you, and to all the flock, in which the Holy Ghost hath set you bishops, to rule the church of God, which he purchased with his blood.
(t) Take heed therefore unto yourselves, and to all the flock, whereof the holy ghost hath made you overseers, to rule the congregation of God, which he hath purchased with his blood.
(g) Take heed therefore unto yourselves, and to all the flock, whereof the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with that his own blood.
(k) ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
- 20:29 (w) I know, that after my departing, snatching wolves shall enter into you, not sparing the flock;
(p) I know, that after my departing, ravening wolves shall enter into you, not sparing the flock;
(t) For I am sure of this, that after my departing shall grievous wolves enter in among you, which will not spare the flock.
(g) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
(k) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
- 20:30 (w) and of yourselves men speaking wayward things shall rise, that they lead away disciples after them.
(p) and men speaking depraved things shall rise of yourselves, that they lead away disciples after them.
(t) Moreover [And] of your own selves shall men arise speaking perverse things, to draw disciples after them.
(g) Moreover of your own selves shall men arise speaking perverse things, to draw disciples after them.
(k) Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
- 20:31 (w) For which thing wake ye, holding in mind that by three years night and day I ceased not with tears admonishing each of you.
(p) For which thing wake ye, holding in mind that by three years night and day I ceased not with tears admonishing each of you.
(t) Therefore awake and remember, that by the space of three years I ceased not to warn every one of you, both night and day with tears.
(g) Therefore watch, and remember that by *the space* of three years I ceased not to warn every one, both night and day with tears.

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- (k) Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.
- 20:32 (w) And now I betake you to God and to the word of his grace, that is mighty to edify and give heritage in all that be made holy.
(p) And now I betake you to God and to the word of his grace, that is mighty to edify and give heritage in all that be made holy.
(t) ¶ And now [dear] brethren I commend you to God and to the word of his grace, which is able to build further, and to give you an inheritance among all them which are sanctified.
(g) And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance, among all them, which are sanctified.
(k) And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
- 20:33 (w) And of no man I coveted silver, and gold, or cloth,
(p) And of no man I coveted silver, and gold, either cloak,
(t) I have desired no man's silver, gold, or vesture.
(g) I have coveted no man's silver, nor gold, nor apparel.
(k) I have coveted no man's silver, or gold, or apparel.
- 20:34 (w) as ye yourselves know; for to those things that were needful to me, and to those that be with me, these hands ministered.
(p) as yourselves know; for to those things that were needful to me, and to these that be with me, these hands ministered.
(t) Ye know well that these hands have ministered unto my necessities, and to them that were with me.
(g) Yea, ye know, that these hands have ministered unto my necessities, and to them that were with me.
(k) Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.
- 20:35 (w) All these things I showed to you, for so it behooveth men travailing to receive the sick, and to have mind of the word of the Lord Jesus; for he said, It is more blessed to give, more than to receive.
(p) All these things I showed to you, for so it behooveth men travailing to receive frail men, and to have mind of the word of the Lord Jesus; for he said, It is more blessing to give, than to receive.
(t) I have showed you all things, how that so laboring ye ought to receive the weak, and to remember the words of the Lord Jesus, how that he said: It is more blessed to give, than to receive.
(g) I have shewed you all things, how that so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how that he said, It is a blessed thing to give, rather than to receive.
(k) I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.
- 20:36 (w) And when he had said these things, he kneeled, and prayed with all them.
(p) And when he had said these things, he kneeled, and prayed with all them.
(t) ¶ When he had thus spoken, he kneeled down, and prayed with them all.
(g) And when he had thus spoken, he kneeled down, and prayed with them all.
(k) ¶ And when he had thus spoken, he kneeled down, and prayed with them all.
- 20:37 (w) And great weeping of all men was made; and they fell on the neck of Paul, and kissed him,
(p) And great weeping of all men was made; and they fell on the neck of Paul, and kissed him,
(t) And they wept all abundantly, and fell on Paul's neck, and kissed him

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(g) Then they wept all abundantly, and fell on Paul's neck, and kissed him,

(k) And they all wept sore, and fell on Paul's neck, and kissed him,

20:38 (w) sorrowing most in the word that he said, for they should no more see his face. And they led him to the ship.

(p) and sorrowed most in the word that he said, for they shall no more see his face. And they led him to the ship.

(t) sorrowing, most of all, for the words, which he spake, that they should see his face no more. And they accompanied him unto the ship.

(g) Being chiefly sorry for the words which he spake, That they should see his face no more. And they accompanied him unto the ship.

(k) Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER 21

21:1 (w) And when it was done, that we should ship, and were passed away from them, with straight course we came to Coos, and the day following to Rhodes, and from thence to Patara.

(p) And when it was done, that we should sail, and were passed away from them, with straight course we came to Coos, and the day following to Rhodes, and from thence to Patara, and from thence to Myra.

(t) ¶ And it chanced that as soon as we had launched forth, and were departed from them, we came with a straight course unto Coos, and the day following unto the Rhodes, and from thence unto Patara.

(g) And as we launched forth, and were departed from them, we came with a straight course unto Coos, and the day following unto the Rhodes, and from thence unto Patara.

(k) And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

21:2 (w) And when we found a ship passing into Phenicia, we went up into it, and sailed forth.

(p) And when we found a ship passing over to Phenicia, we went up into it, and sailed forth.

(t) And we found a ship ready to sail unto Phenicia, and went aboard and set forth.

(g) And we found a ship that went over unto Phoenicia, and went aboard, and set forth.

(k) And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

21:3 (w) And when we appeared to Cyprus, we left it at the left half, and sailed into Syria, and came to Tyre. Soothly there the ship was to put out the charge.

(p) And when we appeared to Cyprus, we left it at the left half, and sailed into Syria, and came to Tyre. For there the ship should be uncharged.

(t) Then appeared unto us Cyprus, and we left it on the left hand, and sailed unto Syria, and came unto Tyre. For there the ship unladed her burden.

(g) And when we had discovered Cyprus, we left it on the left hand, and sailed toward Syria, and arrived at Tyre; for there the ship unladed the burden.

(k) Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

21:4 (w) And when we found disciples, we dwelled there seven days; which said by Spirit to Paul, that he should not go up to Jerusalem.

(p) And when we found disciples, we dwelled there seven days; which said by Spirit to Paul, that he should not go up to Jerusalem.

(t) And when we had found brethren, we tarried there. seven days. And they told Paul through the spirit, that he should not go up to Jerusalem.

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- (g) And when we had found disciples, we tarried there seven days. And they told Paul through the Spirit, that he should not go up to Jerusalem.
- (k) And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.
- 21:5 (w) And the days fulfilled, we went forth, and all men with wives and children led forth us till without the city; and we kneeled in the sea brink, and we prayed.
- (p) And when the days were filled, we went forth, and all men with wives and children led forth us without the city; and we kneeled in the sea brink, and we prayed.
- (t) And when the days were ended we departed, and went our ways, and they all brought us on our way, with their wives and children, till we were come out of the city. And we kneeled down in the shore and prayed.
- (g) But when the days were ended, we departed and went our way, and they all accompanied us with *their* wives and children, even out of the city. And we kneeled down on the shore, and prayed.
- (k) And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.
- 21:6 (w) And when we had made farewell together, we went up into the ship; soothly they turned again into their own things.
- (p) And when we had made farewell together, we went up into the ship; and they turned again into their own places.
- (t) And when we had taken our leave one of another, we took ship, and they returned home again.
- (g) Then when we had embraced one another, we took ship, and they returned home.
- (k) And when we had taken our leave one of another, we took ship; and they returned home again.
- 21:7 (w) And when the ship sailing was filled from Tyre, we came down to Ptolemais, and the brethren greeted well, we dwelled one day at them.
- (p) And when the ship sailing was filled from Tyre, we came down to Ptolemais, and when we had greeted well the brethren, we dwelled one day at them.
- (t) ¶ When we had full ended the course, from Tyre, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.
- (g) And when we had ended the course from Tyre, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.
- (k) And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.
- 21:8 (w) And another day we went forth, and came to Caesarea. And we entered into the house of Philip evangelist, that was one of the seven, and dwelled at him.
- (p) And another day we went forth, and came to Caesarea. And we entered into the house of Philip evangelist, that was one of the seven, and dwelled at him.
- (t) The next day, we that were of Paul's company, departed and came unto Caesarea. And we entered into the house of Philip the evangelist, which was one of the seven deacons, and abode with him.
- (g) And the next day, Paul and we that were with him, departed, and came unto Caesarea, and we entered into the house of Philip the Evangelist, which was one of the seven *Deacons*, and abode with him.
- (k) And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.
- 21:9 (w) And to him were four daughters, virgins, that prophesied.
- (p) And to him were four daughters, virgins, that prophesied.
- (t) The same man had four daughters virgins, which did prophesy.
- (g) Now he had four daughters, virgins, which did prophesy.

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- (k) And the same man had four daughters, virgins, which did prophesy.
- 21:10 (w) And when we dwelled there by some days, some man prophet, Agabus by name, came over from Judaea.
(p) And when we dwelled there some days, a prophet, Agabus by name, came over from Judaea.
(t) And as we tarried there a good many days, there came a certain prophet from Jewry, named Agabus.
(g) And as we tarried there many days, there came a certain Prophet from Judea, named Agabus.
(k) And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.
- 21:11 (w) This when he came to us, took the girdle of Paul, and bound together his feet and hands, and said, The Holy Ghost saith these things, Thus the Jews shall bind in Jerusalem the man, whose is this girdle; and they shall betake *him* into heathen men's hands.
(p) This when he came to us, took the girdle of Paul, and bound together his feet and hands, and said, The Holy Ghost saith these things, Thus Jews shall bind in Jerusalem the man, whose is this girdle; and they shall betake *him* into heathen men's hands.
(t) When he was come unto us, he took Paul's girdle, and bound his hands and feet and said: Thus saith the holy ghost: So shall the Jews at Jerusalem, bind the man that owneth this girdle, and shall deliver him into the hands of the gentiles.
(g) And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.
(k) And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.
- 21:12 (w) Which thing when we heard, we prayed, and they that were of that place, that he should not go up to Jerusalem.
(p) Which thing when we heard, we prayed, and they that were of that place, that he should not go up to Jerusalem.
(t) ¶ When we heard this, both we and other of the same place, besought him, that he would not go up to Jerusalem.
(g) And when we had heard these things, both we and others of the same place besought him that he would not go up to Jerusalem.
(k) And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.
- 21:13 (w) Then Paul answered, and said, What do ye, weeping and tormenting mine heart? For I am ready, not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.
(p) Then Paul answered, and said, What do ye, weeping and tormenting mine heart? For I am ready, not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.
(t) Then Paul answered, and said: What do ye weeping, and breaking mine heart? I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.
(g) Then Paul answered, and said, What do ye weeping and breaking mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.
(k) Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.
- 21:14 (w) And when we might not counsel him, we were still, saying, The will of the Lord be done.
(p) And when we might not counsel him, we were still, and said, The will of the Lord be done.
(t) When we could not turn his mind, we ceased saying: The will of the Lord be fulfilled.
(g) So when he would not be persuaded, we ceased, saying, The will of the Lord be done.
(k) And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
- 21:15 (w) Soothly after these days we made ready, and went up to Jerusalem.

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- (p) And after these days we were made ready, and went up to Jerusalem.
- (t) After those days we made ourselves ready, and went up to Jerusalem.
- (g) And after those days we trussed up our fardels, and went up to Jerusalem.
- (k) And after those days we took up our carriages, and went up to Jerusalem.
- 21:16 (w) And some of the disciples came with us from Caesarea, and led with them some man, Jason of Cyprus, an old disciple, at whom we should be harboured.
- (p) And some of the disciples came with us from Caesarea, and led with them a man, Jason of Cyprus, an old disciple, at whom we should be harboured.
- (t) There went with us also certain of his [the] disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
- (g) There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
- (k) There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
- 21:17 (w) And when we came to Jerusalem, brethren received us willfully.
- (p) And when we came to Jerusalem, brethren received us willfully.
- (t) And when we were come to Jerusalem, the brethren received us gladly.
- (g) And when we were come to Jerusalem, the brethren received us gladly.
- (k) And when we were come to Jerusalem, the brethren received us gladly.
- 21:18 (w) And in the day following Paul entered with us to James, and all the elder men were gathered.
- (p) And in the day following Paul entered with us to James, and all the elder men were gathered.
- (t) And On the morrow Paul went in with us unto James. And all the elders [seniors] came together.
- (g) And the next day Paul went in with us unto James, and all the Elders were there assembled.
- (k) And the day following Paul went in with us unto James; and all the elders were present.
- 21:19 (w) Whom when he had greeted, he told by all things, what things God had done in heathen men, by the ministry of him.
- (p) Which when he had greeted, he told by all things, what God had done in heathen men, by the ministry of him.
- (t) And when he had saluted them, he told by order, all [what] things that God had wrought among the gentiles by his ministration.
- (g) And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.
- (k) And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.
- 21:20 (w) And when they heard, magnified God, and said to him, Thou brother, seest how many thousands be in Jews, that have believed to God, and all be followers, *or lovers*, of the law.
- (p) And when they heard, they magnified God, and said to him, Brother, thou seest how many thousands be in Jews, that have believed to God, and all be lovers of the law.
- (t) And When they heard it, they glorified the Lord, and said unto him: Thou seest brother, how many thousand Jews there are which believe, and they are all zealous over the law.
- (g) So when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousand Jews there are which believe, and they are all zealous of the Law;
- (k) And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

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- 21:21 (w) And they heard of thee, that thou teachest departing from Moses of those Jews that be by heathen men, saying, that they owe not to circumcise their sons, neither owe to enter after custom.
(p) And they heard of thee, that thou teachest departing from Moses of those Jews that be by heathen men, that say, that they owe not to circumcise their sons, neither owe to enter by custom.
(t) And they are informed of thee that thou teachest all the Jews which are among the gentiles to forsake Moses, and sayest that they ought not to circumcise their children, neither to live after the customs.
(g) Now they are informed of thee, that thou teachest all the Jews, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their children, neither to live *after* the customs.
(k) And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.
- 21:22 (w) Therefore what is this? It behooveth that the multitude come together; for they shall hear, that thou art come.
(p) Therefore what is? It behooveth that the multitude come together; for they shall hear, that thou art come.
(t) What is it therefore? The multitude must needs come together. For they shall hear that thou art come.
(g) What is then *to be done*? The multitude must needs come together, for they shall hear that thou art come.
(k) What is it therefore? the multitude must needs come together: for they will hear that thou art come.
- 21:23 (w) Therefore do thou this thing, that we say to thee. There be to us four men, that have a vow on them.
(p) Therefore do thou this thing, that we say to thee. There be to us four men, that have a vow on them.
(t) Do therefore this that we say to thee.
(g) Do therefore this that we say to thee. We have four men, which have made a vow,
(k) Do therefore this that we say to thee: We have four men which have a vow on them;
- 21:24 (w) These take to, and hallow thee with them; hang on them, that they shave their heads; and that all men know, that those things that they heard of thee be false, but that thou walkest, and thyself keepest the law.
(p) Take thou these men, and hallow thee with them; hang on them, that they shave their heads; and that all men know, that those things that they heard of thee be false, but that thou walkest, and thyself keepest the law.
(t) ¶ We have four men, which have a vow on them. Them take and purify thyself with them, and do cost on them, that they may shave their heads and all shall know that those things which they have heard concerning [of] thee are nothing: but that thou thyself also walkest and keepest the law.
(g) Them take, and purify thyself with them, and contribute with them, that they may shave their heads; and all shall know, that those things, whereof they have been informed concerning thee, are nothing, but that thou thyself also walkest and keepest the Law.
(k) Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.
- 21:25 (w) But of these that believed of heathen men, we have written, deeming that they abstain them from things offered to idols, and blood, and strangled things, and from fornication.
(p) But of these that believed of heathen men, we have written, deeming that they abstain them from thing offered to idols, and from blood, and also from strangled thing, and from fornication.
(t) For As touching the gentiles which believe we have written and concluded, that they observe no such things: but that they keep themselves from things offered to idols, from blood, from strangled, and from fornication.
(g) For as touching the Gentiles, which believe, we have written, and determined that they observe no such thing, but that they keep themselves from things offered to idols, and from blood, and from that which is strangled, and from fornication.
(k) As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

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- 21:26 (w) Then Paul took the men, and in the day following he was purified with them, and entered into the temple, showing the fulfilling of days of purifying, till the offering was offered for each of them.
(p) Then Paul took the men, and in the day following he was purified with them, and entered into the temple, and showed the filling of days of purifying, till the offering was offered for each of them.
(t) Then the next day Paul took the men and purified himself with them, and entered into the temple, declaring that he observed [the fulfilling of] the days of purification, until that an offering [oblation] should be offered for every one of them.
(g) Then Paul took the men, and the next day was purified with them, and entered into the Temple, declaring the accomplishment of the days of the purification, until that an offering should be offered for every one of them.
(k) Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.
- 21:27 (w) And when seven days were ended, the Jews that were of Asia, when they saw him in the temple, stirred all the people, and laid hands on him,
(p) And when seven days were ended, the Jews that were of Asia, when they saw him in the temple, stirred all the people, and laid hands on him,
(t) ¶ And as the seven days should have been ended, the Jews which were of Asia when they saw him in the temple, they moved all the people and laid hands on him
(g) And when the seven days were almost ended, the Jews which were of Asia (when they saw him in the Temple) moved all the people, and laid hands on him,
(k) And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,
- 21:28 (w) crying, Men of Israel, help ye us. This is the man, that against the people and the law and this place teacheth every where all men, moreover and hath led heathen men into the temple, and hath defouled this holy place.
(p) and cried, Men of Israel, help ye us. This is the man, that against the people and the law and this place teacheth every where all men, moreover and hath led heathen men into the temple, and hath defouled this holy place.
(t) crying: Men of Israel help. This is the man that teacheth all men everywhere against the people, and the law, and this place. Moreover also he hath brought Greeks into the temple, and hath polluted this holy place.
(g) Crying, Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the Law, and this place; moreover, he hath brought Grecians into the Temple, and hath polluted this holy place.
(k) Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.
- 21:29 (w) For they saw Trophimus of Ephesus in the city with him, whom they guessed that Paul had brought into the temple.
(p) For they saw Trophimus of Ephesus in the city with him, whom they guessed that Paul had brought into the temple.
(t) For they saw one Trophimus an Ephesian with him in the city. Him they supposed Paul had brought into the temple.
(g) For they had seen before Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.
(k) (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)
- 21:30 (w) And all the city was moved, and a running together of the people was made. And they took Paul, and drew him out of the temple; and anon the gates were closed.
(p) And all the city was moved, and a running together of the people was made. And they took Paul, and drew him out of the temple; and at once the gates were closed.
(t) And all the city was moved, and the people swarmed together. And they took Paul, and drew him out of the temple, and forthwith the doors were shut to.

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- (g) Then all the city was moved, and the people ran together, and they took Paul, and drew him out of the Temple, and forthwith the doors were shut.
- (k) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.
- 21:31 (w) And when they sought to slay him, it was told to the tribune of the company of knights, that all Jerusalem is confounded.
- (p) And when they sought to slay him, it was told to the tribune of the company of knights, that all Jerusalem is confounded.
- (t) ¶ As they went about to kill him, tidings came unto the high captain of the soldiers, that all Jerusalem was moved.
- (g) But as they went about to kill him, tidings came unto the chief Captain of the band, that all Jerusalem was on an uproar.
- (k) And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.
- 21:32 (w) Which anon took knights, and centurions, and ran to them. And when they had seen the tribune, and the knights, they ceased to smite Paul.
- (p) Which at once took knights, and centurions, and ran to them. And when they had seen the tribune, and the knights, they ceased to smite Paul.
- (t) Which immediately took soldiers and undercaptains, and ran down unto them. When they saw the uppercaptain and the soldiers, they left smiting of Paul.
- (g) Who immediately took soldiers and Centurions, and ran down unto them; and when they saw the chief Captain and the soldiers, they left beating of Paul.
- (k) Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.
- 21:33 (w) Then the tribune coming to, caught him, and commanded to be bound with two chains; and asked, who he was, and what he had done.
- (p) Then the tribune came, and caught him, and commanded, that he were bound with two chains; and asked, who he was, and what he had done.
- (t) Then the captain came near and took him, and commanded him to be bound with two chains, and demanded what he was, and what he had done.
- (g) Then the chief Captain came near and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.
- (k) Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.
- 21:34 (w) Soothly others cried other thing in the company. And when he might know no certain thing for the noise/And when he might not know the certain thing for the noise, he commanded him to be led into the castles.
- (p) But others cried other thing among the people. And when he might know no certain thing for the noise/And when he might not know certain thing for the noise, he commanded him to be led into the castles.
- (t) And One cried this, another that, among the people. And when he could not know the certainty, for the rage: He commanded him to be carried into the castle.
- (g) And one cried this, another that, among the people. So when he could not know the certainty for the tumult, he commanded him to be led into the castle.
- (k) And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.
- 21:35 (w) And when Paul came to the grees, it befell that he was borne of knights, for strength of the people.

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- (p) And when Paul came to the grees, it befell that he was borne of knights, for strength of the people.
(t) And When he came unto a grece, it fortuneth that he was borne of the soldiers of [for] the violence of the people.
(g) And when he came unto the grieces, it was so that he was borne of the soldiers, for the violence of the people.
(k) And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.
- 21:36 (w) For the multitude of the people followed him, crying, Take him away.
(p) For the multitude of the people followed him, and cried, Take him away.
(t) For The multitude of the people followed after crying: away with him.
(g) For the multitude of the people followed after, crying, Away with him.
(k) For the multitude of the people followed after, crying, Away with him.
- 21:37 (w) And when Paul began to be led into the castles, he said to the tribune, If it is leaveful to me, to speak any thing to thee? Which said, Canst thou Greek?
(p) And when Paul began to be led into the castles, he said to the tribune, Whether it is leaveful to me, to speak any thing to thee? And he said, Canst thou Greek?
(t) ¶ And as Paul should have been carried into the castle, he said unto the high captain: May I speak unto thee? Which said: Canst thou speak Greek?
(g) And as Paul should have been led into the castle, he said unto the chief Captain, May I speak unto thee? Who said, Canst thou *speak* Greek?
(k) And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?
- 21:38 (w) Whether thou art not the Egyptian, which before these days movedest a noise, and leddest out into desert four thousand of men, menslayers?
(p) Whether thou art not the Egyptian, which before these days movedest a noise, and leddest out into desert four thousand of men, menslayers?
(t) Art not thou that Egyptian which before these days, made an uproar, and led out into the wilderness [about] four thousand men that were murderers?
(g) Art not thou the Egyptian, who before these days raised a sedition, and led out into the wilderness four thousand men that were murderers?
(k) Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?
- 21:39 (w) And Paul said to him, Soothly I am a man Jew, of Tarsus of Cilicia, a citizen, *or burgher*, of a city not unknown. And I pray thee, suffer me to speak to the people.
(p) And Paul said to him, For I am a Jew, of Tarsus of Cilicia, a citizen, which city is not unknown. And I pray thee, suffer me to speak to the people.
(t) But Paul said: I am a man which am a Jew of Tarsus a city in Cilicia, a citizen of no vile city, I beseech thee suffer me to speak unto the people. When he had given him license,
(g) Then Paul said, Doubtless, I am a man which am a Jew, and citizen of Tarsus, a famous city of Cilicia, and I beseech thee, suffer me to speak unto the people.
(k) But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.
- 21:40 (w) And when he suffered, Paul stood in the grees, and beckoned with the hand to the people. And when a great silence was made, he spake in Hebrew tongue, saying,
(p) And when he suffered, Paul stood in the grees, and beckoned with the hand to the people. And when a great silence was made, he spake in Hebrew tongue, and said,

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(t) Paul stood on the steps, and beckoned with the [his] hand unto the people, and there was made a great silence. And he spake unto them in the Hebrew tongue [Hebrew] saying:

(g) And when he had given him license, Paul stood on the grieces, and beckoned with the hand unto the people, and when there was made great silence, he spake unto them in the Hebrew tongue, saying,

(k) And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAPTER 22

22:1 (w) Men, brethren and fathers, hear ye what reason I yield now to you.

(p) Brethren and fathers, hear ye what reason I yield now to you.

(t) ¶ Ye men, brethren, and fathers, hear mine answer which I make unto you.

(g) Ye men, brethren, and fathers, hear my defence now towards you.

(k) Men, brethren, and fathers, hear ye my defence which I make now unto you.

22:2 (w) And when some heard that in Hebrew tongue he spake to them, they gave the more silence. And he said,

(p) And when some heard that in Hebrew tongue he spake to them, they gave the more silence. And he said,

(t) When they heard that he spake in the Hebrew tongue to [Hebrew unto] them, they kept the more silence. And he said:

(g) (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he said,)

(k) (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

22:3 (w) I am a man a Jew, born at Tarsus of Cilicia, nourished forsooth in this city beside the feet of Gamaliel, learned after the truth of fathers' law, follower, *or lover*, of the law, as also ye all be to day.

(p) I am a man a Jew, born at Tarsus of Cilicia, nourished and in this city beside the feet of Gamaliel, taught by the truth of fathers' law, a lover of the law, as also ye all be to day.

(t) I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, nevertheless yet brought up in this city, at the feet of Gamaliel, and informed diligently in the law of the fathers, and was fervent minded to Godward, as ye all are this same day,

(g) I am verily a man, *which am* a Jew, born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, and instructed according to the perfect manner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

(k) I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

22:4 (w) And I pursued this way till to the death, binding together and betaking into holds men and women,

(p) And I pursued this way till to the death, binding and betaking into holds men and women,

(t) and I persecuted this way unto the death binding, and delivering into prison both men and women,

(g) And I persecuted this way unto the death, binding and delivering into prison both men and women,

(k) And I persecuted this way unto the death, binding and delivering into prisons both men and women.

22:5 (w) as the prince of priests yieldeth witnessing to me, and all the more in birth. Of whom also I took epistles to brethren, and went to Damascus, to bring from thence men bound into Jerusalem, that they should be pained.

(p) as the prince of priests yieldeth witnessing to me, and all the greatest of birth. Of whom also I took epistles to brethren, and went to Damascus, to bring from thence men bound into Jerusalem, that they should be pained.

(t) as the chief priest doth bear me witness, and all the elders [seniors]: of whom also I received letters unto the brethren, and went to Damascus to bring them which were there bound unto Jerusalem for to be punished.

(g) As also the chief Priest doth bear me witness, and all the company of the Elders; of whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Jerusalem, that they might be punished.

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(k) As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

22:6 (w) Forsooth it was done, while I went and nighed to Damascus, in the midday suddenly from heaven a copious light shone about me.

(p) And it was done, while I went, and approached to Damascus, at midday suddenly from heaven a great plenty of light shone about me.

(t) ¶ And it fortuned [that] as I made my journey, and was come nigh unto Damascus, about noon, that suddenly there shone from heaven a great light round about me,

(g) ¶ And so it was, as I journeyed, and was come near unto Damascus about noon, that suddenly there shone from heaven a great light round about me.

(k) And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

22:7 (w) And I felled down to the earth, and heard a voice from heaven, saying to me, Saul, Saul, what pursuest thou me? It is hard for thee for to kick against the prick.

(p) And I felled down to the earth, and heard a voice from heaven, saying to me, Saul, Saul, what pursuest thou me? It is hard to thee to kick against the prick.

(t) and I fell unto the earth, and heard a voice saying unto me. Saul, Saul, why persecutest thou me?

(g) So I fell unto the earth, and heard a voice, saying unto me, Saul, Saul, why persecutest thou me?

(k) And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

22:8 (w) And I answered, Who art thou Lord? And he said to me, I am Jesus of Nazareth, whom thou pursuest.

(p) And I answered, Who art thou Lord? And he said to me, I am Jesus of Nazareth, whom thou pursuest.

(t) And I answered: what art thou Lord? and he said unto me? I am Jesus of Nazareth, whom thou persecutest.

(g) Then I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth, whom thou persecutest.

(k) And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

22:9 (w) And they that were with me saw soothly the light, but they heard not the voice of him, that spake with me.

(p) And they that were with me saw but the light, but they heard not the voice of him, that spake with me.

(t) And they that were with me saw verily a light and were afraid: but they heard not the voice of him that spake with me.

(g) Moreover they that were with me, saw indeed a light and were afraid, but they heard not the voice of him that spake unto me.

(k) And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

22:10 (w) And I said, Lord, what shall I do? And the Lord said to me, Rise thou, and go to Damascus; and there it shall be said to thee, of all things which it behooveth thee to do.

(p) And I said, Lord, what shall I do? And the Lord said to me, Rise thou, and go to Damascus; and there it shall be said to thee, of all things which it behooveth thee to do.

(t) And I said: what shall I do Lord? And the Lord said unto me: Arise and go into Damascus and there it shall be told thee of all things which are appointed for thee to do.

(g) Then I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things, which are appointed for thee to do.

(k) And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

22:11 (w) And when I saw not, for the clarity of that light, I was led by the hand of fellows, and I came to Damascus.

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- (p) And when I saw not, for the clarity of that light, I was led by the hand of fellows, and I came to Damascus.
- (t) And when I saw nothing for the brightness of that light, I was led by the hand of them that were with me, and came into Damascus.
- (g) So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.
- (k) And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.
- 22:12 (w) Forsooth some man, Ananias, after the law having witnessing of all Jews dwelling in Damascus,
- (p) And a man, Ananias, that by the law had witnessing of all Jews dwelling in Damascus,
- (t) ¶ And One Ananias a perfect man, and as pertaining to the law having good report of all the Jews which there dwelt,
- (g) And one Ananias a godly man, as pertaining to the Law, having good report of all the Jews which dwelt there,
- (k) And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,
- 22:13 (w) came to me, and stood nigh, and said to me, Saul, brother, behold. And I in the same hour beheld into him.
- (p) came to me, and stood nigh, and said to me, Saul, brother, behold. And I in the same hour beheld into him.
- (t) came unto me, and stood and said unto me: Brother Saul look up [receive thy sight]. And that same hour I received my sight and saw him.
- (g) Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And that same hour I looked upon him.
- (k) Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.
- 22:14 (w) And he said, God of our fathers hath before-ordained thee, that thou shouldest know the will of him, and shouldest see just *Christ*, and hear the voice of his mouth.
- (p) And he said, God of our fathers hath before-ordained thee, that thou shouldest know the will of him, and shouldest see the rightful man, and hear the voice of his mouth.
- (t) And he said [unto me], the God of our fathers hath ordained thee before, that thou shouldst know his will, and shouldst see that which is rightful, and shouldst hear the voice of his mouth:
- (g) And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Just One, and shouldest hear the voice of his mouth.
- (k) And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.
- 22:15 (w) For thou shalt be his witness to all men, of those things that thou hast seen and heard.
- (p) For thou shalt be his witness to all men, of those things that thou hast seen and heard.
- (t) for thou shalt be his witness unto all men of those things which thou hast seen and heard.
- (g) For thou shalt be his witness unto all men, of the things which thou hast seen and heard.
- (k) For thou shalt be his witness unto all men of what thou hast seen and heard.
- 22:16 (w) And now, what dwellest thou? Rise up, and be baptized, and wash away thy sins, in-call the name of him.
- (p) And now, what dwellest thou? Rise up, and be baptized, and wash away thy sins, by the name of him called to help.
- (t) And now: why tarriest thou? Arise and be baptized, and wash away thy sins, in calling on the name of the Lord.
- (g) Now therefore why tarriest thou? Arise, and be baptized, and wash away thy sins, in calling on the Name of the Lord.
- (k) And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.
- 22:17 (w) And it was done to me, as I turned again to Jerusalem, and prayed in the temple, that I was made in ravishing of soul,

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- (p) And it was done to me, as I turned again into Jerusalem, and prayed in the temple, that I was made in ravishing of soul,
- (t) ¶ And it fortun'd, when I was come again to Jerusalem and prayed in the temple, that I was in a trance,
- (g) ¶ And it came to pass, that when I was come again to Jerusalem, and prayed in the Temple, I was in a trance,
- (k) And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;
- 22:18 (w) and I saw him saying to me, Hie thou, and go out fast of Jerusalem, for they shall not receive thy witnessing of me.
- (p) and I saw him saying to me, Hie thou, and go out fast of Jerusalem, for they shall not receive thy witnessing of me.
- (t) And saw him saying unto me: Make haste, and get thee quickly out of Jerusalem: for they will not receive thy [the] witness that thou bearest of me.
- (g) And saw him, saying unto me, Make haste, and get thee quickly out of Jerusalem, for they will not receive thy witness concerning me.
- (k) And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.
- 22:19 (w) And I said, Lord, they know, that I was closing together in prison, and beating by synagogues them that believed in thee.
- (p) And I said, Lord, they know, that I was closing together in prison, and beating by synagogues them that believed into thee.
- (t) And I said: Lord they know that I prisoned, and beat in every synagog them that believed on thee.
- (g) Then I said, Lord, they know that I prisoned, and beat in every Synagogue them that believed in thee.
- (k) And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:
- 22:20 (w) And when the blood of Stephen, thy witness, was shed, I stood nigh, and consented, and kept the clothes of men that slew him.
- (p) And when the blood of Stephen, thy witness, was shed out, I stood nigh, and consented, and kept the clothes of men that slew him.
- (t) And when the blood of thy witness Stephen was shed, I also stood by, and consented unto his death and kept the raiment of them that slew him.
- (g) And when the blood of thy martyr Stephen was shed, I also stood by, and consented unto his death, and kept the clothes of them that slew him.
- (k) And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.
- 22:21 (w) And he said to me, Go thou, for I shall send thee far to nations.
- (p) And he said to me, Go thou, for I shall send thee far to nations.
- (t) And he said unto me: depart for I will send thee afar hence unto the gentiles.
- (g) Then he said unto me, Depart, for I will send thee far hence unto the Gentiles.
- (k) And he said unto me, Depart: for I will send thee far hence unto the Gentiles.
- 22:22 (w) And they heard him to this word; and they raised their voice, and said, Take away from the earth such a manner man; for it is not leaveful, that he live.
- (p) And they heard him till this word; and they raised their voice, and said, Take away from the earth such a manner man; for it is not leaveful, that he live.
- (t) ¶ They gave him audience unto this word, and then [lift] up their voices and said: away with such a fellow from the earth: it is pity that he should live.
- (g) ¶ And they heard him unto this word, *but* then they lifted up their voices, and said, Away with such a fellow from the earth, for it is not meet that he should live.

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- (k) And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.
- 22:23 (w) And when they cried, and cast away their clothes, and threw dust in the air,
(p) And when they cried, and cast away their clothes, and threw dust in the air,
(t) And as they cried and cast off their clothes, and threw dust into the air.
(g) And as they cried and cast off their clothes, and threw dust into the air,
(k) And as they cried out, and cast off their clothes, and threw dust into the air,
- 22:24 (w) the tribune commanded him to be led into the castles, and to be beaten with scourges, and to be tormented, that he should know, for what cause they cried so to him.
(p) the tribune commanded him to be led into the castles, and to be beaten with scourges, and to be tormented, that he knew, for what cause they cried so to him.
(t) The captain bade him to be brought into the castle, and commanded him to be scourged, and to be examined, that he might know wherefore they cried on him.
(g) The chief captain commanded him to be led into the castle, and bade that he should be scourged, and examined, that he might know wherefore they cried so on him.
(k) The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.
- 22:25 (w) And when they had restrained him with bonds, *or ropes*, Paul said to a centurion standing nigh to him, If it is leaveful to you, to scourge a man Roman, and uncondemned?
(p) And when they had bound him with cords, Paul said to a centurion standing nigh to him, Whether it is leaveful to you, to scourge a Roman, and uncondemned?
(t) And as they bound him with thongs, Paul said unto the centurion that stood by [an undercaptain]: Is it lawful for you to scourge a man that is a Roman and [Roman] uncondemned?
(g) And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge one that is a Roman, and not condemned?
(k) And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
- 22:26 (w) And when this thing was heard, the centurion went to the tribune, and told to him, saying, What art thou to doing? forsooth this man is a citizen Roman.
(p) And when this thing was heard, the centurion went to the tribune, and told to him, and said, What art thou to doing? for this man is a citizen of Rome.
(t) When the centurion [undercaptain] heard that, he went to the uppercaptain, and told the uppercaptain [him] saying: What intendest thou to do? This man is a Roman.
(g) Now when the Centurion heard it, he went, and told the chief Captain, saying, Take heed what thou doest, for this man is a Roman.
(k) When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.
- 22:27 (w) Forsooth the tribune coming to, said to him, Say thou to me, if thou art a Roman? And he said, Yea.
(p) And the tribune came nigh, and said to him, Say thou to me, whether thou art a Roman? And he said, Yea.
(t) ¶ Then The uppercaptain came and said to him [to him and said]: Tell me, art thou a Roman? He said: Yea
(g) Then the chief Captain came, and said to him, Tell me, art thou a Roman? And he said, Yea.
(k) Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

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- 22:28 (w) And the tribune answered, I with much sum got this freedom. And Paul saith, I soothly and am born.
(p) And the tribune answered, I with much sum got this freedom. And Paul said, And I was born *a citizen of Rome*.
(t) And the captain answered: With a great sum [much money] obtained I this freedom. And Paul said: I was freeborn.
(g) And the chief Captain answered, With a great sum obtained I this burgesship. Then Paul said, But I was so born.
(k) And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.
- 22:29 (w) Therefore anon they that should have tormented him, departed away from him. And the tribune dreaded, after that he knew, that he was a citizen of Rome, and that he had bound him.
(p) Therefore at once they that should have tormented him, departed away from him. And the tribune dreaded, after that he knew, that he was a citizen of Rome, and for he had bound him.
(t) Then straightway departed from him they which should have examined him. And the high captain also was afraid, after he knew that he was a Roman: because he had bound him.
(g) Then straightway they departed from him, which should have examined him; and the chief Captain also was afraid, after he knew that he was a Roman, and that he had bound him.
(k) Then straightway they departed from him which should have examined him {or, tortured him}: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.
- 22:30 (w) But in the day following he would know more diligently, for what cause he were accused of the Jews, and unbound him, and commanded the priests and all the council to come together. And he brought forth Paul, and set him among them.
(p) But in the day following he would know more diligently, for what cause he were accused of the Jews, and unbound him, and commanded priests and all the council to come together. And he brought forth Paul, and set him among them.
(t) ¶ On the morrow because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bonds [he loosed him from his bonds desiring to know the certainty for what cause he was accused of the Jews], and commanded the high priests and all the council to come together, and brought Paul, and set him before them.
(g) On the next day, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bonds, and commanded the high Priests and all their Council to come *together*, and he brought Paul, and set him before them.
(k) On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER 23

- 23:1 (w) Paul forsooth beholding into the council, saith, Men brethren, I with all good conscience have lived before God, till into this day.
(p) And Paul beheld into the council, and said, Brethren, I with all good conscience have lived before God, till into this day.
(t) ¶ Paul beheld the council and said: Men and brethren, I have lived in all good conscience before God until this day.
(g) And Paul beheld earnestly the Council, and said, Men *and* brethren, I have in all good conscience served God until this day.
(k) And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.
- 23:2 (w) Soothly Ananias, prince of priests, commanded to men standing nigh, to smite his mouth.
(p) And Ananias, prince of priests, commanded to men that stood nigh to him, that they should smite his mouth.
(t) The high priest Ananias commanded them that stood by, to smite him on the mouth.
(g) Then the high Priest Ananias commanded them that stood by, to smite him on the mouth.

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- (k) And the high priest Ananias commanded them that stood by him to smite him on the mouth.
- 23:3 (w) Then Paul said to him, Thou wall made white, God shall smite thee; and thou sitting deemest me after the law, and against the law commandest me to be smitten.
(p) Then Paul said to him, Thou whited wall, God smite thee; thou sittest, and deemest me by the law, and against the law thou commandest me to be smitten.
(t) Then said Paul to him: God [shall] smite thee thou painted wall. Sittest thou and judgest me after the law: and commandest me to be smitten contrary to the law?
(g) Then said Paul to him, God will smite thee, thou whited wall, for thou sittest to judge me according to the Law, and commandest thou me to be smitten contrary to the Law?
(k) Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?
- 23:4 (w) And they that stood nigh, said, Cursest thou the high priest of God?
(p) And they that stood nigh, said, Cursest thou the highest priest of God?
(t) And they that stood by said: Revilest thou God's high priest?
(g) And they that stood by, said, Revilest thou God's high Priest?
(k) And they that stood by said, Revilest thou God's high priest?
- 23:5 (w) And Paul said, Brethren, I knew not, that he is the prince of priests; for it is written, Thou shalt not curse the prince of thy people.
(p) And Paul said, Brethren, I knew not, that he is prince of priests; for it is written, Thou shalt not curse the prince of thy people.
(t) Then said Paul: I knew not brethren, that he was the high priest. For it is written thou shalt not curse [speak evil to] the ruler of thy people.
(g) Then said Paul, I knew not, brethren, that he was the high Priest; for it is written, Thou shalt not speak evil of the ruler of thy people.
(k) Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.
- 23:6 (w) Forsooth Paul witting, for one part was of Sadducees, and the tother of Pharisees, he cried in the council, Men brethren, I am a Pharisee, the son of Pharisees; of the hope and again-rising of dead I am deemed.
(p) But Paul knew, that one part was of Sadducees, and the other of Pharisees; and he cried in the council, Brethren, I am a Pharisee, the son of Pharisees; I am deemed of the hope and of the again-rising of dead *men*.
(t) ¶ When Paul perceived that the one part were Sadducees, and the other Pharisees: He cried out in the council. Men and brethren I am a Pharisee, the son of a Pharisee. Of the hope, and [of] resurrection from death, I am judged.
(g) But when Paul perceived that the one part were of the Sadducees, and the other of the Pharisees, he cried in the Council, Men *and* brethren, I am a Pharisee, the son of a Pharisee; I am accused of the hope and resurrection of the dead.
(k) But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.
- 23:7 (w) And when he had said this thing, dissension was made between the Pharisees and the Sadducees, and the multitude was parted.
(p) And when he had said this thing, dissension was made betwixt the Pharisees and the Sadducees, and the multitude was parted.
(t) And when he had so said, there arose a debate between the Pharisees and the Sadducees, and the multitude was divided.
(g) And when he had said this, there was a dissension between the Pharisees and the Sadducees, so that the multitude was divided.

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- (k) And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.
- 23:8 (w) Forsooth Sadducees say, to be no rising again of dead, neither angel, neither spirit; forsooth Pharisees acknowledge both.
(p) For Sadducees say, that no rising again of dead men is, neither angel, neither spirit; but Pharisees acknowledge ever either.
(t) For the Sadducees say that there is no resurrection, neither angel, nor spirit. But the Pharisees grant both.
(g) For the Sadducees say that there is no resurrection, neither Angel, nor spirit, but the Pharisees confess both.
(k) For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.
- 23:9 (w) And a great cry was made. And some of the Pharisees rised up, and fought, saying, We find nothing of evil in this man; what if a spirit spake to him, or angel?
(p) And a great cry was made. And some of the Pharisees rose up, and fought, saying, We find nothing of evil in this man; what if a spirit, either an angel spake to him?
(t) And there arose a great cry, and the scribes which were of [on] the Pharisees' part arose and strove saying: We find none evil in this man. Though a spirit, or an angel hath appeared to him, let us not strive against God.
(g) Then there was a great cry; and the Scribes of the Pharisees' part rose up, and strove, saying, We find none evil in this man; but if a spirit or an Angel hath spoken to him, let us not fight against God.
(k) And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.
- 23:10 (w) And when great dissension was made, the tribune dreading, lest Paul should be drawn to pieces of them, commanded knights to go down, and to snatch him from the middle of them, and to lead him into castles.
(p) And when great dissension was made, the tribune dreaded, lest Paul should be drawn to pieces of them; and he commanded knights to go down, and to take him from the middle of them, and to lead him into the castles.
(t) ¶ And when there arose great debate, the captain fearing lest Paul should have been plucked asunder of them, commanded the soldiers to go down, and to take him from among them, and to bring him into the castle.
(g) And when there was a great dissension, the chief Captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and take him from among them, and to bring him into the castle.
(k) And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.
- 23:11 (w) And in the night following the Lord stood nigh to him, and said, Be thou steadfast; for as thou hast witnessed of me in Jerusalem, so it behooveth thee to witness also at Rome.
(p) And in the night following the Lord stood nigh to him, and said, Be thou steadfast; for as thou hast witnessed of me in Jerusalem, so it behooveth thee to witness also at Rome.
(t) The night following God stood by him and said: Be of good cheer Paul: For as thou hast testified of me in Jerusalem, so must thou bear witness at Rome.
(g) Now the night following, the Lord stood by him, and said, Be of good courage, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.
(k) And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.
- 23:12 (w) And when the day was come, some of the Jews gathered them(selves), and made a vow, saying, that they should neither eat, nor drink, till they slew Paul.
(p) And when the day was come, some of the Jews gathered them(selves), and made a vow, and said, that they should neither eat, nor drink, till they slew Paul.

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- (t) ¶ When day was come, certain of the Jews gathered themselves together, and made a vow saying: that they would neither eat nor drink till they had killed Paul.
- (g) And when the day was come, certain of the Jews made an assembly, and bound themselves with an oath, saying, that they would neither eat nor drink, till they had killed Paul.
- (k) And when it was day, certain of the Jews banded together, and bound themselves under a curse {or, with an oath of execration}, saying that they would neither eat nor drink till they had killed Paul.
- 23:13 (w) And there were more than forty men, that made this conjuration, *or swearing together*.
- (p) And there were more than forty men, that made this swearing together.
- (t) They were about forty which had made this conspiracy.
- (g) And they were more than forty, which had made this conspiracy.
- (k) And they were more than forty which had made this conspiracy.
- 23:14 (w) And they went to the princes of priests, and elder men, and said, With devotion we have avowed us, that we shall not taste any thing, till we have slain Paul.
- (p) And they went to the princes of priests, and elder men, and said, With devotion we have avowed, that we shall not taste any thing, till we have slain Paul.
- (t) And they came to the chief priest and elders [seniors], and said: we have bound ourselves with a vow, that we will eat nothing until we have slain Paul.
- (g) And they came to the chief Priests and Elders, and said, We have bound ourselves with a solemn oath, that we will eat nothing, until we have slain Paul.
- (k) And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.
- 23:15 (w) Now therefore make ye known to the tribune, with the council, that he bring him forth to you, as if ye should know something more certainly of him; and we be ready to slay him, before that he come nigh.
- (p) Now therefore make ye known to the tribune, with the council, that he bring him forth to you, as if ye should know something more certainly of him; and we be ready to slay him, before that he come.
- (t) Now therefore give ye knowledge to the upper captain, and to the council that he bring him forth unto us tomorrow, as though we would know something more perfectly of him. But we (or ever he come near) are ready in the mean season to kill him.
- (g) Now therefore, ye and the Council, signify unto the chief captain, that he bring him forth unto you tomorrow, as though you would know something more perfectly of him, and we, or ever he come near will be ready to kill him.
- (k) Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.
- 23:16 (w) Which thing when the son of Paul's sister had heard the ambush, *or treason*, he came, and entered into the castles, and told Paul.
- (p) And when the son of Paul's sister had heard the ambush, he came, and entered into the castles, and told to Paul.
- (t) ¶ When Paul's sister's son heard of their laying await, he went and entered into the castle, and told Paul.
- (g) But when Paul's sister's son heard of their laying await, he went, and entered into the castle, and told Paul.
- (k) And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.
- 23:17 (w) And Paul called to him one of the centurions, and said, Lead this young man to the tribune, for he hath something to show to him.
- (p) And Paul called to him one of the centurions, and said, Lead this young man to the tribune, for he hath something to show to him.

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(t) And Paul called one of the under captains unto him, and said: Bring this young man unto the high captain: for he hath a certain thing to show him.

(g) And Paul called one of the Centurions unto him, and said, Bring this young man unto the chief Captain, for he hath a certain thing to shew him.

(k) Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

23:18 (w) And he took him, and led to the tribune, and said, Paul, that is bound, prayed me to lead to thee this young man, that hath something to speak to thee.

(p) And he took him, and led to the tribune, and said, Paul, that is bound, prayed me to lead to thee this young man, that hath something to speak to thee.

(t) And he took him, [and led him to the high captain,] and said: Paul the prisoner called me unto him and prayed me to bring this young man unto thee, which hath a certain matter to show thee.

(g) So he took him, and brought him to the chief Captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, which hath something to say unto thee.

(k) So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

23:19 (w) And the tribune took his hand, and went with him asides half, and asked him, What thing is it, that thou hast to show to me?

(p) And the tribune took his hand, and went with him asides half, and asked him, What thing is it, that thou hast to show to me?

(t) ¶ The high captain took him by the hand, and went apart with him out of the way: and asked him: what hast thou to say unto me?

(g) Then the chief Captain took him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

(k) Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

23:20 (w) And he said, The Jews be accorded to pray thee, that to morrow thou bring forth Paul into the council, as if they should inquire something more certainly of him.

(p) And he said, The Jews be accorded to pray thee, that to morrow thou bring forth Paul into the council, as if they should inquire something more certainly of him.

(t) And he said: the Jews are determined to desire thee that thou wouldest bring forth Paul tomorrow into the council, as though they would enquire somewhat of him more perfectly.

(g) And he said, The Jews have conspired to desire thee, that thou wouldest bring forth Paul tomorrow into the Council, as though they would inquire somewhat of him more perfectly;

(k) And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

23:21 (w) But believe thou not to them; for more than forty men of them ambush him, which have avowed, that they shall neither eat nor drink, till they slay him; and now they be ready, abiding thy promise.

(p) But believe thou not to them; for more than forty men of them ambush him, which have avowed, that they shall neither eat nor drink, till they slay him; and now they be ready, abiding thy promise.

(t) But follow not their minds: for there lie in wait [lay await] for him of them, more than forty men, which have bound themselves with a vow, that they will neither eat nor drink till they have killed him. And now are they ready, and look for thy promise.

(g) But let them not persuade thee, for there lie in wait for him of them, more than forty men, which have bound themselves with a oath, that they will neither eat nor drink, till they have killed him; and now are they ready, and wait for thy promise.

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(k) But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

23:22 (w) Therefore the tribune left the young man, and commanded, that he should speak to no man, that he had made these things known to him.

(p) Therefore the tribune let go the young man, and commanded, that he should speak to no man, that he had made these things known to him.

(t) ¶ The upper captain let the young man depart and charged him: See thou tell it out to no man that thou hast showed these things to me [told me this].

(g) The chief Captain then let the young man depart, and charged him to speak it to no man, that he had shewed him these things.

(k) So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

23:23 (w) And he called together two centurions, and he said to them, Make ye ready two hundred knights, that they go to Caesarea, and horsemen seventy, and spearmen two hundred, from the third hour of the night.

(p) And he called together two centurions, and he said to them, Make ye ready two hundred knights, that they go to Caesarea, and horsemen seventy, and spearmen two hundred, from the third hour of the night.

(t) And he called unto him two under captains, saying: make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten. And spearmen two hundred, at the third hour of the night.

(g) And he called unto him two certain Centurions, saying, Make ready two hundred soldiers, that they may go to Caesarea, and horsemen threescore and ten, and two hundred with darts, at the third hour of the night;

(k) And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

23:24 (w) And make ye ready juments, *or horses*, that they putting Paul upon, should lead him safe to Felix, president/that they should set Paul above, and should lead him safe to Felix, president. For the tribune dreaded, lest the Jews would take him by the way, and slay him, and afterward he might be challenged, as he had taken money.

(p) And make ye ready an horse, for Paul to ride on, to lead him safe to Felix, the president. For the tribune dreaded, lest the Jews would take him by the way, and slay him, and afterward he might be challenged, as he had taken money.

(t) And deliver them beasts that they may put Paul on, and bring him safe unto Felix the high deputy,

(g) And let them make ready a horse, that Paul being set on, may be brought safe unto Felix the Governor.

(k) And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

23:25 (w) And He wrote to him an epistle, containing these things.

(p) He wrote to him an epistle, containing these things.

(t) and wrote a letter in this manner.

(g) And he wrote an epistle in this manner:

(k) And he wrote a letter after this manner:

23:26 (w) Claudius Lysias to the best Felix, president, health.

(p) Claudius Lysias to the best Felix, president, health.

(t) ¶ Claudius Lysias unto the most mighty ruler Felix sendeth greetings.

(g) Claudius Lysias unto the most noble Governor Felix sendeth greeting.

(k) Claudius Lysias unto the most excellent governor Felix sendeth greeting.

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- 23:27 (w) This man taken of Jews, and beginning to be slain of them, I came above with company, and delivered, for it was known that he is a Roman.
(p) This man that was taken of the Jews, and began to be slain, I came upon them with mine host, and delivered him from them, when I knew that he was a Roman.
(t) This man was taken of the Jews, and should have been killed of them: Then came I with soldiers, and rescued him, and perceived that he was a Roman.
(g) As this man was taken of the Jews, and should have been killed of them, I came upon them with the garrison, and rescued him, perceiving that he was a Roman.
(k) This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.
- 23:28 (w) And I willing to know the cause, which they put against him, led him into the council of them.
(p) And I would know the cause, which they putted against him; and I led him to the council of them.
(t) And when I would have known the cause, wherefore they accused him, I brought him forth into their council.
(g) And when I would have known the cause, wherefore they accused him, I brought him forth into their Council.
(k) And when I would have known the cause wherefore they accused him, I brought him forth into their council:
- 23:29 (w) Whom I found to be accused of questions of the law of them, forsooth having no crime worthy the death, or bonds.
(p) And I found, that he was accused of questions of their law, but he had no crime worthy the death, either bonds.
(t) There perceived I that he was accused of questions of their law: but was not guilty of anything worthy of death, or of bonds.
(g) There I perceived that he was accused of questions of their Law, but had no crime worthy of death, or of bonds.
(k) Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.
- 23:30 (w) And when it was told to me of the ambush, *or treasons*, that they made ready to him, I sent him to thee, and I announced also to the accusers, that they say at thee. Farewell.
(p) And when it was told me of the ambush, that they arrayed for him, I sent him to thee, and I warned also the accusers, that they say at thee. Farewell.
(t) Afterward when it was showed me how that the Jews laid wait for the man, I sent him straight way to thee, and gave commandment to his accusers, if they had aught against him, to tell it unto thee: farewell.
(g) And when it was shewed me, how that the Jews laid wait for the man, I sent *him* straightway to thee, and commanded his accusers to speak before thee the things that they had against him. Farewell.
(k) And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.
- 23:31 (w) Soothly knights, after thing commanded to them, took Paul, and led him by night into Antipatris.
(p) And so the knights, as they were commanded, took Paul, and led him by night into Antipatris.
(t) ¶ Then The soldiers as it was commanded [unto] them, took Paul and brought him by night to Antipatris.
(g) Then the soldiers as it was commanded them, took Paul, and brought him by night to Antipatris.
(k) Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.
- 23:32 (w) And in the day following, when the horsemen were left, that they should go with him, they turned again to the castles.
(p) And in the day following, when the horsemen were left, that should go with him, they turned again to the castles.
(t) On the morrow they left [the] horsemen to go with him, and returned unto the castle.
(g) And the next day, they left the horsemen to go with him, and returned unto the Castle.

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(k) On the morrow they left the horsemen to go with him, and returned to the castle:

- 23:33 (w) Which when they came to Caesarea, and took the epistle to the president, they set before him also Paul.
(p) And when they came to Caesarea, they took the epistle to the president, and they set also Paul before him.
(t) Which When they came to Caesarea, they delivered the pistle to the deputy, and presented Paul before him.
(g) Now when they came to Caesarea, they delivered the epistle to the Governor, and presented Paul also unto him.
(k) Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.
- 23:34 (w) And when he had read, and asked, of what province he was, and knew that he was of Cilicia,
(p) And when he had read, and asked, of what province he was, and knew that he was of Cilicia,
(t) When the deputy had read the letter, he asked of what country he was. And when he understood that he was of Cilicia,
(g) So when the Governor had read it, he asked of what province he was, and when he understood that he was of Cilicia,
(k) And when the governor had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia;
- 23:35 (w) I shall hear thee, he said, when thine accusers shall come. And he commanded him to be kept in the moot hall of Herod.
(p) I shall hear thee, he said, when thine accusers come. And he commanded him to be kept in the moot hall of Herod.
(t) I will hear thee (said he) when thine accusers are come also: And commanded him to be kept in Herod's palace.
(g) I will hear thee, said he, when thine accusers also are come, and commanded him to be kept in Herod's judgment hall.
(k) I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER 24

- 24:1 (w) And after five days, Ananias, prince of priests, came down with some elder men, and Tertullus, some orator, *or advocate*, which went to the president against Paul.
(p) And after five days, Ananias, prince of priests, came down with some elder men, and Tertullus, a fair speaker, which went to the president against Paul.
(t) ¶ After five days, Ananias the high priest descended, with elders [seniors], and with a certain orator named Tartullus, and informed the ruler of [against] Paul.
(g) Now after five days, Ananias the high Priest came down with the Elders, and *with* Tertullus a certain orator, which appeared before the Governor against Paul.
(k) And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.
- 24:2 (w) And Paul summoned, Tertullus began to accuse, saying, When in much peace we do by thee, and many things be amended by thy providence, *or wisdom*,
(p) And when Paul was summoned, Tertullus began to accuse *him*, and said, When in much peace we do by thee, and many things be amended by thy wisdom,
(t) When Paul was called forth, Tartullus began to accuse him saying: Seeing that we live in great quietness by the means of thee and that many good things are done unto this nation through thy providence:
(g) And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that we have obtained great quietness through thee, and that many worthy things are done unto this nation through thy providence,
(k) And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

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- 24:3 (w) evermore and every where, thou best Felix, we have received with all doing of thankings.
(p) evermore and every where, thou best Felix, we have received with all doing of thankings.
(t) that allow we ever and in all places, most mighty Felix with all thanks.
(g) We acknowledge it wholly, and in all places, most noble Felix, with all thanks,
(k) We accept it always, and in all places, most noble Felix, with all thankfulness.
- 24:4 (w) But lest I tarry thee longer, I pray thee, shortly hear us for thy meekness.
(p) But lest I tarry thee longer, I pray thee, shortly hear us for thy meekness.
(t) Notwithstanding, that I be not [lest I be] tedious unto thee, I pray thee that thou wouldest hear us of thy courtesy a few words.
(g) But that I be not tedious unto thee, I pray thee, that thou wouldest hear us of thy courtesy a few words.
(k) Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.
- 24:5 (w) We have found this man bearing pestilence and stirring sedition, *or dissension*, to all the Jews in all the world, and author of sedition of the sect of Nazarenes;
(p) We have found this wicked man stirring dissension to all Jews in all the world, and author of dissension of the sect of Nazarenes;
(t) ¶ We have found this man a pestilent fellow, and a mover of debate unto all [among] the Jews throughout the world, and a maintainer of the sect of the Nazarites [Nazarenes]:
(g) Certainly we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a chief maintainer of the sect of the Nazarenes;
(k) For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:
- 24:6 (w) and he also endeavored to defoul the temple; whom also we took, and would deem, after our law.
(p) and he also endeavored to defoul the temple; whom also we took, and would deem, after our law.
(t) Which hath also [also hath] enforced to pollute the temple, whom we took and would have judged according to our law:
(g) And hath gone about to pollute the Temple; therefore we took him, and would have judged him according to our Law;
(k) Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.
- 24:7 (w) Soothly Lysias, the tribune, came with great strength above, and delivered him out of our hands;
(p) But Lysias, the tribune, came above with great strength, and delivered him from our hands;
(t) but the high captain Lysias came upon us, and with great violence took him away out of our hands,
(g) But the chief Captain Lysias came upon us, and with great violence took him out of our hands,
(k) But the chief captain Lysias came upon us, and with great violence took him away out of our hands,
- 24:8 (w) commanding his accusers to come to thee, of whom thou deeming, mayest know of all these things, of which we accuse him.
(p) and commanded his accusers to come to thee, of whom thou deeming, mayest know of all these things, of which we accuse him.
(t) commanding his accusers to come unto thee, of whom thou mayest (if thou wilt enquire) know the certain of all these things whereof we accuse him.

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- (g) Commanding his accusers to come to thee, of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.
- (k) Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.
- 24:9 (w) Forsooth and Jews casted to, saying that these things had them so.
(p) And Jews put to, and said, that these things had them so.
(t) The Jews likewise affirmed, saying that it was even so.
(g) And the Jews likewise affirmed, saying that it was so.
(k) And the Jews also assented, saying that these things were so.
- 24:10 (w) And Paul answered, when the president granted to him to say, Of many years I know thee, that thou art doomsman to this folk, and I shall do enough for me with good reason.
(p) And Paul answered, when the president granted him to say, Of many years I know thee, that thou art doomsman to this folk, and I shall do enough for me with good reason.
(t) ¶ Then Paul (after that the ruler himself had beckoned unto him that he should speak) answered: I shall with a more quiet mind answer for myself, forasmuch as I understand that thou hast been of many years a judge unto this people,
(g) Then Paul, after that the governor had beckoned unto him that he should speak, answered, I do the more gladly answer for myself, for as much as I know that thou hast been of many years a judge unto this nation,
(k) Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:
- 24:11 (w) For thou mayest know, for to me be no more than twelve days, since I came up for to worship in Jerusalem;
(p) For thou mayest know, for to me be not more than twelve days, since I came up to worship in Jerusalem;
(t) because that thou mayest know that there are yet [but] twelve days since I went up to Jerusalem for to pray.
(g) Seeing that thou mayest know, that there are but twelve days since I came up to worship in Jerusalem.
(k) Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.
- 24:12 (w) and neither in the temple they found me disputing with any man, neither making concourse of the people, neither in the synagogues, neither in city;
(p) and neither in the temple they found me disputing with any man, neither making concourse of the people, neither in the synagogues, neither in city;
(t) And that they neither found me in the temple disputing with any man, either raising up the people, neither in the synagogs nor in the city.
(g) And they neither found me in the Temple, disputing with any man, neither making uproar among the people, neither in the Synagogues, nor in the city.
(k) And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:
- 24:13 (w) neither they may prove to thee, of which things they now accuse me.
(p) neither they be able to prove to thee, of the which things they now accuse me.
(t) Neither can they prove the things whereof they accuse me.
(g) Neither can they prove the things, whereof they now accuse me.
(k) Neither can they prove the things whereof they now accuse me.
- 24:14 (w) But I acknowledge to thee this thing, that after the sect which they say heresy, so I serve to God the Father, believing to all things that be written in the law and prophets;

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- (p) But I acknowledge to thee this thing, that after the sect which they say heresy, so I serve to God the Father, believing to all things that be written in the law and prophets;
- (t) ¶ But this I confess unto thee, that after that way (which they call heresy) so worship I the God of my fathers, believing all things which are written in the law and the prophets,
- (g) But this I confess unto thee, that after the way (which they call heresy) so worship I the God of my fathers, believing all things which are written in the Law and the Prophets,
- (k) But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:
- 24:15 (w) having hope into God, which and they themselves abide, the again-rising to come of just men and wicked.
- (p) and I have hope in God, which also they themselves abide, the again-rising to coming of just men and wicked.
- (t) and have hope towards God, that the same resurrection from death (which they themselves look for also) shall be both of just and unjust.
- (g) And have hope towards God, that the resurrection of the dead, which they themselves look for also, shall be both of just and unjust.
- (k) And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.
- 24:16 (w) In this thing and I study without hurting, to have conscience to God, and to men evermore.
- (p) In this thing I study without hurting, to have conscience to God, and to men evermore.
- (t) And therefore study I to have a clear conscience toward God, and toward man also.
- (g) And herein I endeavor myself to have alway a clear conscience toward God and toward men.
- (k) And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.
- 24:17 (w) But after many years, I came to do almsdeeds to my folk, and offerings, and vows;
- (p) But after many years, I came to do almsdeeds to my folk, and offerings, and avows;
- (t) ¶ But after many years [Many years ago] I came and brought alms to my people and offerings,
- (g) Now after many years, I came and brought alms to my nation and offerings.
- (k) Now after many years I came to bring alms to my nation, and offerings.
- 24:18 (w) in which they found me purified in the temple, not with company, neither with noise. And And they caught me, crying, and saying, Take away our enemy. And some Jews of Asia,
- (p) in which they found me purified in the temple, not with company, neither with noise. And they caught me, and they cried, and said, Take away our enemy. And some Jews of Asia,
- (t) in the which they found me purified in the temple, neither with multitude, nor yet with unquietness.
- (g) At what time, certain Jews of Asia found me purified in the Temple, neither with multitude, nor with tumult.
- (k) Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.
- 24:19 (w) whom it behooved to be now present at thee, and accuse, if they had any thing against me,
- (p) which it behooved to be now present at thee, and accuse, if they had any thing against me,
- (t) Howbeit There were certain Jews out of Asia which ought to be here present before thee, and accuse me, if they had aught against me:
- (g) Who ought to have been present before thee, and accuse *me*, if they had ought against me.
- (k) Who ought to have been here before thee, and object, if they had ought against me.
- 24:20 (w) or these themselves say, if they found in me any thing of wickedness, since I stand in the council,
- (p) either these themselves say, if they found in me any thing of wickedness, since I stand in the council,

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- (t) or else let these same here say, if they have found any evildoing in me, while I stand here in the council,
(g) Or let these themselves say, if they have found any unjust thing in me, while I stood in the Council.
(k) Or else let these same here say, if they have found any evil doing in me, while I stood before the council,
- 24:21 (w) but only of this one voice, by which I cried standing among them, For of the again-rising of dead I am deemed this day of you.
(p) but only of this voice, by which I cried standing among them, For of the again-rising of dead men I am deemed this day of you.
(t) except it be for this one voice, that I cried standing among them of the resurrection from death am I judged of you this day.
(g) Except *it be* for this one voice, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.
(k) Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.
- 24:22 (w) Soothly Felix deferred them, most certainly he knowing of the way, and said, When Lysias, the tribune, shall come down, I shall hear you.
(p) Soothly Felix delayed them, and knew most certainly of the way, and said, When Lysias, the tribune, shall come down, I shall hear you.
(t) ¶ When Felix heard these things [that] he deferred them, for he knew very well of that way and said: when Lisias the captain is come, I will know the utmost of your matters.
(g) Now when Felix heard these things, he deferred them, and said, When I shall more perfectly know the things which concern this way, by the coming of Lysias the chief Captain, I will decide your matter.
(k) And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.
- 24:23 (w) And he commanded to a centurion to keep him, and to have rest, neither to forbid any man to minister of his own things to him.
(p) And he commanded to a centurion to keep him, and that he had rest, neither to forbid any man to minister of his own things to him.
(t) And he commanded an undercaptain to keep Paul, and that he should have rest, and that he should forbid none of his acquaintance to minister unto him, or to come unto him.
(g) Then he commanded a Centurion to keep Paul, and that he should have ease, and that he should forbid none of his acquaintance to minister unto him, or to come unto him.
(k) And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.
- 24:24 (w) And after some days Felix came, with Drusilla his wife, that was a Jewess, and called Paul, and heard of him the faith that is in Christ Jesus.
(p) And after some days Felix came, with Drusilla his wife, that was a Jewess, and called Paul, and heard of him the faith that is in Christ Jesus.
(t) ¶ And After a certain days came Felix, and his wife Drusilla which was a Jewess, and called forth Paul, and heard him of the faith which is toward Christ.
(g) ¶ And after certain days, came Felix with his wife Drusilla, which was a Jewess, *and* he called forth Paul, and heard him of the faith in Christ.
(k) And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

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- 24:25 (w) And while he disputed of rightwiseness, and chastity, and of doom to come, Felix was made trembling, and answered, That pertaineth now, go; soothly in time covenable I shall call thee.
(p) And while he disputed of rightwiseness, and chastity, and of doom to coming, Felix was made trembling, and answered, That pertaineth now, go; but in time opportune I shall call thee.
(t) And as he preached of righteousness [justice], temperance, and Judgment to come, Felix trembled, and answered: thou hast done enough at this time, depart, when I have a convenient time, I will send for thee.
(g) And as he disputed of righteousness and temperance, and of the judgment to come, Felix trembled, and answered, Go thy way for this time, and when I have convenient time, I will call for thee.
(k) And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.
- 24:26 (w) Also he hoped, that money should be given to him of Paul; for which thing and oft he called him, and spake with him.
(p) Also he hoped, that money should be given to him of Paul; for which thing again he called him, and spake with him.
(t) He hoped also that money should have been [be] given him of Paul that he might loose him, wherefore he called him the oftener, and communed with him.
(g) He hoped also that money should have been given him of Paul, that he might loose him, wherefore he sent for him the oftener, and communed with him.
(k) He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.
- 24:27 (w) Soothly two years fulfilled, Felix took a successor, Porcius Festus; forsooth Felix willing to give grace to Jews, left Paul bound.
(p) And when two years were filled, Felix took a successor, Porcius Festus; and Felix would give grace to the Jews, and left Paul bound.
(t) But After two year Festus Porcius came [came Festus Porcius] into Felix' room, and Felix willing to show the Jews a pleasure left Paul in prison bound.
(g) When two years were expired, Porcius Festus came into Felix' room, and *Felix* willing to get favor of the Jews, left Paul bound.
(k) But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAPTER 25

- 25:1 (w) Therefore when Festus came into the province, after the third day he went up to Jerusalem from Caesarea.
(p) Therefore when Festus came into the province, after the third day he went up to Jerusalem from Caesarea.
(t) ¶ When Festus was come into the province, after three days, he ascended from Caesarea unto Jerusalem.
(g) When Festus was then come into the province, after three days he went up from Caesarea unto Jerusalem.
(k) Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.
- 25:2 (w) And the prince of priests, and the first of Jews went to him against Paul, and prayed him,
(p) And the princes of priests, and the worthiest of the Jews went to him against Paul, and prayed him,
(t) Then informed him the high priests, and the chief of the Jews of [against] Paul. And they besought [entreated] him,
(g) hen the high Priest, and the chief of the Jews appeared before him against Paul, and they besought him,
(k) Then the high priest and the chief of the Jews informed him against Paul, and besought him,
- 25:3 (w) and asked grace against him, that he should command him to be led to Jerusalem; setting ambush to slay him in the way.

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- (p) and asked grace against him, that he should command him to be led to Jerusalem; and they set ambush to slay him in the way.
- (t) and desired favor against him that he would send for him to Jerusalem, and laid wait for him in the way to kill him.
- (g) And desired favor against him, that he would send for him to Jerusalem, and they laid wait to kill him by the way.
- (k) And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.
- 25:4 (w) But Festus answered, that Paul should be kept in Caesarea; soothly that he himself should go forth more ripely, *or hastily*.
- (p) But Festus answered, that Paul should be kept in Caesarea; soothly that he himself should proceed more advisedly.
- (t) Festus answered that Paul should be kept at Caesarea: but that he himself would shortly depart thither.
- (g) But Festus answered, that Paul should be kept at Caesarea, and that he himself would shortly depart *thither*.
- (k) But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *thither*.
- 25:5 (w) Therefore he said, They that in you be mighty, come down together; and if any crime is in the man, accuse him.
- (p) Therefore he said, They that in you be mighty, come down together; and if any crime is in the man, accuse they him.
- (t) Let them therefore (said he) which among you are able to do it come down with us and accuse him, if there be any fault in the man.
- (g) Let them therefore, said he, which among you are able, come down with us, and if there be any wickedness in the man, let them accuse him.
- (k) Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.
- 25:6 (w) Soothly he dwelling among them no more than eight or ten days, came down to Caesarea; and the tother day he sat for doomsman, and commanded Paul to be brought.
- (p) And he dwelled among them no more than eight either ten days, and came down to Caesarea; and the tother day he sat for doomsman, and commanded Paul to be brought.
- (t) ¶ When he had tarried there more than ten days he departed unto Caesarea, and the next day sat down in the judgment seat, and commanded Paul to be brought.
- (g) ¶ Now when he had tarried among them no more than ten days, he went down to Caesarea, and the next day sat in the judgment seat, and commanded Paul to be brought.
- (k) And when he had tarried among them more than ten days {or, as some copies read, no more than eight or ten days}, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.
- 25:7 (w) And when he was brought forth, Jews stood about him, which came down from Jerusalem, putting against him many and grievous causes, which they might not prove.
- (p) And when he was brought forth, Jews stood about him, which came down from Jerusalem, putting against him many and grievous causes, which they might not prove.
- (t) When he was come the Jews which were come from Jerusalem, came about him and laid many and grievous complaints against Paul, which they could not prove
- (g) And when he was come, the Jews which were come from Jerusalem, stood about him and laid many and grievous complaints against Paul, which they could not prove,
- (k) And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.
- 25:8 (w) For Paul yielded reason in all things, That neither against the law of Jews, neither against the temple, neither against Caesar, I sinned any thing.
- (p) For Paul yielded reason in all things, That neither against the law of Jews, neither against the temple, neither against the emperor, I sinned any thing.

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(t) as long as he answered for himself, that he had neither against the law of the Jews, neither against the temple, nor yet against Cesar offended anything at all.

(g) Forasmuch as he answered that he had neither offended anything against the Law of the Jews, neither against the Temple, nor against Caesar.

(k) While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

25:9 (w) Forsooth Festus willing to give grace to the Jews, answering to Paul, said, Wilt thou go up to Jerusalem, and there be deemed of these things before me?

(p) But Festus would do grace to the Jews, and answered to Paul, and said, Wilt thou go up to Jerusalem, and there be deemed of these things before me?

(t) ¶ Festus willing to do the Jews a pleasure, answered Paul, and said: Wilt thou go to Jerusalem, and there be judged of these things before me?

(g) Yet Festus willing to get favor of the Jews answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

(k) But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

25:10 (w) At the doom place of Caesar I stand, where it behooveth me to be deemed. I have not harmed the Jews, as thou knowest well.

(p) And Paul said, At the doom place of the emperor I stand, where it behooveth me to be deemed. I have not harmed the Jews, as thou knowest well.

(t) Then said Paul: I stand at Cesar's judgment seat, where I ought to be judged. To the Jews have I no harm done, as thou verily well knowest.

(g) Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged; to the Jews I have done no wrong, as thou very well knowest.

(k) Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

25:11 (w) For if I have harmed, or done any thing worthy death, I forsake not to die; soothly if nothing of these is, that they accuse me, no man may give me to them. I appeal to Caesar.

(p) For if I have harmed, either done any thing worthy death, I forsake not to die; but if nothing of those is, that they accuse me, no man may give me to them. I appeal to the emperor.

(t) If I have hurt them, or committed anything worthy of death, I refuse not to die. If none of these things are, whereof they accuse me, no man ought to deliver me to them. I appeal unto Cesar.

(g) For if I have done wrong, or committed anything worthy of death, I refuse not to die; but if there be none of these things whereof they accuse me, no man can deliver me to them; I appeal unto Caesar.

(k) For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

25:12 (w) Then Festus spake with the council, and answered, To Caesar thou hast appealed, to Caesar thou shalt go.

(p) Then Festus spake with the council, and answered, To the emperor thou hast appealed, to the emperor thou shalt go.

(t) Then spake Festus with deliberation, and answered: Thou hast appealed unto Cesar: unto Cesar shalt thou go.

(g) Then when Festus had spoken with the Council, he answered, Hast thou appealed unto Caesar? Unto Caesar shalt thou go.

(k) Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

25:13 (w) And when some days were passed, Agrippa king, and Bernice came down to Caesarea, to greet well Festus.

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- (p) And when some days were passed, Agrippa king, and Bernice came down to Caesarea, to welcome Festus.
(t) ¶ After a certain days king Agrippa and Bernice came unto Caesarea to salute [welcome] Festus.
(g) ¶ And after certain days, King Agrippa and Bernice came down to Caesarea to salute Festus.
(k) And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.
- 25:14 (w) And when they dwelled there many days, Festus showed to the king of Paul, saying, Some man is left bound of Felix,
(p) And when they dwelled there many days, Festus showed to the king of Paul, and said, A man is left bound of Felix,
(t) And when they had been there a good season, Festus rehearsed Paul's cause unto the king saying: There is a certain man left in prison of Felix
(g) And when they had remained there many days, Festus declared Paul's cause unto the King, saying, There is a certain man left in prison by Felix,
(k) And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:
- 25:15 (w) of which, when I was at Jerusalem, princes of priests and the elder men of the Jews came to me, asking damnation against him.
(p) of which, when I was at Jerusalem, princes of priests and the elder men of the Jews came to me, and asked damnation against him.
(t) about whom when I came to Jerusalem the high priests, and elders [seniors] of the Jews informed me, and desired to have judgment against him.
(g) Of whom when I came to Jerusalem, the high Priests and Elders of the Jews informed me, and desired to have judgment against him.
(k) About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.
- 25:16 (w) To whom I answered, It is not custom to Romans, to damn any man, before that he that is accused have his accusers present, and take place of defending, to wash away crimes, *or great trespasses*, that be put against *him*.
(p) To whom I answered, That it is not custom to Romans, to damn any man, before that he that is accused have his accusers present, and take place of defending, to put away the crimes, that be put against *him*.
(t) To whom I answered: It is not the manner of the Romans to deliver any man that he should perish, before that he which is accused, have the [his] accusers before him, and have license to answer for himself, concerning [as pertaining to] the crime laid against him [whereof he is accused]:
(g) To whom I answered, that it is not the manner of the Romans for favor to deliver any man to the death, before that he which is accused, have the accusers before him, and have place to defend himself, concerning the crime.
(k) To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.
- 25:17 (w) Therefore when they came together hither, without any delay, in the day following I sat for doomsman, and commanded the man to be brought.
(p) Therefore when they came together hither, without any delay, in the day following I sat for doomsman, and commanded the man to be brought.
(t) when they were come hither, without delay on the morrow I sat to give judgment, and commanded the man to be brought forth.
(g) Therefore when they were come hither, without delay the day following I sat on the judgment seat, and commanded the man to be brought forth.
(k) Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

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- 25:18 (w) Of whom when the accusers stood nigh, they said no cause, of which things I had suspicion of evil.
(p) And when his accusers stood, they said no cause, of which things I had suspicion of evil.
(t) Against whom when the accusers stood up, they brought none accusation of such things as I supposed:
(g) Against whom when the accusers stood up, they brought no crime of such things as I supposed;
(k) Against whom when the accusers stood up, they brought none accusation of such things as I supposed:
- 25:19 (w) But they had against him some questions of their vain worshipping, *or religion*, and of one Jesus dead, whom Paul affirmed to live.
(p) But they had against him some questions of their vain worshipping, and of one Jesus dead, whom Paul affirmed to live.
(t) But had certain questions against him of their own superstition, and of one Jesus which was dead. whom Paul affirmed to be alive.
(g) But had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive.
(k) But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.
- 25:20 (w) And I doubted of such manner questions, and said, Whether he would go to Jerusalem, and there be deemed of these things?
(p) And I doubted of such manner questions, and said, Whether he would go to Jerusalem, and there be deemed of these things?
(t) And Because I doubted of such manner [the] questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.
(g) And because I doubted of such manner of question, I asked him whether he would go to Jerusalem, and there be judged of these things.
(k) And because I doubted of such manner of questions {or, I was doubtful how to enquire hereof}, I asked him whether he would go to Jerusalem, and there be judged of these matters.
- 25:21 (w) But for Paul appealed, that he should be kept to the knowing of the emperor, I commanded him to be kept, till I shall send him to Caesar.
(p) But for Paul appealed, that he should be kept to the knowing of the emperor, I commanded him to be kept, till I send him to the emperor.
(t) Then when Paul had appealed to be kept unto the knowledge of Cesar. I commanded him to be kept till I might send him to Cesar.
(g) But because he appealed to be reserved to the examination of Augustus, I commanded him to be kept, till I might send him to Caesar.
(k) But when Paul had appealed to be reserved unto the hearing {or, judgment} of Augustus, I commanded him to be kept till I might send him to Caesar.
- 25:22 (w) Soothly Agrippa said to Festus, And I myself would hear the man. To morrow, he said, thou shalt hear him.
(p) And Agrippa said to Festus, I myself would hear the man. And he said, To morrow thou shalt hear him.
(t) ¶ Agrippa said unto Festus: I would also hear the man myself. Tomorrow (said he) thou shalt hear him.
(g) Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him.
(k) Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.
- 25:23 (w) And on the tother day, when Agrippa and Bernice came with much ambition, *or pride of state*, and entered into the auditorium, with tribunes and the principal men of the city, when Festus bade, Paul was brought.

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(p) And on the tother day, when Agrippa and Bernice came with great desire, and entered into the auditorium, with tribunes and the principal men of the city, when Festus bade, Paul was brought.

(t) And On the morrow when Agrippa was come and Bernice with great pomp, and were entered into the council house with the captains and chief men of the city, at Festus' commandment Paul was brought forth,

(g) And on the morrow when Agrippa was come, and Bernice with great pomp, and were entered into the Common hall with the chief captains and chief men of the city, at Festus' commandment Paul was brought forth.

(k) And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

25:24 (w) And Festus said, King Agrippa, and all men that be with us, ye see this man, of which all the multitude of Jews prayed me at Jerusalem, asking and crying, that it behooveth not that he live more.

(p) And Festus said, King Agrippa, and all men that be with us, ye see this man, of which all the multitude of Jews prayed me at Jerusalem, and asked, and cried, that he should live no longer.

(t) and Festus said: King Agrippa, and all men which are here present with us: Ye see this man about whom all the multitude of the Jews have [hath] been with me, both at Jerusalem and also here, crying that he ought not to live any longer.

(g) And Festus said, King Agrippa, and all men which are present with us, ye see this man, about whom all the multitude of the Jews have called upon me, both at Jerusalem, and here, crying, that he ought not to live any longer.

(k) And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25:25 (w) But I found, that he had done nothing worthy of death; soothly him appealing this thing to the emperor, I deemed to send.

(p) But I found, that he had done nothing worthy of death; and I deemed to send *him* to the emperor, for he appealed this thing.

(t) Yet found I nothing worthy of death that he had committed. Nevertheless seeing that he hath appealed to Cesar, I have determined to send him.

(g) Yet have I found nothing worthy of death, that he hath committed; nevertheless, seeing that he hath appealed to Augustus, I have determined to send him.

(k) But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

25:26 (w) Of which man I have not, what thing certain I shall write to the lord. For which thing I brought him to you, and most to thee, O king Agrippa, that *when* asking is made, I have what I shall write.

(p) Of which man I have not certain, what thing I shall write to the lord. For which thing I brought him to you, and most to thee, thou king Agrippa, that when asking is made, I have what I shall write.

(t) Of whom I have no certain thing to write unto my lord. Wherefore I have brought him unto you, and specially unto thee, king Agrippa, that after examination had, I might have somewhat to write.

(g) Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth unto you, and especially unto thee, King Agrippa, that after examination had, I might have somewhat to write.

(k) Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

25:27 (w) For it is seen to me without reason, to send a bound man, and not to signify the cause of him.

(p) For it is seen to me without reason, to send a bound man, and not to signify the cause of him.

(t) For methinketh it unreasonable for to send a prisoner, and not to show the causes, which are laid against him.

(g) For me thinketh it unreasonable to send a prisoner, and not to shew the causes which are *laid* against him.

(k) For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

CHAPTER 26

- 26:1 (w) And Agrippa said to Paul, It is suffered to thee, to speak for thyself. Then Paul held forth the hand, and began to yield reason.
(p) And Agrippa said to Paul, It is suffered to thee, to speak for thyself. Then Paul held forth the hand, and began to yield reason.
(t) ¶ Agrippa said unto Paul: Thou art permitted to speak for thyself. Then Paul stretched forth the [his] hand, and answered for himself:
(g) Then Agrippa said unto Paul, Thou art permitted to speak for thyself. So Paul stretched forth the hand, and answered for himself.
(k) Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:
- 26:2 (w) Of all things, in which I am accused of the Jews, thou king Agrippa, I guess me blessed at thee, when I shall defend me this day;
(p) Of all things, in which I am accused of the Jews, thou king Agrippa, I guess me blessed at thee, when I shall defend me this day;
(t) I think myself happy King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jews,
(g) I think myself happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jews.
(k) I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:
- 26:3 (w) most for thou knowest all things that be among Jews, customs and questions. For which thing, I beseech, hear me patiently.
(p) most for thou knowest all things that be among Jews, customs and questions. For which thing, I beseech, hear me patiently.
(t) namely because thou art expert in all customs, and questions, which are among the Jews. Wherefore I beseech thee to hear me patiently.
(g) Chiefly, because thou hast knowledge of all customs, and questions which are among the Jews; wherefore I beseech thee to hear me patiently.
(k) Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
- 26:4 (w) And soothly all Jews before-witting me from the beginning, have known my life from youth;
(p) For all Jews that before knew me from the beginning, know my life from youth;
(t) ¶ My living of a child, which was at the first among mine own nation at Jerusalem know all the Jews
(g) As touching my life from *my* childhood, and what it was from the beginning among my own nation at Jerusalem, know all the Jews,
(k) My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;
- 26:5 (w) that from the beginning was in my folk in Jerusalem, if they will bear witness, for after the most certain sect of our religion, I lived a Pharisee.
(p) that from the beginning was in my folk in Jerusalem, if they will bear witnessing, that by the most certain sect of our religion, I lived a Pharisee.
(t) which knew me from the beginning, if they would testify it. For after the most straightest sect of our lay, lived I a Pharisee
(g) Which knew me heretofore, (if they would testify) that after the most strait sect of our religion, I lived a Pharisee.

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- (k) Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.
- 26:6 (w) And now for the hope of repromission, that is made to our fathers of God, I stand subject in doom;
(p) And now for the hope of repromission, that is made to our fathers of God, I stand subject in doom;
(t) and now I stand and am judged for the hope of the promise made of God unto our fathers
(g) And now I stand and am accused for the hope of the promise made of God unto our fathers.
(k) And now I stand and am judged for the hope of the promise made of God unto our fathers:
- 26:7 (w) in which *hope* our twelve lineages serving night and day hope to come; of which hope, thou king, I am accused of the Jews.
(p) in which *hope* our twelve lineages serving night and day hope to come; of which hope, sir king, I am accused of the Jews.
(t) unto which promise, our twelve tribes instantly serving God day and night, hope to come. For which hope's sake, king Agrippa am I accused of the Jews.
(g) Whereunto our twelve tribes instantly serving *God* day and night, hope to come, for the which hope's sake, O King Agrippa, I am accused of the Jews.
(k) Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.
- 26:8 (w) What unbelievful thing is deemed of you, if God raiseth dead men?
(p) What unbelievful thing is deemed at you, if God raiseth dead men?
(t) Why should it be thought a thing incredible unto you, that God should [if God] raise again the dead?
(g) Why should it be thought a thing incredible unto you, that God should raise again the dead?
(k) Why should it be thought a thing incredible with you, that God should raise the dead?
- 26:9 (w) And soothly I guessed, that I ought to do many contrary things against the name of Jesus of Nazareth.
(p) And soothly I guessed, that I ought to do many contrary things against the name of Jesus of Nazareth.
(t) ¶ I also verily thought in myself, that I ought to do many contrary things, clean against the name of Jesus of Nazareth:
(g) I also verily thought in myself, that I ought to do many contrary things against the Name of Jesus of Nazareth.
(k) I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.
- 26:10 (w) Which thing and I did in Jerusalem, and I enclosed many of saints in prisons, power taken of the princes of priests. And when they were slain, I gave the sentence.
(p) Which thing also I did in Jerusalem, and I enclosed many of the saints in prison, when I had taken power of the princes of priests. And when they were slain, I brought the sentence.
(t) which things I also did in Jerusalem. Where [And] many of the saints I shut up [shut I] in prison, and had [moreover I] received authority of the high priests: And when they were put to death I gave the sentence.
(g) Which thing I also did in Jerusalem; for many of the Saints I shut up in prison, having received authority of the high Priests, and when they were put to death, I gave *my* sentence.
(k) Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.
- 26:11 (w) And by all synagogues oft I punished them, and constrained to blaspheme; and more I waxing mad against them, pursued to alien cities.
(p) And by all synagogues oft I punished them, and constrained to blaspheme; and more I waxed mad against them, and pursued into alien cities.

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- (t) And I punished them oft in every synagog, and compelled them to blaspheme: and was yet more mad upon them, even unto strange cities.
- (g) And I punished them throughout all the Synagogues, and compelled them to blaspheme; and being more mad against them, I persecuted them, even unto strange cities.
- (k) And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.
- 26:12 (w) In which, the while I went to Damascus, with power and suffering of the princes of priests,
(p) In which, while I went to Damascus, with power and suffering of the princes of priests,
(t) About the which things as I went to Damascus with authority and license of [commission from] the high priests,
(g) At which time, even as I went to Damascus with authority, and commission from the high Priests,
(k) Whereupon as I went to Damascus with authority and commission from the chief priests,
- 26:13 (w) in the midday, in the way I saw, thou king, from heaven light shined about me, over the shining of the sun, and them that went together with me.
(p) at midday, in the way I saw, sir king, that from heaven a light shined about me, passing the shining of the sun, and about them that were together with me.
(t) even at mid day (o King) [(king Agrippa)] I saw in the way a light from heaven, above the brightness of the sun, shine round about me and them, which journeyed with me.
(g) At midday, O King, I saw in the way a light from heaven, passing the brightness of the sun, shine round about me, and them which went with me.
(k) At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.
- 26:14 (w) And when we all had fallen down into the earth, I heard a voice saying to me in Hebrew tongue, Saul, Saul, what pursuest thou me? it is hard for thee, for to kick against the prick.
(p) And when we all had fallen down into the earth, I heard a voice saying to me in Hebrew tongue, Saul, Saul, what pursuest thou me? it is hard to thee, to kick against the prick.
(t) ¶ When we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the prick.
(g) So when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against pricks.
(k) And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.
- 26:15 (w) And I said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou pursuest.
(p) And I said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou pursuest.
(t) And I said: Who art thou Lord? And he said: I am Jesus whom thou persecutest:
(g) Then I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.
(k) And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.
- 26:16 (w) But rise up, and stand on thy feet. For why to this thing I appeared to thee, that I ordain thee minister and witness of those things that thou hast seen, and of those things in which I shall appear to thee;.
(p) But rise up, and stand on thy feet. For why to this thing I appeared to thee, that I ordain thee minister and witness of those things that thou hast seen, and of those things in which I shall show to thee.
(t) But rise and stand up on thy feet. For I have appeared unto thee for this purpose, to make thee a minister, and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee,

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- (g) But rise and stand up on thy feet; for I have appeared unto thee for this purpose to appoint thee a minister and a witness, both of the things which thou hast seen, and of the things in the which I will appear unto thee,
- (k) But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;
- 26:17 (w) delivering thee from peoples and folks, into which now I send thee,
(p) And I shall deliver thee from peoples and folks, to which now I send thee,
(t) delivering thee from the people, and from the gentiles, unto [the] which now I send thee,
(g) Delivering thee from the people, and from the Gentiles, unto whom now I send thee,
(k) Delivering thee from the people, and from the Gentiles, unto whom now I send thee,
- 26:18 (w) to open the eyes of them, that they be turned from darkneses to light, and from power of Satan to God, that they take remission of sins, and sort, *or part*, among saints, by faith that is in me.
(p) to open the eyes of them, that they be converted from darkness to light, and from power of Satan to God, that they take remission of sins, and part among saints, by faith that is in me.
(t) to open their eyes that they might turn from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith in me.
(g) To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them, which are sanctified by faith in me.
(k) To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
- 26:19 (w) Wherefore, thou king Agrippa, I was not unbelievel to the heavenly vision;
(p) Wherefore, sir king Agrippa, I was not unbelievel to the heavenly vision;
(t) ¶ Wherefore king Agrippa, I was not disobedient unto the heavenly vision:
(g) Wherefore, King Agrippa, I was not disobedient unto the heavenly vision,
(k) Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:
- 26:20 (w) I showed, *or told*, to them that be at Damascus first, and at Jerusalem, and by all the country of Judaea, and to heathen men, that they should do penance, and be converted to God, and do worthy works of penance.
(p) but I told to them that be at Damascus first, and at Jerusalem, and by all the country of Judaea, and to heathen men, that they should do penance, and be converted to God, and do worthy works of penance.
(t) but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Jewry, and to the gentiles, that they should repent, and turn to God, and do the right works of repentance.
(g) But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works worthy amendment of life.
(k) But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.
- 26:21 (w) For this cause Jews took me, when I was in the temple, and would slay me.
(p) For this cause Jews took me, when I was in the temple, to slay me.
(t) For this cause the Jews caught me in the temple, and went about to kill me.
(g) For this cause the Jews caught me in the Temple, and went about to kill me.
(k) For these causes the Jews caught me in the temple, and went about to kill me.
- 26:22 (w) But I was helped by the help of God till into this day, and stand, witnessing to less and more. Nothing saying over than which things the prophets and Moses spake that shall come,

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- (p) But I was helped by the help of God into this day, and stand, witnessing to less and to more. And I say nothing else than which things the prophets and Moses spake that shall come,
- (t) Nevertheless I obtained help of God, and continue [stand] unto this day witnessing both to small and to great, saying none other things, than those which the prophets and Moses did say should come,
- (g) Nevertheless, I obtained help of God, and continue unto this day, witnessing both to small and to great, saying none other things, than those which the Prophets and Moses did say should come,
- (k) Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:
- 26:23 (w) if Christ is passible, *or able to suffer*, if the first of the again-rising of dead, that shall show light to the people and to heathen men.
- (p) if Christ *is* to suffer, if he is the first of the again-rising of dead men, that shall show light to the people and to heathen men.
- (t) that Christ should suffer, and that he should be the first that should rise from death, and should show light unto the people, and [to] the gentiles.
- (g) *To wit*, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto this people, and to the Gentiles.
- (k) That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.
- 26:24 (w) When he spake these things, and yielded reason, Festus said with great voice, Paul, thou maddest, *or waxest mad*; many letters turn thee to madness.
- (p) When he spake these things, and yielded reason, Festus said with great voice, Paul, thou maddest; many letters turn thee to madness.
- (t) ¶ As he thus answered for himself: Festus said with a loud voice: Paul, thou art besides thyself. Much learning hath made thee mad.
- (g) And as he thus answered for himself, Festus said with a loud voice, Paul, thou art besides thyself, much learning doeth make thee mad.
- (k) And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.
- 26:25 (w) And Paul said, I mad not, thou best Festus, but I speak out the words of truth and soberness.
- (p) And Paul said, I mad not, thou best Festus, but I speak out the words of truth and of soberness.
- (t) And Paul said: I am not mad most dear Festus: but speak the words of truth and soberness.
- (g) But he said, I am not mad, O noble Festus, but I speak the words of truth, and soberness.
- (k) But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.
- 26:26 (w) For also the king, to whom I speak steadfastly, knoweth of these things; for I deem, that nothing of these is hid from him; for neither in a corner was aught of these things done.
- (p) For also the king, to whom I speak steadfastly, knoweth of these things; for I deem, that nothing of these is hid from him; for neither in a corner was aught of these things done.
- (t) The king knoweth of these things, before whom I speak freely: neither think I that any of these things are hidden from him. For this thing was not done in a corner.
- (g) For the King knoweth of these things, before whom also I speak boldly, for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.
- (k) For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.
- 26:27 (w) Believest thou, king Agrippa, to prophets? I know that thou believest.

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- (p) Believest thou, king Agrippa, to prophets? I know that thou believest.
(t) King Agrippa believest thou the prophets? I know well thou believest.
(g) O King Agrippa, believest thou the Prophets? I know that thou believest.
(k) King Agrippa, believest thou the prophets? I know that thou believest.
- 26:28 (w) Soothly Agrippa said to Paul, A little thou counselest me for to be made a christian man.
(p) And Agrippa said to Paul, In little thing thou counselest me to be made a christian man.
(t) Agrippa said unto Paul: Somewhat thou bringest me in mind for to become a Christian.
(g) Then Agrippa said unto Paul, Almost thou persuadest me to become a Christian.
(k) Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.
- 26:29 (w) And Paul *said*, I desire with God, both in little and in great, not only thee, and all these that hear to day, to be made such as I am, except these bonds.
(p) And Paul *said*, I desire with God, both in little and in great, not only thee, but all these that hear to day, to be made such as I am, except these bonds.
(t) And Paul said: I would to God that not only thou: but also all that hear me today, were not somewhat only, but altogether such as I am except these bonds.
(g) Then Paul said, I would to God that not only thou, but also all that hear me today, were both almost, and altogether such as I am, except these bonds.
(k) And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.
- 26:30 (w) And the king rose up, and the president, and Bernice, and they that sat nigh to them.
(p) And the king rose up, and the president, and Bernice, and they that sat nigh to them.
(t) And when he had thus spoken, the king rose up, and the deputy, and Bernice, and they that sat with them.
(g) And when he had thus spoken, the King rose up, and the governor, and Bernice, and they that sat with them.
(k) And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:
- 26:31 (w) Which when they went away, spake together, saying, That this man hath not done any thing worthy death, or bonds.
(p) And when they went away, they spake together, and said, That this man hath not done any thing worthy death, neither bonds.
(t) And when they were gone apart, they talked between themselves saying: This man doth nothing worthy of death, nor of bonds.
(g) And when they were gone apart, they talked between themselves, saying, This man doeth nothing worthy of death, nor of bonds.
(k) And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.
- 26:32 (w) Forsooth Agrippa said to Festus, This man might be dismissed, *or delivered*, if he had not appealed to Caesar.
(p) And Agrippa said to Festus, This man might be delivered, if he had not appealed to the emperor.
(t) Then said Agrippa unto Festus: This man might have been loosed if he had not appealed unto Cesar.
(g) Then said Agrippa unto Festus, This man might have been loosed, if he had not appealed unto Caesar.
(k) Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

CHAPTER 27

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- 27:1 (w) But as it was deemed him to ship into Italy, they betook Paul with other kept to a centurion, by name Julius, of the company of knights of the emperor.
(p) But as it was deemed him to ship into Italy, they betook Paul with other keepers to a centurion, by name Julius, of the company of knights of the emperor.
(t) ¶ When it was concluded that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, an undercaptain of Cesar's soldiers.
(g) Now when it was concluded, that we should sail into Italy, they delivered both Paul, and certain other prisoners unto a Centurion named Julius, of the band of Augustus.
(k) And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.
- 27:2 (w) And we went up into the ship of Adramyttium, and began to sail, and were borne about the places of Asia, while Aristarchus of Macedonia, Thessalonica, dwelled still with us.
(p) And we went up into the ship of Adramyttium, and began to sail, and were borne about the places of Asia, while Aristarchus of Macedonia, Thessalonica, dwelled still with us.
(t) And we entered into a ship of Adramyttium, and loosed from land, appointed to sail by the coasts of Asia, one Aristarcus out of Macedonia, of the country of Thessalonica, being with us.
(g) And we entered into a ship of Adramyttium, purposing to sail by the coasts of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with us.
(k) And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.
- 27:3 (w) And in the day following, we came to Sidon; and Julius treated courteously Paul, and suffered him to go to friends, and to do the care, *or need*, of him.
(p) And in the day following, we came to Sidon; and Julius treated courteously Paul, and suffered to go to friends, and to do his needs.
(t) And The next day we came [came we] to Sidon, and Julius courteously entreated Paul, and gave him liberty to go unto his friends, and to refresh himself.
(g) And the next day we arrived at Sidon; and Julius courteously entreated Paul, and gave him liberty to go unto his friends, that they might refresh him.
(k) And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.
- 27:4 (w) And when we had taken up from thence, we under-sailed to Cyprus, for that winds were contrary.
(p) And when we removed from thence, we under-sailed to Cyprus, for that winds were contrary.
(t) And from thence launched we and sailed hard by Cyprus, because the winds were contrary.
(g) And from thence we launched, and sailed hard by Cyprus, because the winds were contrary.
(k) And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.
- 27:5 (w) And we sailed in the sea of Cilicia and Pamphylia, and came to Lystra, that is Lycia.
(p) And we sailed in the sea of Cilicia and Pamphylia, and came to Lystra, that is Lycia.
(t) Then sailed we over the sea of Cilicia, and Pamphylia, and came to Myra a city in Lycia.
(g) Then sailed we over the sea by Cilicia, and Pamphylia, and came to Myra, a city in Lycia.
(k) And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.
- 27:6 (w) And there the centurion found a ship of Alexandria, sailing into Italy, and put us over into it.
(p) And there the centurion found a ship of Alexandria, sailing into Italy, and putted us over into it.
(t) ¶ And there the undercaptain found a ship of Alexandria ready to sail into Italy, and put us therein,

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- (g) And there the Centurion found a ship of Alexandria, sailing into Italy, and put us therein.
(k) And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.
- 27:7 (w) And when many days we sailed slowly, and scarcely came against Cnidus, the wind forbidding us, we sailed to Crete, beside Salmone.
(p) And when in many days we sailed slowly, and scarcely came against Cnidus, for the wind hindered us, we sailed to Crete, beside Salmone.
(t) and when we had sailed slowly many days, and scarce were come over against Gnydon (because the wind withstood us) we sailed hard by the coast of Candy, over against Salmone,
(g) And when we had sailed slowly many days, and scarce were come against Cnidus, because the wind suffered us not, we sailed hard by Crete, near to Salmone,
(k) And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete {or, Candy}, over against Salmone;
- 27:8 (w) And scarcely we beside sailing, came into some place, that is called of good haven, to whom the city Lasea was nigh.
(p) And scarcely we sailed beside, and came into a place, that is called of good haven, to whom the city Lasea was nigh.
(t) and with much work sailed beyond it, and came unto a place called good port. Nigh whereunto was a city called Lasea.
(g) And with much ado sailed beyond it, and came unto a certain place called the Fair Havens, near unto the which was the city Lasea.
(k) And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.
- 27:9 (w) And when much time was passed, and when now sailing was not secure, for that fasting was passed, Paul comforted them,
(p) And when much time was passed, and when sailing then was not secure, for that fasting was passed, Paul comforted them,
(t) When much time was spent and sailing was now jeopardous, because also that we had overlong fasted, Paul put them in remembrance,
(g) So when much time was spent, and sailing was now jeopardous, because also the Fast was now passed, Paul exhorted them,
(k) Now when much time was spent, and when sailing was now dangerous, because the fast {the fast was on the tenth day of the seventh month} was now already past, Paul admonished them,
- 27:10 (w) and said to them, Men, I see that sailing beginneth to be with wrong and much harm, not only of charge and ship, but also of our lives.
(p) and said to them, Men, I see that sailing beginneth to be with wrong and much harm, not only of the charge and of the ship, but also of our lives.
(t) and said unto them: Sirs I perceive that this voyage will be with hurt and much damage, not of the lading and ship only: but also of our lives.
(g) And said unto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship only, but also of our lives.
(k) And said unto them, Sirs, I perceive that this voyage will be with hurt {or, injury} and much damage, not only of the lading and ship, but also of our lives.
- 27:11 (w) But the centurion believed more to the governor, and to the lord of the ship, than to these things that were said of Paul.
(p) But the centurion believed more to the governor, and to the lord of the ship, than to these things that were said of Paul.

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- (t) Nevertheless [But] the undercaptain believed the governor, and the master, better than those things which were spoken of Paul.
- (g) Nevertheless the Centurion believed rather the governor and the master of the ship, than those things which were spoken of Paul.
- (k) Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.
- 27:12 (w) And when the haven was not able to dwell in winter, full many ordained counsel to sail thence, if in any manner they might come to Phenice, to winter in the haven of Crete, which beholdeth to Africa, *or south west*, and to Corum, *or north west*.
- (p) And when the haven was not able to dwell in winter, full many ordained counsel to sail from thence, if on any manner they might come to Phenice, to dwell in winter at the haven of Crete, which beholdeth to Africa, *or south west*, and to Corum, *or north west*.
- (t) And because the haven was not commodious to winter in, many took counsel to depart thence, if by any means they might attain to Phenicia and there to winter, which is an haven of [haven pertaineth to] Candy, and serveth to the southwest, and northwest wind.
- (g) And because the haven was not commodious to winter in, many took counsel to depart thence, if by any means they might attain to Phenice, *there* to winter, which is a haven of Crete, and lieth toward the Southwest and by West, and Northwest and by West.
- (k) And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.
- 27:13 (w) Soothly the south blowing, they guessing them to hold purpose, when they had taken up from Assos, sailed to Crete.
- (p) And when the south blew, they guessed them to hold purpose; and when they had removed from Assos, they sailed to Crete.
- (t) When the south wind blew, they supposing to obtain their purpose loosed unto Assos, and sailed past all Candy.
- (g) And when the Southern wind blew softly, they supposing to obtain their purpose, loosed nearer, and sailed by Crete.
- (k) And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.
- 27:14 (w) Soothly not after much time, the wind Tifonyk, that is called north east, *or wind of tempest*, sent him against it.
- (p) And not after much, the wind Tifonyk, that is called north east, was against it.
- (t) ¶ But anon after there arose (against their purpose) a flaw of wind out of the northeast.
- (g) But anon after, there arose by it a stormy wind called Euroclydon.
- (k) But not long after there arose {or, beat} against it a tempestuous wind, called Euroclydon.
- 27:15 (w) And when the ship was snatched, and might not endeavour into the wind, the ship given to blowings, we were borne.
- (p) And when the ship was snatched, and might not endeavour against the wind, when the ship was given to the blowings of the wind, we were borne
- (t) And When the ship was caught, and could not resist the wind, we let her go and drove with the weather.
- (g) And when the ship was caught, and could not resist the wind, we let her go, and were carried away.
- (k) And when the ship was caught, and could not bear up into the wind, we let her drive.
- 27:16 (w) Soothly we running into some isle that is called Clauda, scarcely might get a little boat.
- (p) with course into an isle, that is called Clauda; and scarcely we might get a little boat.
- (t) And We came unto an isle named Clauda, and had much work to come by a boat,
- (g) And we ran under a little Isle named Clauda, and had much ado to get the boat.

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- (k) And running under a certain island which is called Clauda, we had much work to come by the boat:
- 27:17 (w) The which taken up, with helps, they used girding together of the ship, dreading lest they should fall into the sandy places; the vessel under-set, so they were borne.
(p) And when this was taken up, they used helps, girding together the ship; and dreaded, lest they should fall into sandy places. And when the vessel was under-set, so they were borne.
(t) which they took up, and used help undergirding the ship, fearing lest we should have fallen into Syrtes, and we let down a vessel and so were carried.
(g) Which they took up and used all help, undergirding the ship, fearing lest they should have fallen into Syrtis, and they let down the sail, and so were carried.
(k) Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.
- 27:18 (w) Soothly us thrown with great tempest, in the day following they made casting out.
(p) And for we were thrown with strong tempest, in the day following they made casting out.
(t) The next day when we were tossed with an exceeding tempest, they lightened the ship,
(g) The next day when we were tossed with an exceeding tempest, they lightened the ship.
(k) And we being exceedingly tossed with a tempest, the next day they lightened the ship;
- 27:19 (w) And the third day with their hands they cast away the instruments of the ship.
(p) And the third day with their hands they cast away the instruments of the ship.
(t) and the third day we cast out with our own hands the tackling of the ship.
(g) And the third day we cast out with our own hands the tackling of the ship.
(k) And the third day we cast out with our own hands the tackling of the ship.
- 27:20 (w) Soothly neither sun neither stars appearing by many days, and tempest not little showing nigh, now all the hope of our health was done away.
(p) And when the sun neither the stars were seen by many days, and tempest not a little approached, now all the hope of our health was done away.
(t) When at the last neither sun nor star in many days appeared, and no small tempest lay upon us, all hope that we should be saved, was then taken away.
(g) And when neither sun nor stars in many days appeared, and no small tempest lay upon us, all hope that we should be saved, was then taken away.
(k) And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.
- 27:21 (w) And when much fasting had been, then Paul standing in the middle of them said, A! men, it behooved me heard, to not take away from Crete, and to win this wrong and casting out.
(p) And when much fasting had been, then Paul stood in the middle of them, and said, A! men, it behooved, when ye heard me, not to have taken away *the ship* from Crete, and get this wrong and casting out.
(t) ¶ Then after long abstinence Paul stood forth in the midst of them and said: Sirs ye should have harkened to [heard] me, and not have loosed [departed] from Candy, neither to have brought unto us this harm and loss.
(g) But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened to me, and not have loosed from Crete, so should ye have gained this hurt and loss.
(k) But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

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- 27:22 (w) And now I counsel you to be of good comfort, *or heart*; soothly there shall be loss of no soul of you, except of the ship.
(p) And now I counsel you to be of good comfort, for loss of no person of you shall be, except of the ship.
(t) And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you: but of the ship only.
(g) But now I exhort you to be of good courage, for there shall be no loss of any man's life among you, save of the ship only.
(k) And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.
- 27:23 (w) For an angel of God, whose I am, and to whom I serve, stood nigh to me this night,
(p) For an angel of God, whose I am, and to whom I serve, stood nigh to me in this night,
(t) For there stood by me this night the angel of God whose I am, and whom I serve,
(g) For there stood by me this night the Angel of God, whose I am, and whom I serve,
(k) For there stood by me this night the angel of God, whose I am, and whom I serve,
- 27:24 (w) saying, Paul, dread thou not; it behooveth thee to stand nigh to Caesar. And lo! God hath given to thee all that be in the ship with thee.
(p) and said, Paul, dread thou not; it behooveth thee to stand before the emperor. And lo! God hath given to thee all that be in the ship with thee.
(t) saying: fear not Paul, for thou must be brought before Cesar. And lo, God hath given unto thee all that sail [are in the ship] with thee,
(g) Saying, Fear not, Paul; for thou must be brought before Caesar; and lo, God hath given unto thee all that sail with thee.
(k) Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.
- 27:25 (w) For which thing, ye men, be of good comfort, *or heart*; for I believe to my God, that so it shall be, as it is said to me.
(p) For which thing, ye men, be of good comfort; for I believe to my God, that so it shall be, as it is said to me.
(t) wherefore sirs be of good cheer, for I believe God that so it shall be even as it was told me,
(g) Wherefore, Sirs, be of good courage, for I believe God, that it shall be so as it hath been told me.
(k) Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.
- 27:26 (w) And it behooveth us to come into some isle.
(p) And it behooveth us to come into some isle.
(t) howbeit [and] we must be cast into a certain island.
(g) Howbeit, we must be cast into a certain island.
(k) Howbeit we must be cast upon a certain island.
- 27:27 (w) But afterward that in the fourteen day the night came on us sailing in the stony sea, about midnight the shipmen supposed some country to appear to them.
(p) But afterward that in the fourteen day the night came on us sailing in the stony sea, about midnight the shipmen supposed some country to appear to them.
(t) ¶ But when the fourteenth night was come as we were carried in Adria, about midnight the shipmen deemed that there appeared some country unto them,
(g) And when the fourteenth night was come, as we were carried to and fro in the Adriatic *sea* about midnight, the shipmen deemed that some country approached unto them,
(k) But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

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- 27:28 (w) The which sending down a plummet, found twenty fathoms *of deepness*. And after a little they departed thence, found fifteen fathoms.
(p) And they cast down a plummet, and found twenty fathoms *of deepness*. And after a little they were departed from thence, and found fifteen fathoms.
(t) and [they] sounded, and found it twenty fathoms. And when they had gone a little further they [They went a little further and] sounded again, and found fifteen fathoms.
(g) And sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found fifteen fathoms.
(k) And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.
- 27:29 (w) Soothly they dreading lest we should fall into sharp places, from the last part of the ship sending four anchors, desired day to be made.
(p) And they dreaded, lest we should have fallen into sharp places; and from the last part of the ship they sent four anchors, and desired that the day had be come.
(t) Then fearing lest they should have fallen on some rock, they cast four anchors out of the stern, and wished for the day.
(g) Then fearing lest they should have fallen into some rough places, they cast four anchors out of the stern, and wished that the day were come.
(k) Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.
- 27:30 (w) And when the shipmen sought to flee from the ship, when they had sent a little boat into the sea, under colour as they should begin to stretch forth the anchors from the former part of the ship,
(p) And when the shipmen sought to flee from the ship, when they had sent a little boat into the sea, under colour as they should begin to stretch forth the anchors from the former part of the ship,
(t) As the shipmen were about to flee out of the ship, and had let down the boat into the sea, under a color as though they would have cast anchors out of the foreship:
(g) Now as the mariners were about to flee out of the ship, and had let down the boat into the sea under a color as though they would have cast anchors out of the foreship.
(k) And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,
- 27:31 (w) Paul said to the centurion and to the knights, But these dwell in the ship, ye may not be made safe.
(p) Paul said to the centurion and to the knights, But these dwell in the ship, ye be not able to be made safe.
(t) Paul said unto the undercaptain and the soldiers: except these abide in the ship ye cannot be safe.
(g) Paul said unto the Centurion and the soldiers, Except these abide in the ship, ye cannot be safe.
(k) Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.
- 27:32 (w) Then the knights cut away the cords of the little boat, and suffered it to fall away.
(p) Then knights cutted away the cords of the little boat, and suffered it to fall away.
(t) Then the soldiers cut off the rope of the boat, and let it fall away.
(g) Then the soldiers cut off the ropes of the boat, and let it fall away.
(k) Then the soldiers cut off the ropes of the boat, and let her fall off.
- 27:33 (w) And when the day was come, Paul prayed all men to take meat, saying, The fourteenth day this day ye abide, and dwell fasting, nothing taken.
(p) And when the day was come, Paul prayed all men to take meat, and said, The fourteenth day this day ye abide, and dwell fasting, and take nothing.

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- (t) ¶ And in the meantime, betwixt that and day, Paul besought them all to take meat, saying: this is the fourteenth day that ye have tarried and continued fasting receiving nothing at all,
- (g) And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have tarried, and continued fasting, receiving nothing;
- (k) And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.
- 27:34 (w) Wherefore I pray you to take meat, for your health; for of none of you the hair of the head shall perish.
- (p) Wherefore I pray you to take meat, for your health; for of none of you the hair of the head shall perish.
- (t) wherefore I pray you to take meat: for this no doubt is for your health, for there shall not an hair fall from the head of any of you.
- (g) Wherefore I exhort you to take meat, for this is for your safeguard, for there shall not a hair fall from the head of any of you.
- (k) Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.
- 27:35 (w) And when he had said these things, he taking bread did thankings to God in the sight of all men; and when he had broken, he began to eat.
- (p) And when he had said these things, *Paul* took bread, and did thankings to God in the sight of all men; and when he had broken, he began to eat.
- (t) And when he had thus spoken he took bread and gave thanks to God in presence of them all, and brake it, and began to eat.
- (g) And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and brake it, and began to eat.
- (k) And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.
- 27:36 (w) Forsooth all made more patient, *or hearty*, and they took meat.
- (p) And all were made of better comfort, and they took meat.
- (t) Then were they all of good cheer, and they also took meat.
- (g) Then were they all of good courage, and they also took meat.
- (k) Then were they all of good cheer, and they also took some meat.
- 27:37 (w) Soothly we were all the souls in the ship, two hundred seventy and six.
- (p) And we were all men in the ship, two hundred seventy and six.
- (t) We were all together in the ship, two hundred and three score and sixteen souls.
- (g) Now we were in the ship in all two hundred threescore and sixteen souls.
- (k) And we were in all in the ship two hundred threescore and sixteen souls.
- 27:38 (w) And they full-filled with meat, discharged the ship, casting out wheat into the sea.
- (p) And they were filled with meat, and discharged the ship, and cast wheat into the sea.
- (t) And When they had eaten enough, they lightened the ship and cast out the wheat into the sea.
- (g) And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.
- (k) And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.
- 27:39 (w) Soothly when day was made, they knew not land; forsooth they beheld some haven having a water bank, into which they thought, if they might, to cast the ship.

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(p) And when the day was come, they knew no land; and they beheld an haven that had a water bank, into which they thought, if they might, to bring up the ship.

(t) ¶ When it was day they knew not the land, but they spied a certain haven [reach] with a bank, into the which they were minded (if it were possible) to thrust in the ship.

(g) And when it was day, they knew not the country, but they spied a certain creek with a bank, into the which they were minded (if it were possible) to thrust in the ship.

(k) And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

27:40 (w) And when they had taken up the anchors, they betook them into the sea, and slaked together the jointures of rudders. And with a little sail lifted up, after blowing of the wind they went to the bank.

(p) And when they had taken up the anchors, they betook them to the sea, and slacked together the jointures of rudders. And with a little sail lifted up, by blowing of the wind they went to the bank.

(t) And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bonds and hoisted up the mainsail to the wind and drew to land,

(g) So when they had taken up the anchors, they committed *the ship* unto the sea, and loosed the rudder bonds, and hoisted up the main sail to the wind, and drew to the shore.

(k) And when they had taken up the anchors {or, cut the anchors, they left them in the sea}, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

27:41 (w) And when we felled into a place of gravel gone all about with the sea, they hurtled the ship. And the former part fixed, dwelled unmoveable, and the last part was broken of the strength of the sea.

(p) And when we felled into a place of gravel gone all about with the sea, they hurtled the ship. And when the former part was fixed, it dwelled unmoveable, and the last part was broken of the strength of the sea.

(t) but they chanced on [and they fell into] a place, which had the sea on both the sides, and thrust in the ship. And the forepart stuck fast, and moved not, but the hinder [and the hinderpart] brake with the violence of the waves.

(g) And when they fell into a place, where two seas met, they thrust in the ship; and the forepart stuck fast, and could not be moved, but the hinder part was broken with the violence of the waves.

(k) And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

27:42 (w) Soothly the counsel of the knights' was, to slay men in the keeping, lest any should escape, when he had swum out.

(p) And counsel of the knights' was, to slay men that were in ward, lest any should escape, when he had swimmied out.

(t) ¶ The soldiers' counsel was to kill the prisoners lest any of them, when he had swum out should flee away:

(g) Then the soldiers' counsel was to kill the prisoners, lest any of them, when he had swam out, should flee away.

(k) And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

27:43 (w) Forsooth the centurion willing to keep Paul, forbade to be done. And he commanded them that might swim, to send them first into the sea, and escape, and go out to the land.

(p) But the centurion would keep Paul, and forbade it to be done. And he commanded them that might swim, to go into the sea, and escape, and go out to the land.

(t) but the undercaptain willing to save Paul kept them from their purpose, and commanded that they that could swim should cast themselves first into the sea, and escape to land.

(g) But the Centurion willing to save Paul, stayed them from *this* counsel, and commanded that they that could swim, should cast themselves first into the sea, and go out to land;

(k) But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

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- 27:44 (w) And some others they bare in boards, some on those things that were of the ship. And so it was made, that all the souls escaped to the land.
(p) And they bare some others on boards, some on those things that were of the ship. And so it was done, that all men escaped to the land.
(t) And the other he commanded to go, some on boards, and some on broken pieces of the ship. And so it came to pass, that they came all safe to land.
(g) And the others, some on boards, and some on *certain* pieces of the ship. And so it came to pass, that they came all safe to land.
(k) And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER 28

- 28:1 (w) And when we had escaped, then we knew that the isle was called Melita.
(p) And when we had escaped, then we knew that the isle was called Melita.
(t) ¶ And when they were escaped then they knew that the isle was called Melita.
(g) And when they were come safe, then they knew that the Isle was called Melita.
(k) And when they were escaped, then they knew that the island was called Melita.
- 28:2 (w) Soothly barbarians, *or heathen men*, gave to us not little humanity, *or courtesy*. And when a fire was kindled, they refreshed us all, for the rain that came, and the cold.
(p) And the heathen men did to us not little courtesy. And when a fire was kindled, they refreshed us all, for the rain that came, and the cold.
(t) And The people of the country showed us no little kindness, for they kindled a fire and received us every one because of the present rain, and because of cold.
(g) And the Barbarians shewed us no little kindness, for they kindled a fire, and received us every one, because of the present shower, and because of the cold.
(k) And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.
- 28:3 (w) But when Paul had gathered a quantity of cuttings of vines, and laid on the fire, an adder, when she came forth from the heat, assailed his hand.
(p) But when Paul had gathered a quantity of cuttings of vines, and laid on the fire, an adder came forth from the heat, and took him by the hand.
(t) And When Paul had gathered a bundle of sticks, and put them into the fire, there came a viper out of the heat [a viper (because of the heat) crept out] and leapt on his hand.
(g) And when Paul had gathered a number of sticks, and laid them on the fire, there came a viper out of the heat, and leaped on his hand.
(k) And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.
- 28:4 (w) Therefore as barbarians saw the beast hanging in his hand, they said together, Soothly this man is a man-queller; which when he escaped from the sea, God's vengeance suffereth him not to live.
(p) And when the heathen men of the isle saw the beast hanging in his hand, they said together, For this man is a manslayer; and when he escaped from the sea, God's vengeance suffereth him not to live in earth.
(t) When the men of the country saw the worm hang on his hand, they said among themselves: this man must needs be a murderer: Whom (though he have escaped the sea) yet vengeance suffereth not to live.
(g) Now when the Barbarians saw the worm hang on his hand, they said among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet Vengeance hath not suffered to live.

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(k) And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

28:5 (w) And he soothly shaking off the beast into the fire, suffered nothing of evil.

(p) But he shook away the beast into the fire, and had none harm.

(t) But [And] he shook off the vermin into the fire, and felt no harm.

(g) But he shook off the worm into the fire, and felt no harm.

(k) And he shook off the beast into the fire, and felt no harm.

28:6 (w) And they guessed that he should be turned into swelling, and fall down suddenly, and die. Forsooth them long abiding, and seeing nothing of evil to be done in him, they turned them(selves) together, and said, that he was God.

(p) And they guessed that he should be turned into swelling, and fall down suddenly, and die. But when they abided long, and saw that nothing of evil was done in him, they turned them(selves) together, and said, that he was God.

(t) Howbeit They waited when he should have swollen, or fallen down dead suddenly. But after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.

(g) Howbeit they waited when he should have swollen, or fallen down dead suddenly, but after they had looked a great while, and saw no inconvenience come to him, they changed their minds, and said, That he was a god.

(k) Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

28:7 (w) And in those places were manors, *or fields*, of the prince of the isle, Publius by name, which received us by three days benignly, *or with good will*, and 'found' us.

(p) And in those places were manors of the prince of the isle, Publius by name, which received us by three days benignly, and 'found' us.

(t) ¶ In the same quarters, the chief man of the isle whose name was Publius, had a lordship: the same [which] received us, and lodged us three days courteously.

(g) In the same quarters, the chief man of the Isle (whose name was Publius) had possessions, the same received us, and lodged us three days courteously.

(k) In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

28:8 (w) And it befell, that the father of Publius lay travailed with fevers and dysentery, *or flux*. To whom Paul entered, and when he had prayed, and laid his hands on him, he healed him.

(p) And it befell, that the father of Publius lay travailed with fevers and bloody flux. To whom Paul entered, and when he had prayed, and laid his hands on him, he healed him.

(t) And It fortuned that the father of Publius lay sick of a fever, and of a bloody flux to whom Paul entered in and prayed, and laid his hands on him and healed him.

(g) And so it was, that the father of Publius lay sick of the fever, and of a bloody flux, to whom Paul entered in, and when he prayed, he laid *his* hands on him, and healed him.

(k) And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

28:9 (w) And when this thing was done, all that in the isle had sicknesses, came to, and were cured, *or healed*.

(p) And when this thing was done, all that in the isle had sicknesses, came, and were healed.

(t) When this was done, other also which had diseases [were diseased] in the isle, came and were healed:

(g) When this then was done, others also in the Isle, which had diseases, came to him, and were healed,

(k) So when this was done, others also, which had diseases in the island, came, and were healed:

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- 28:10 (w) Which also honoured us in many worships, and to us shipping, inputted what things were necessary.
(p) Which also honoured us with many honours, and putted what things were necessary to us, when we shipped.
(t) And they did us great honor. And when we departed, they laded us with things necessary.
(g) Which also did us great honor; and when we departed, they laded us with things necessary.
(k) Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.
- 28:11 (w) And after three months we shipped in a ship of Alexandria, that had wintered in the isle, to which was an excellent sign of Castor.
(p) And after three months we shipped in a ship of Alexandria, that had wintered in the isle, to which was an excellent sign of Castor.
(t) ¶ After three months we departed [sailed] in a ship of Alexandria, which had wintered in the isle, whose badge was Castor and Pollux.
(g) ¶ Now after three months we departed in a ship of Alexandria, which had wintered in the Isle, whose badge was Castor and Pollux.
(k) And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.
- 28:12 (w) And when we came to Syracuse, we dwelled there three days.
(p) And when we came to Syracuse, we dwelled there three days.
(t) And when we came to Ciracusa, we tarried there three days.
(g) And when we arrived at Syracuse, we tarried *there* three days.
(k) And landing at Syracuse, we tarried there three days.
- 28:13 (w) From thence we sailed about, and came to Rhegium; and after one day, while the south blew, in the second day we came to Puteoli.
(p) From thence we sailed about, and came to Rhegium; and after one day, while the south blew, in the second day we came to Puteoli.
(t) And from thence we set a compass [From whence we sailed about] and came to Rhegium. And after one day the south wind blew, and we came the next day to Puteoli
(g) And from thence we set a compass, and came to Rhegium, and after one day, the South wind blew, and we came the second day to Puteoli;
(k) And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:
- 28:14 (w) Where when we found brethren, we were prayed to dwell there with them seven days. And so we came to Rome.
(p) Where when we found brethren, we were prayed to dwell there with them seven days. And so we came to Rome.
(t) where we found brethren, and were desired to tarry with them seven days, and so came [we] to Rome.
(g) Where we found brethren, and were desired to tarry with them seven days, and so we went toward Rome.
(k) Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.
- 28:15 (w) And from thence, when brethren had heard, they came to us till to the market of Appii, and to the Three taverns. Whom when Paul had seen, he did thankings to God, and took trust.
(p) And from thence, when brethren had heard, they came to us to the market of Appii, and to the Three taverns. And when Paul had seen them, he did thankings to God, and took trust.
(t) And from thence, when the brethren heard of us, they came against us to Apiphorum, and to the three taverns [three taverns, and met us]. When Paul saw them he thanked God, and waxed bold.
(g) ¶ And from thence, when the brethren heard of us, they came to meet us at the Market of Appius, and at the Three taverns, whom when Paul saw, he thanked God, and waxed bold.

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(k) And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

28:16 (w) And when we came to Rome, it was suffered to Paul to dwell by himself, with a knight keeping him.

(p) And when we came to Rome, it was suffered to Paul to dwell by himself, with a knight keeping him.

(t) And when he [When we] came to Rome, the undercaptain delivered the prisoners to the chief captain of the host: but Paul was suffered to dwell by himself [alone] with one soldier that kept him.

(g) So when we came to Rome, the Centurion delivered the prisoners to the general Captain, but Paul was suffered to dwell by himself with a soldier that kept him.

(k) And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

28:17 (w) And after the third day, he called together the first of the Jews. And when they came, he said to them, Men brethren, I did nothing against the people or custom of fathers, and I was bound at Jerusalem, and was betaken into the hands of Romans.

(p) And after the third day, he called together the worthiest of the Jews. And when they came, he said to them, Brethren, I did nothing against the people either custom of fathers, and I was bound at Jerusalem, and was betaken into the hands of Romans.

(t) ¶ And It fortuned [that] after three days that Paul called the chief of the Jews together. And When they were come, he said unto them: Men and brethren, though I have committed nothing against the people, or laws of our fathers: yet was I delivered prisoner from Jerusalem into the hands of the Romans.

(g) And the third day after, Paul called the chief of the Jews together, and when they were come, he said unto them, Men *and* brethren, though I have committed nothing against the people, or Laws of the fathers, *yet* was I delivered prisoner from Jerusalem into the hands of the Romans.

(k) And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

28:18 (w) Which when they had asked of me, would dismiss me, for that no cause of death was in me.

(p) And when they had asked of me, would have delivered me, for that no cause of death was in me.

(t) Which when they had examined me, would have let me go, because they found no cause of death in me:

(g) Who when they had examined me, would have let me go, because there was no cause of death in me.

(k) Who, when they had examined me, would have let me go, because there was no cause of death in me.

28:19 (w) But for Jews against-said, I was constrained to appeal to Caesar; not as having anything to accuse my folk.

(p) But for the Jews gainsaid, I was constrained to appeal to the emperor; not as having any thing to accuse my people.

(t) but when the Jews cried contrary: I was constrained to appeal unto Cesar. Not because I had aught to accuse my people of.

(g) But when the Jews spake contrary, I was constrained to appeal unto Caesar, not because I had ought to accuse my nation of.

(k) But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

28:20 (w) Therefore for this cause I prayed to see you, and speak to you; for for the hope of Israel I am gird about with this chain.

(p) Therefore for this cause I prayed to see you, and speak to you; for for the hope of Israel I am gird about with this chain.

(t) For this cause have I called for you ,even to see you, and to speak with you. Because that for [For I because of] the hope of Israel, I am bound with this chain.

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- (g) For this cause therefore have I called for you, to see *you*, and to speak with *you*, for that hope of Israel's sake, I am bound with this chain.
- (k) For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.
- 28:21 (w) And they said to him, Neither we have received letters of thee from Judaea, neither any of brethren coming showed, or spake any evil thing of thee.
- (p) And they said to him, Neither we have received letters of thee from Judaea, neither any of brethren coming showed, either spake any evil thing of thee.
- (t) ¶ And they said unto him: We neither received letters out of Jewry pertaining unto thee, neither came any of the brethren that showed or spake any harm of thee.
- (g) Then they said unto him, We neither received letters out of Judea concerning thee, neither came any of the brethren that shewed or spake any evil of thee.
- (k) And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.
- 28:22 (w) But we pray to hear of thee, what things thou feelest; for of this sect it is known to us, that every where it is against-said.
- (p) But we pray to hear of thee, what things thou feelest; for of this sect it is known to us, that every where men gainsaith it.
- (t) But we will hear of thee what thou thinkest. For we have heard of this sect, that everywhere it is spoken against.
- (g) But we will hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against.
- (k) But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.
- 28:23 (w) Soothly when they had ordained a day to him, more came to him into the hostelry. To whom he expounded, witnessing the kingdom of God, and counseled them of Jesus, of the law of Moses, and of prophets, from the morrow till the eventide.
- (p) And when they had ordained a day to him, many men came to him into the inn. To which he expounded, witnessing the kingdom of God, and counseled them of Jesus, of the law of Moses, and prophets, from the morrow till to eventide.
- (t) And When they had appointed him a day, there came many unto him into his lodging: to whom he expounded and testified the kingdom of God. and preached unto them of Jesus: both out of [by] the law of Moses, and also out of [by] the prophets even from morning to night.
- (g) And when they had appointed him a day, there came many unto him into *his* lodging, to whom he expounded, and testified the kingdom of God, and persuading unto them those things concerning Jesus both out of the Law of Moses, and out of the Prophets, from morning to night.
- (k) And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.
- 28:24 (w) And some believed to these things that were said of Paul, some believed not.
- (p) And some believed to these things that were said of Paul, some believed not.
- (t) And some believed the things which were spoken, and some believed not.
- (g) And some were persuaded with the things which were spoken, and some believed not.
- (k) And some believed the things which were spoken, and some believed not.
- 28:25 (w) When they were not consenting together, they departed, Paul saying one word, For the Holy Ghost spake well by Esaias, the prophet, to our fathers,

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- (p) And when they were not consenting together, they departed. And Paul said one word, For the Holy Ghost spake well by Esaias, the prophet, to our fathers,
- (t) ¶ When they agreed not among themselves, they departed, after that Paul had spoken one word: well spake the holy ghost by Esaias the prophet unto our fathers,
- (g) Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, *to wit*, Well spake the holy Ghost by Isaiah the Prophet unto our fathers,
- (k) And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,
- 28:26 (w) saying, Go thou to this people, and say to them, With ears ye shall here, and ye shall not understand; and ye seeing shall see, and ye shall not behold.
- (p) and said, Go thou to this people, and say to them, With ear ye shall hear, and ye shall not understand; and ye seeing shall see, and ye shall not behold.
- (t) saying: Go unto this people and say: with your ears shall ye hear, and shall not understand: and with your eyes shall ye see and shall not perceive.
- (g) Saying, Go unto this people, and say, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.
- (k) Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
- 28:27 (w) The heart of this people is enfatted, and with ears they heard heavily, and they closed together their eyes, lest peradventure they see with eyes, and with ears hear, and by heart understand, and be converted, and I heal them.
- (p) For the heart of this people is greatly fatted, and with ears they heard heavily, and they closed together their eyes, lest peradventure they see with eyes, and with ears hear, and by heart understand, and be converted, and I heal them.
- (t) ¶ For the heart of this people is waxed gross, and their ears were [wax] thick of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them.
- (g) For the heart of this people is waxed fat, and their ears are dull of hearing, and with their eyes have they winked, lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* hearts, and should return that I might heal them.
- (k) For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.
- 28:28 (w) Therefore be it known to you, that this health of God is sent to heathen men, and they shall hear.
- (p) Therefore be it known to you, that this health of God is sent to heathen men, and they shall hear.
- (t) Be it known therefore unto you, that this salvation [consolation] of God is sent to the gentiles, and they shall hear it.
- (g) Be it known therefore unto you, that this salvation of God is sent to the Gentiles, and they shall hear it.
- (k) Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.
- 28:29 (w) And when he had said these things, Jews went out from him, and had much question, *or seeking*, among themselves.
- (p) And when he had said these things, Jews went out from him, and had much question, *or musing*, among themselves.
- (t) And when he had said that, the Jews departed [from him], and had great despictions among themselves.
- (g) And when he had said these things, the Jews departed, and had great reasoning among themselves.
- (k) And when he had said these words, the Jews departed, and had great reasoning among themselves.
- 28:30 (w) Soothly he dwelled all two years in his hired place; and he received all that entered to him,
- (p) And he dwelled full two years in his hired place; and he received all that entered to him,

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(t) ¶ And [But] Paul dwelt two years full in his lodging. And received all that came to him,

(g) And Paul remained two years full in a house hired for himself, and received all that came in unto him,

(k) And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

28:31 (w) preaching the kingdom of God, and teaching what things be of the Lord Jesus Christ, with all trust, without forbidding. Amen.

(p) and preached the kingdom of God, and taught those things that be of the Lord Jesus Christ, with all trust, without forbidding. Amen.

(t) preaching the kingdom of God, and teaching those things which concerned the Lord Jesus with all confidence, unforbidden [no man forbidding him].

(g) Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all boldness of speech, without let.

(k) Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

ACTS END

The Epistle of the Apostle Paul to the Romans

Generally attributed to the apostle Paul about C.E. 57-58 while at Corinth during his third missionary journey
to present the truth so as to be easily grasped by both ordinary readers and exceptional scholars alike

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul, the servant of Jesus Christ, called an apostle, parted into the gospel of God;
 (p) Paul, the servant of Jesus Christ, called an apostle, separated into the gospel of God;
 (t) ¶ Paul the servant of Jesus Christ, called to be [unto the office of] an apostle, put apart to preach the Gospel of God,
 (g) Paul a servant of JESUS Christ called *to be* an Apostle, put apart *to preach* the Gospel of God,
 (k) Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

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- 1:2 (w) which he had promised before by his prophets in holy scriptures
(p) which he had promised before by his prophets in holy scriptures
(t) which he promised afore by his prophets, in the holy scriptures
(g) (Which he had promised afore by his Prophets in the holy Scriptures,)
(k) (Which he had promised afore by his prophets in the holy scriptures,)
- 1:3 (w) of his Son, the which is made of the seed of David after the flesh,
(p) of his Son, which is made to him of the seed of David by the flesh,
(t) that make mention of his son, the which was begotten of the seed of David, as pertaining to the flesh:
(g) Concerning his Son Jesus Christ our Lord (which was made of the seed of David according to the flesh,
(k) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
- 1:4 (w) which is predestined, *or before-ordained by grace*, the Son of God in virtue, after the Spirit of hallowing of the again-rising of dead men, of Jesus Christ our Lord,
(p) and he was before-ordained the Son of God in virtue, by the Spirit of hallowing of the again-rising of dead men, of Jesus Christ our Lord
(t) and declared to be the son of God with power of the holy ghost, that sanctifieth, since the time that Jesus Christ our Lord rose again from death,
(g) And declared mightily *to be* the Son of God, touching the Spirit of sanctification by the resurrection from the dead;)
(k) And declared {Gr. determined} to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
- 1:5 (w) by whom we have received grace and apostlehood, *or state of apostle*, to obey to the faith in all folks for his name,
(p) by whom we have received grace and the office of apostle, to obey to the faith in all folks for his name,
(t) by whom we have received grace and apostleship, to bring all manner heathen people unto obedience of the faith that [that all gentiles should obey to the faith which] is in his name,
(g) By whom we have received grace and Apostleship (that obedience might be given unto the faith) for his Name among all the Gentiles,
(k) By whom we have received grace and apostleship, for obedience to the faith {or, to the obedience of faith} among all nations, for his name:
- 1:6 (w) among which ye be also called of Jesus Christ,
(p) among which ye be also called of Jesus Christ,
(t) of the which heathen are ye a part [number are ye] also, which are Jesus Christ's by vocation.
(g) Among whom ye be also the called of Jesus Christ;
(k) Among whom are ye also the called of Jesus Christ:
- 1:7 (w) to all that be at Rome, the loved of God, called holy, grace *be* to you, and peace of God our Father, and of the Lord Jesus Christ.
(p) to all that be at Rome, darlings of God, and called holy, grace to you, and peace of God our Father, and of the Lord Jesus Christ.
(t) ¶ To all you of Rome beloved of God, and saints by calling. Grace be with you and peace from God our father, and from the Lord Jesus Christ.
(g) To all *you* that be at Rome beloved of God, called *to be* Saints: Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

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(k) To all that be in Rome, beloved of God, *called to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

- 1:8 (w) First I do thankings to my God, by Jesus Christ, for all you, for your faith is showed in all the world.
(p) First I do thankings to my God, by Jesus Christ, for all you, for your faith is showed in all the world.
(t) ¶ First verily I thank my God through Jesus Christ for you all, because your faith is published throughout all the world.
(g) First I thank my God through Jesus Christ for you all, because your faith is published throughout the whole world.
(k) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
- 1:9 (w) For God is a witness to me, whom I serve in my spirit, in the gospel of his Son, for without ceasing I make mind of you evermore in my prayers,
(p) For God is a witness to me, to whom I serve in my spirit, in the gospel of his Son, that without ceasing I make mind of you ever in my prayers,
(t) For God is my witness, whom I serve with [in] my spirit, in the gospel of his son that without ceasing I make mention of you always in my prayers,
(g) For God is my witness (whom I serve in my spirit in the Gospel of his Son) that without ceasing I make mention of you
(k) For God is my witness, whom I serve with {or, in} my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
- 1:10 (w) and praying, if in any manner sometime I have a speedy way in the will of God to come to you.
(p) and beseech, if in any manner sometime I have a speedy way in the will of God to come to you.
(t) beseeching that at one time or another, a prosperous journey (by the will of God) might fortune me to come unto you.
(g) Always in my prayers, beseeching that by some means, one time or other I might have a prosperous journey by the will of God, to come unto you.
(k) Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
- 1:11 (w) For I desire to see you, that I give to you something of spiritual grace, that ye be confirmed,
(p) For I desire to see you, to part somewhat *to you* of spiritual grace, that ye be confirmed,
(t) For I long to see you, that I might bestow among you some spiritual gift, to strengthen you withal:
(g) For I long to see you, that I might bestow among you some spiritual gift, that you might be strengthened;
(k) For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
- 1:12 (w) that is, to be comforted together in you, by that faith that is both yours and mine together.
(p) that is, to be comforted together in you, by faith that is both yours and mine together.
(t) that is, that I might have consolation together with you, through the common faith, which both ye and I have.
(g) That is, that I might be comforted together with you, through *our* mutual faith, both yours and mine.
(k) That is, that I may be comforted together with {or, in} you by the mutual faith both of you and me.
- 1:13 (w) And, brethren, I will not, that ye unknow, that oft I purposed to come to you, and I am forbidden till this time, that I have some fruit in you, as and in other folks.
(p) And, brethren, I will not, that ye not know, that oft I purposed to come to you, and I am letted till this time, that I have some fruit in you, as in other folks.

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(t) ¶ I would that ye should know, brethren, how that I have oftentimes purposed to come unto you (but have been let hitherto) to have some fruit among you, as I have among other of the gentiles.

(g) Now my brethren, I would that ye should not be ignorant, how that I have oftentimes purposed to come unto you (but have been let hitherto) that I might have some fruit also among you, as I *have* among the other Gentiles.

(k) Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among {or, in} you also, even as among other Gentiles.

1:14 (w) To Greeks and to barbarians, to wise men and to unwise men, I am debtor,

(p) To Greeks and to barbarians, to wise men and to unwise men, I am debtor,

(t) For I am debtor both to the Greeks, and to them which are no Greeks, unto the learned and also unto the unlearned.

(g) I am debtor both to the Grecians, and to the Barbarians, both to the wise men and to the unwise.

(k) I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

1:15 (w) so that that is in me is ready to preach the gospel also to you that be at Rome.

(p) so that that is in me is ready to preach the gospel also to you that be at Rome.

(t) Likewise, as much as in me is, I am ready to preach the Gospel to you of Rome also.

(g) Therefore, as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

(k) So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

1:16 (w) For I shame not the gospel, for it is the virtue of God into health to each man that believeth, to the Jew first, and to the Greek.

(p) For I shame not the gospel, for it is the virtue of God into health to each man that believeth, to the Jew first, and to the Greek.

(t) ¶ For I am not ashamed of the Gospel of Christ, because it is the power of God unto salvation to all that believe, namely to the Jew, and also to the gentile.

(g) For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Grecian.

(k) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

1:17 (w) For the rightwiseness of God is showed in it, of faith into faith, as it is written, For a just man liveth of faith.

(p) For the rightwiseness of God is showed in it, of faith into faith, as it is written, For a just man liveth of faith.

(t) For by it the righteousness which cometh of God is opened, from faith to faith. As it is written: The just shall live by faith.

(g) For by it the righteousness of God is revealed from faith to faith; as it is written, The just shall live by faith.

(k) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

1:18 (w) Forsooth the wrath of God is showed from heaven upon all unpiety and unrightwiseness of those men, that withhold, or hold aback, the truth of God in unrightwiseness.

(p) For the wrath of God is showed from heaven on all unpiety and wickedness of those men, that withhold the truth of God in unrightwiseness.

(t) ¶ For the wrath of God appeareth from heaven [of heaven appeareth] against all ungodliness and unrighteousness of men which withhold the truth in unrighteousness,

(g) For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, which withhold the truth in unrighteousness.

(k) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

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- 1:19 (w) For that that is known of God is shown, *or made open*, to them, for God hath showed to them.
(p) For that thing of God that is known, is showed to them, for God hath showed to them.
(t) seeing what [that that, which] may be known of God, that same is manifest among them. For God did show it unto them.
(g) Forasmuch as that, which may be known of God, is manifest in them; for God hath shewed it unto them.
(k) Because that which may be known of God is manifest in them {or, to them}; for God hath shewed it unto them.
- 1:20 (w) For the invisible things of him, of the creature of the world, by those things that be made, understood be beholden, and the everlasting virtue of him, and the Godhead, so that they be unexcusable.
(p) For the invisible things of him, that be understood, be beheld of the creature of the world, by those things that be made, yea, and the everlasting virtue of him and the Godhead, so that they may not be excused.
(t) So that [For] his invisible things (that is to say, his eternal power and godhead) are understood and seen, by the works from the creation of the world. So that they are without excuse,
(g) For the invisible things of him, that is, his eternal power and Godhead, are seen by the creation of the world, being considered in *his* works, to the intent that they should be without excuse;
(k) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are {or, that they may be} without excuse:
- 1:21 (w) For when they had known God, they glorified *him* not as God, neither did thankings; but they vanished in their thoughts, and the unwise heart of them was darked, *or made dark*.
(p) For when they had known God, they glorified *him* not as God, neither did thankings; but they vanished in their thoughts, and the unwise heart of them was darked.
(t) in as much as when they knew God, they glorified *him* not as God, neither were thankful, but waxed full of vanities in their imaginations. And their foolish hearts were blinded.
(g) Because that when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was full of darkness.
(k) Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
- 1:22 (w) Soothly they saying themselves to be wise men, they were made fools.
(p) For they saying that themselves were wise, they were made fools.
(t) When they counted themselves wise, they became fools
(g) When they professed themselves to be wise, they became fools.
(k) Professing themselves to be wise, they became fools,
- 1:23 (w) And they changed the glory of uncorruptible God into the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and of serpents.
(p) And they changed the glory of uncorruptible God into the likeness of an image of a deadly man, and of birds, and of four-footed beasts, and of serpents.
(t) and turned the glory of the immortal God, unto the similitude of the image of mortal man, and of birds, and four footed beasts and of serpents.
(g) For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and four footed beasts, and of creeping things.
(k) And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

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- 1:24 (w) For which thing God betook them into the desires of their heart, into uncleanness, that they punish with wrongs their bodies in themselves.
(p) For which thing God betook them into the desires of their heart, into uncleanness, that they punish with wrongs their bodies in themselves.
(t) Wherefore God likewise [For this cause God] gave them up unto their hearts' lusts, unto uncleanness to defile their own bodies between themselves:
(g) Wherefore also God gave them up to their hearts' lusts, unto uncleanness, to defile their own bodies between themselves;
(k) Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
- 1:25 (w) The which *men* changed the truth of God into lying, and praised and served a creature rather than the creator, that is blessed into worlds, *or without end*. Amen.
(p) The which changed the truth of God into lying, and praised and served a creature rather than the creator, that is blessed into worlds of worlds. Amen.
(t) which turned his truth unto a lie, and worshipped and served the creatures more than the maker, which is blessed forever Amen.
(g) Which turned the truth of God unto a lie, and worshipped and served the creature, forsaking the Creator, which is blessed forever, Amen.
(k) Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
- 1:26 (w) Therefore God betook them into passions of evil fame, *or shame*. For the women of them changed the natural use into that use that is against kind.
(p) Therefore God betook them into passions of shame. For the women of them changed the natural use into that use that is against kind.
(t) For this cause God gave them up unto shameful lusts. For even their women did change the natural use unto the unnatural.
(g) For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature.
(k) For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
- 1:27 (w) Also the males, *or men*, forsook the natural use of woman, and burned in their desires together, and males into males working filthhood, and receiving in themselves the meed, *or hire*, that behooved of their error.
(p) Also the men forsook the natural use of woman, and burned in their desires together, and men into men wrought filthhood, and received into themselves the meed that behooved of their error.
(t) And likewise also the men left the natural use of the woman, and burned in their lusts [lust] one on another [among themselves]. And man with man wrought filthiness, and received in themselves the reward of their error as it was according.
(g) And likewise also the men left the natural use of the woman, and burned in their lust one toward another, and man with man wrought filthiness, and received in themselves such recompense of their error, as was meet.
(k) And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.
- 1:28 (w) And as they proved not to have God in knowing, God betook them into a reprobable wit, that they do those things that be not suitable;
(p) And as they proved that they had not God in knowing, God betook them into a reprobable wit, that they do those things that be not suitable;

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- (t) ¶ And as it seemed not good unto them to be aknownd of God, even so God delivered them up unto a lewd mind, that they should do those things which were not comely,
- (g) For as they regarded not to acknowledge God, *even so* God delivered them up unto a reprobate mind, to do those things which are not convenient,
- (k) And even as they did not like to retain {or, to acknowledge} God in *their* knowledge, God gave them over to a reprobate mind {or, a mind void of judgment}, to do those things which are not convenient;
- 1:29 (w) that they be full-filled with all wickedness, malice, fornication, covetousness, waywardness, full of envy, manslaying, strife, guile, evil will,
- (p) that they be full-filled with all wickedness, malice, fornication, covetousness, waywardness, full of envy, manslayings, strife, guile, evil will,
- (t) being full of all unrighteous doing, of fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, evil conditioned whisperers,
- (g) Being full of all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, of murder, of debate, of deceit, taking all things in the evil part, whisperers,
- (k) Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
- 1:30 (w) privy backbiters, detractors, hateful to God, wrongful despisers, proud, high over measure, finders of evil things, not obedient to father and mother,
- (p) privy backbiters, detractors, hateful to God, debaters, proud, and high over measure, finders of evil things, not obedient to father and mother,
- (t) backbiters, haters of God, doers of wrong, proud, boasters, bringers up of evil things, disobedient to father and mother [their fathers and mothers], without understanding, covenant breakers, unloving, trucebreakers [stubborn] and merciless.
- (g) Backbiters, haters of God, doers of wrong, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, such as can never be appeased, merciless.
- (k) Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,
- 1:31 (w) unwise, unmannerly, without affection, *or love*, without bond of peace, without mercy.
- (p) unwise, unmannerly, without love, without bond of peace, without mercy.
- (t) *verse thirty one from KJV included in verse thirty here to match Geneva, since that was the first version to establish verse numbers*
- (g) King James Version verse thirty one is included in Geneva verse thirty
- (k) Without understanding, covenant breakers, without natural affection {or, unsociable}, implacable, unmerciful:
- 1:32 (w) The which when they had known the rightwiseness of God, understood not, that they that do such things be worthy the death, not only they that do such things, but also they that consent to the doers.
- (p) The which when they had known the rightwiseness of God, understood not, that they that do such things be worthy the death, not only they that do those things, but also they that consent to the doers.
- (t) Which men, though they knew the righteousness of God, how that they which such things commit are worthy of death, yet not only do [did] the same, but also have [had] pleasure in them that do [did] them.
- (g) Which men, though they knew the Law of God, how that they which commit such things are worthy of death, *yet* not only do the same, but also favor them that do them.
- (k) Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure{or, consent} in them that do them.

CHAPTER 2

- 2:1 (w) Therefore thou art unexcusable, each man that deemest, for in what thing thou deemest another, thou condemnest thyself; for thou doest the same things which thou deemest.
(p) Therefore thou art unexcusable, each man that deemest, for in what thing thou deemest another, thou condemnest thyself; for thou doest the same things which thou deemest.
(t) ¶ Therefore art thou inexcusable o man whosoever thou be that judgest. For in the [that] same wherein thou judgest another, thou condemnest thyself. For thou that judgest doest even the same self things.
(g) Therefore thou art inexcusable, O man, whosoever thou art that judgest, for in that, which thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things.
(k) Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
- 2:2 (w) And we know, that the doom of God is after truth against them, that do such things.
(p) And we know, that the doom of God is after truth against them, that do such things.
(t) But we are sure that the judgment of God is according to truth, against them which commit such things.
(g) But we know that the judgment of God is according to truth, against them which commit such things.
(k) But we are sure that the judgment of God is according to truth against them which commit such things.
- 2:3 (w) But guessest thou, man, that deemest them that do such things, and thou doest them, that thou shalt escape the doom of God?
(p) But guessest thou, man, that deemest them that do such things, and thou doest those things, that thou shalt escape the doom of God?
(t) Thinkest thou this O thou man that judgest them which do such things and yet doest even the very same, that thou shalt escape the judgment of God?
(g) And thinkest thou this, O thou man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
(k) And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
- 2:4 (w) Whether despisest thou the riches of his goodness, and patience, and long abiding? Unknowest thou, that the benignity, *or good will*, of God leadeth thee to penance?
(p) Whether thou despisest the riches of his goodness, and the patience, and the long abiding? Knowest thou not, that the benignity of God leadeth thee to repenting?
(t) Either Other despisest thou the riches of his goodness, [and] patience, and long sufferance? and rememberest not how that the kindness of God leadeth thee to repentance?
(g) Or despisest thou the riches of his bountifulness, and patience, and long sufferance, not knowing that the bountifulness of God leadeth thee to repentance?
(k) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
- 2:5 (w) Forsooth after thy hardness and unrepentant heart, thou treasurest to thee wrath into the day of wrath and of showing of the rightful doom of God,
(p) But after thine hardness and unrepentant heart, thou treasurest to thee wrath in the day of wrath and of showing of the rightful doom of God,
(t) ¶ But thou after thine hard heart that cannot repent, heapest thee together the treasure of wrath against the day of vengeance, when shall be opened the righteous judgment of God,

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- (g) But thou, after thy hardness, and heart that cannot repent, heapest up as a treasure unto thyself wrath against the day of wrath, and of the declaration of the just judgment of God,
(k) But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
- 2:6 (w) that shall yield to each man after his works;
(p) that shall yield to each man after his works;
(t) which will reward every man according to his deeds,
(g) Who will reward every man according to his works;
(k) Who will render to every man according to his deeds:
- 2:7 (w) soothly to them that be by patience of good work, glory, and honour, and uncorruption, to them that seek everlasting life;
(p) soothly to them that be by patience of good work, glory, and honour, and uncorruption, to them that seek everlasting life;
(t) that is to say praise, honor, and immortality, to them which continue in good doing, and seek eternal life:
(g) *That is*, to them which by continuance in well doing, seek glory, and honor, and immortality, eternal life;
(k) To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
- 2:8 (w) but to them that be of strife, and that assent not to truth, but believe to wickedness, wrath and indignation,
(p) but to them that be of strife, and that assent not to truth, but believe to wickedness, wrath and indignation,
(t) But unto them that are rebellious, and disobey the truth, yet follow iniquity, shall come indignation, and wrath,
(g) But unto them that are contentious, and disobey the truth, and obey unrighteousness, *shall be* indignation and wrath.
(k) But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
- 2:9 (w) tribulation and anguish, into each soul of man that worketh evil, of Jew first and of the Greek;
(p) tribulation and anguish, into each soul of man that worketh evil, to the Jew first, and to the Greek;
(t) tribulation and anguish upon the soul of every man that doth evil. Of the Jew first and also of the gentile.
(g) Tribulation and anguish *shall be* upon the soul of every man that doeth evil, of the Jew first, and *also* of the Grecian.
(k) Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile {Gr. Greek};
- 2:10 (w) but glory, and honour, and peace, to each man that worketh good thing, to the Jew first, and to the Greek.
(p) but glory, and honour, and peace, to each man that worketh good thing, to the Jew first, and to the Greek.
(t) To every man that doth good shall come praise, honor and peace, to the Jew first, and also to the gentile.
(g) But to every man that doeth good, *shall be* glory, and honor, and peace, to the Jew first, and *also* to the Grecian.
(k) But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile {Gr. Greek}:
- 2:11 (w) For acception of persons *,that is, to put one before another without desert,* is not with God.
(p) For acception of persons is not with God.
(t) For there is no partiality with God:
(g) For there is no respect of persons with God.
(k) For there is no respect of persons with God.
- 2:12 (w) For whoever sin without law, shall perish without law; and whoever in the law sin, shall be deemed by the law.

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- (p) For whoever have sinned without the law, shall perish without the law; and whoever have sinned in the law, they shall be deemed by the law.
- (t) But whosoever hath sinned without law, shall perish without law. And as many as have sinned under the law, shall be judged by the law.
- (g) For as many as have sinned without the Law, shall perish also without the Law, and as many as have sinned in the Law, shall be judged by the Law,
- (k) For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
- 2:13 (w) For the hearers of the law be not just with God, but the doers of the law shall be made just.
- (p) For the hearers of the law be not just with God, but the doers of the law shall be made just.
- (t) For before God they are not righteous which hear the law: but the doers of the law [they which do the law] shall be justified.
- (g) (For the hearers of the Law *are* not righteous before God, but the doers of the Law shall be justified.
- (k) (For not the hearers of the law are just before God, but the doers of the law shall be justified.
- 2:14 (w) For when heathen men that have not law, do by kind those things that be of the law, they not having such manner of law, be law to themselves,
- (p) For when heathen men that have not law, do naturally those things that be of the law, they not having such manner law, be law to themselves,
- (t) For if the gentiles which have no law, do of nature the things contained in the law: then they having no law, are a law unto themselves,
- (g) For when the Gentiles which have not the Law, do by nature the things *contained* in the Law, they having not the Law, are a Law unto themselves,
- (k) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
- 2:15 (w) that show the work of law written in their hearts; the conscience of them yielding to them a witnessing and between themselves of thoughts accusing or also defending,
- (p) that show the work of the law written in their hearts. For the conscience of them yieldeth to them a witnessing betwixt themselves of thoughts that be accusing or defending,
- (t) which show the deed of the law written in their hearts: While their conscience beareth witness unto them, and also their thoughts, accusing one another, or excusing
- (g) Which shew the effect of the Law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing.)
- (k) Which shew the work of the law written in their hearts, their conscience also bearing witness {or, the conscience witnessing with them}, and their thoughts the mean while accusing {or, between themselves} or else excusing one another;)
- 2:16 (w) in the day when God shall deem the privy things of men after my gospel, by Jesus Christ.
- (p) in the day when God shall deem the privy things of men after my gospel, by Jesus Christ.
- (t) at the day when God shall judge the secrets of men, by Jesus Christ according to my Gospel.
- (g) At the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.
- (k) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
- 2:17 (w) Forsooth if thou art named a Jew, and retest in the law, and hast glory in God,
- (p) But if thou art named a Jew, and retest in the law, and hast glory in God,

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- (t) ¶ Behold, thou art called a Jew, and trustest in the law and rejoicest in God,
(g) ¶ Behold, thou art called a Jew, and retest in the Law, and gloriest in God,
(k) Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,
- 2:18 (w) and hast known his will, and thou learned by the law provest the more profitable things,
(p) and hast known his will, and thou learned by the law approvest the more profitable things,
(t) and knowest his will, and hast experience of good and bad, in that thou art informed by the law:
(g) And knowest *his* will, and allowest the things that are excellent, in that thou art instructed by the Law;
(k) And knowest *his* will, and approvest the things that are more excellent {or, triest the things that differ}, being instructed out of the law;
- 2:19 (w) and trustest thyself to be a leader of blind men, the light of them that be in darknesses,
(p) and trustest thyself to be a leader of blind men, the light of them that be in darknesses,
(t) And believest that thou thyself art a guide unto the blind, a light to them which are in darkness,
(g) And persuadest thyself that thou art a guide of the blind, a light of them which *are* in darkness,
(k) And art confident that thou thyself art a guide of the blind, a light of them *which are* in darkness,
- 2:20 (w) a teacher of unwise men, a master of young children, having the form of science, *or knowing*, and of truth in the law;
(p) a teacher of unwise men, a master of young children, that hast the form of knowing and of truth in the law;
(t) an informer of them which lack discretion, a teacher of [the] unlearned, which hast the example of that which ought to be known, and of the truth in the law.
(g) An instructor of them which lack discretion, a teacher of the unlearned, which hast the form of knowledge, and of the truth in the Law.
(k) An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
- 2:21 (w) therefore thou that teachest another, teachest not thyself? Thou that preachest to not steal, stealest?
(p) what then teachest thou another, and teachest not thyself? Thou that preachest that me shall not steal, stealest?
(t) But thou which [Now] teachest thou another [but] teachest not thyself. Thou preachest, a man should not steal: and yet thou stealest.
(g) Thou therefore, which teachest another, teachest thou not thyself? Thou that preachest, A man should not steal, doest thou steal?
(k) Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
- 2:22 (w) Thou that sayest to not do lechery, doest lechery? Thou that loathest idols, *or maumets*, doest sacrilege?
(p) Thou that teachest that me shall not do lechery, doest lechery? Thou that loathest maumets, doest sacrilege?
(t) Thou sayest, a man should not commit adultery and thou breakest wedlock. Thou abhorrest images, and robbest God of his honor.
(g) Thou that sayest, A man should not commit adultery, doest thou commit adultery? Thou that abhorrest idols, committest thou sacrilege?
(k) Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
- 2:23 (w) Thou that gloriest in the law, by breaking of the law unworshippest, *or despisest*, God?
(p) Thou that hast glory in the law, unhonourest God by breaking of the law?

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- (t) Thou rejoicest in the law, and through breaking the law dishonorest God.
- (g) Thou that gloriest in the Law, through breaking the Law, dishonorest thou God?
- (k) Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
- 2:24 (w) For the name of God by you is blasphemed among heathen men, as it is written.
- (p) For the name of God is blasphemed by you among heathen men, as is written.
- (t) For the name of God is evil spoken of among the gentiles through you as it is written.
- (g) For the Name of God is blasphemed among the Gentiles through you, as it is written.
- (k) For the name of God is blasphemed among the Gentiles through you, as it is written.
- 2:25 (w) For circumcision profiteth, if thou keep the law; forsooth if thou be a trespasser of the law, thy circumcision is made prepuce.
- (p) For circumcision profiteth, if thou keep the law; but if thou be a trespasser against the law, thy circumcision is made prepuce.
- (t) ¶ Circumcision verily availeth if thou keep the law: But if thou break the law thy circumcision is made uncircumcision.
- (g) For circumcision verily is profitable, if thou do the Law; but if thou be a transgressor of the Law, thy circumcision is made uncircumcision.
- (k) For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.
- 2:26 (w) Therefore if prepuce keep the rightwiseness of the law, whether his prepuce shall not be areckoned reckoned into circumcision?
- (p) Therefore if prepuce keep the rightwiseness of the law, whether his prepuce shall not be areckoned into circumcision?
- (t) Therefore if the uncircumcised keep the right things contained in the law: shall not his uncircumcision be counted for circumcision?
- (g) Therefore if the uncircumcision keep the ordinances of the Law, shall not his uncircumcision be counted for circumcision?
- (k) Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
- 2:27 (w) And the prepuce, which is of the kind, fulfilling the law, shall deem thee, that by letter and circumcision art trespasser of the law.
- (p) And the prepuce of kind that fulfilleth the law, shall deem thee, that by letter and circumcision art a trespasser against the law.
- (t) And shall not uncircumcision which is by nature (if it keep the law) judge thee, which being under the letter and circumcision [law], dost transgress the law?
- (g) And shall not uncircumcision which is by nature (if it keep the Law) judge thee which by the letter and circumcision art a transgressor of the Law?
- (k) And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
- 2:28 (w) For he that is in open is not a Jew, neither the circumcision that is in the flesh in open;
- (p) For he that is in open is not a Jew, neither it is circumcision that is openly in the flesh;
- (t) For he is not a Jew, which is a Jew outward. Neither is that thing circumcision, which is outward in the flesh:
- (g) For he is not a Jew, which is one outward, neither is that circumcision, which is outward in the flesh;

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(k) For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

- 2:29 (w) but he that is a Jew in hid, and the circumcision of heart, in spirit, not in letter, whose praising is not of men, but of God.
(p) but he that is a Jew in hid, and the circumcision of heart, in spirit, not by the letter, whose praising is not of men, but of God.
(t) But he is a Jew which is hid within, and the circumcision of the heart is the true circumcision, which is in the spirit, and not in the letter: whose praise is not of men but of God.
(g) But he is a Jew which is one within; and the circumcision *is* of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.
(k) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

CHAPTER 3

- 3:1 (w) What then is more to a Jew, or what profit of circumcision?
(p) What then is more to a Jew, or what profit of circumcision?
(t) ¶ What preferment then hath the Jew? other what advantageth circumcision?
(g) What is then the preferment of the Jew? Or what is the profit of circumcision?
(k) What advantage then hath the Jew? or what profit is there of circumcision?
- 3:2 (w) Much by all Much by all manner; first, for the speakings of God were betaken to them.
(p) Much by all wise; first, for the speakings of God were betaken to them.
(t) Surely very much. First unto them was committed the word of God.
(g) Much every manner of way; for chiefly, because unto them were committed the oracles of God.
(k) Much every way: chiefly, because that unto them were committed the oracles of God.
- 3:3 (w) And what if some of them believed not? Whether the unbelief of them hath voided the faith of God?
(p) And what if some of them believed not? Whether the unbelief of them hath voided the faith of God?
(t) What then though some of them did not believe? Shall their unbelief make the promise of God without effect?
(g) For what, though some did not believe? Shall their unbelief make the faith of God without effect?
(k) For what if some did not believe? shall their unbelief make the faith of God without effect?
- 3:4 (w) Far be it. Forsooth God is true, *or soothfast*, but each man a liar; as it is written, That thou be justified in thy words, and overcome, when thou art deemed.
(p) God forbid. For God is soothfast, but each man a liar; as it is written, That thou be justified in thy words, and overcome, when thou art deemed.
(t) God forbid. Let God be true, and all men liars, as it is written: That thou mightest be justified in thy saying [sayings] and shouldest overcome when thou art judged.
(g) God forbid; yea, let God be true, and every man a liar, as it is written, That thou mightest be justified in thy words, and overcome, when thou art judged.
(k) God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
- 3:5 (w) Forsooth if our wickedness, *or unequity*, commend the rightwiseness of God, what shall we say? Whether God is wicked, that bringeth in wrath? After man I say.

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- (p) But if our wickedness commend the righteousness of God, what shall we say? Whether God is wicked, that bringeth in wrath? After man I say.
- (t) ¶ If our unrighteousness make the righteousness of God more excellent: what shall we say? Is God unrighteous which taketh vengeance? (I speak after the manner of men.)
- (g) Now if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous which punisheth? (I speak as a man.)
- (k) But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)
- 3:6 (w) Far be it. Else how shall God deem this world?
- (p) God forbid. Else how shall God deem this world?
- (t) God forbid. For how then shall God judge the world?
- (g) God forbid; else how shall God judge the world?
- (k) God forbid: for then how shall God judge the world?
- 3:7 (w) For if the truth of God hath abounded in my lying, into the glory of him, and yet am I deemed as a sinner?
- (p) For if the truth of God hath abounded in my lying, into the glory of him, what yet am I deemed as a sinner?
- (t) If the verity of God appear more excellent through my lie, unto his praise, why am I hence forth judged as a sinner?
- (g) For if the verity of God hath more abounded through my lie unto his glory, why am I yet condemned as a sinner?
- (k) For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
- 3:8 (w) And not as we be blasphemed, and as some say that we say, Do we evil things, that good things come. Whose damnation is just.
- (p) And not as we be blasphemed, and as some say that we say, Do we evil things, that good things come. Whose damnation is just.
- (t) And say not rather (as men evil speak of us, and as some affirm that we say) let us do evil, that good may come thereof. Whose damnation is just.
- (g) And (as we are blamed, and as some affirm, that we say) why do we not evil, that good may come *thereof*? Whose damnation is just.
- (k) And not *rather*, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.
- 3:9 (w) What therefore? Pass we them? Nay; for we have showed by skill, the Jews and Greeks all to be under sin,
- (p) What then? Surpass we them? Nay; for we have showed by skill, that all both Jews and Greeks be under sin,
- (t) ¶ What say we then? Are we better than they? No, in no wise. For we have already proved how that both Jews and gentiles are all under sin,
- (g) What then? Are we more excellent? No, in no wise; for we have already proved, that all, both Jews and Gentiles are under sin,
- (k) What then? are we better *than they*? No, in no wise: for we have before proved {Gr. charged} both Jews and Gentiles, that they are all under sin;
- 3:10 (w) as it is written, For there is not any man just;
- (p) as it is written, For there is no man just;
- (t) as it is written: There is none righteous, no not one:
- (g) As it is written, There is none righteous, no not one.
- (k) As it is written, There is none righteous, no, not one:

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- 3:11 (w) there is not a man understanding, neither seeking God.
(p) there is no man understanding, neither seeking God.
(t) There is none that understandeth, there is none that seeketh after God,
(g) There is none that understandeth, there is none that seeketh God.
(k) There is none that understandeth, there is none that seeketh after God.
- 3:12 (w) All bowed away, together they be made unprofitable; there is none that doeth good thing, there is not till to one.
(p) All bowed away, together they be made unprofitable; there is none that doeth good thing, there is none till to one.
(t) they are all gone out of the way, they are all made unprofitable, there is none that doeth good, no not one.
(g) They have all gone out of the way, they have been made altogether unprofitable; there is none that doeth good, no not one.
(k) They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
- 3:13 (w) The throat of them is an open sepulchre; with their tongues they did guilefully, *or treacherously*; the venom of snakes, *that is asps*, is under their lips.
(p) The throat of them is an open sepulchre; with their tongues they did guilefully; the venom of snakes *is* under their lips.
(t) Their throat is an open sepulcher, with their tongues they have deceived: the poison of asps is under their lips.
(g) Their throat is an open sepulcher, they have used their tongues to deceit, the poison of asps *is* under their lips.
(k) Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:
- 3:14 (w) The mouth of whom is full of cursing and bitterness;
(p) The mouth of whom is full of cursing and bitterness;
(t) Whose mouths are full of cursing and bitterness.
(g) Whose mouth is full of cursing and bitterness.
(k) Whose mouth is full of cursing and bitterness:
- 3:15 (w) the feet of them *be* swift to shed blood.
(p) the feet of them *be* swift to shed blood.
(t) Their feet are swift to shed blood.
(g) Their feet are swift to shed blood.
(k) Their feet are swift to shed blood:
- 3:16 (w) Contrition, *or defouling together*, and infelicity/unhappiness, *be* in the ways of them,
(p) Sorrow and cursedness *be* in the ways of them,
(t) Destruction and wretchedness are in their ways:
(g) Destruction and calamity *are* in their ways;
(k) Destruction and misery are in their ways:
- 3:17 (w) and they knew not the way of peace;
(p) and they knew not the way of peace;
(t) And the way of peace they have [have they] not known.
(g) And the way of peace they have not known.

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(k) And the way of peace have they not known:

3:18 (w) the dread of God is not before their eyes.

(p) the dread of God is not before their eyes.

(t) There is no fear of God before their eyes.

(g) The fear of God is not before their eyes.

(k) There is no fear of God before their eyes.

3:19 (w) Forsooth we know, that whatever things the law speaketh, it speaketh to them that be in the law, that each mouth be stopped, and each world be made subject to God.

(p) And we know, that whatever things the law speaketh, it speaketh to them that be in the law, that each mouth be stopped, and each world be made subject to God.

(t) ¶ Yea and we know that whatsoever the law saith, he saith it to them which are under the law: That all mouths may be stopped, and all the world be subdued to God,

(g) Now we know that whatsoever ye Law saith, it saith it to them which are under ye Law, that every mouth may be stopped, and all the world be subject to the judgment of God.

(k) Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God {or, subject to the judgment of God}.

3:20 (w) For of the works of the law each flesh shall not be justified before him; for by the law is knowing of sin.

(p) For of the works of the law each flesh shall not be justified before him; for by the law there is knowing of sin.

(t) because that by the deeds of the law, shall no flesh be justified in the sight of God. For by the law cometh the knowledge of sin.

(g) Therefore by the works of the Law shall no flesh be justified in his sight; for by the Law *cometh* the knowledge of sin.

(k) Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

3:21 (w) But now without the law the rightwiseness of God is showed, that is witnessed of the law and the prophets.

(p) But now without the law the rightwiseness of God is showed, that is witnessed of the law and the prophets.

(t) ¶ Now verily is the righteousness that cometh of God declared without the fulfilling of the law having witness yet of the law, and of the prophets.

(g) But now is the righteousness of God made manifest without the Law, having witness of the Law, and of the Prophets;

(k) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

3:22 (w) Soothly the rightwiseness of God is by the faith of Jesus Christ into all and on all that believe into him; forsooth there is no distinction, *or parting*.

(p) And the rightwiseness of God is by the faith of Jesus Christ into all men and on all men that believe in him; for there is no parting.

(t) The righteousness no doubt which is good before God cometh by the faith of Jesus Christ unto all, and upon all [them] that believe.

(g) *To wit*, the righteousness of God by the faith of Jesus Christ, unto all, and upon all that believe.

(k) Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

3:23 (w) For all men sinned, and have need to the glory of God;

(p) For all men sinned, and have need to the glory of God;

(t) ¶ [For] There is no difference, for all have sinned, and lack the praise that is of valor before God:

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(g) For there is no difference; for all have sinned, and are deprived of the glory of God,

(k) For all have sinned, and come short of the glory of God;

3:24 (w) and be justified freely by his grace, by the redemption, *or the again-buying*, that is in Jesus Christ.

(p) and be justified freely by his grace, by the again-buying that is in Christ Jesus.

(t) but are justified freely by his grace, through the redemption that is in Christ Jesus,

(g) And are justified freely by his grace, through the redemption that is in Christ Jesus,

(k) Being justified freely by his grace through the redemption that is in Christ Jesus:

3:25 (w) Whom God purposed an helper, by faith in his blood, to the showing of his rightwiseness, for the remission of before-going sins, in the bearing up of God,

(p) Whom God ordained forgiver, by faith in his blood, to the showing of his rightwiseness, for remission of before-going sins, in the bearing up of God,

(t) whom God hath made a seat of mercy through faith in his blood, to show the righteousness which before him is of valor, in that he forgiveth the sins that are passed,

(g) Whom God hath set forth *to be* a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the sins that are passed through the patience of God,

(k) Whom God hath set forth {or, foreordained} to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past {or, passing over}, through the forbearance of God;

3:26 (w) to the showing of his rightwiseness in this time, that he be just, and justifying him that is of the faith of Jesus Christ.

(p) to the showing of his rightwiseness in this time, that he be just, and justifying him that is of the faith of Jesus Christ.

(t) which God did suffer to show at this time: the righteousness that is allowed of him, that he might be counted just, and a justifier of him which believeth on Jesus.

(g) To shew at this time his righteousness, that he might be just, and a justifier of him which is of the faith of Jesus.

(k) To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

3:27 (w) Where then is thy glorying? It is excluded. By what law? Of deeds doing? Nay, but by the law of faith.

(p) Where then is thy glorying? It is excluded. By what law? Of deeds doing? Nay, but by the law of faith.

(t) ¶ Where is then thy rejoicing? It is excluded. By what law? By the law of works? Nay: but by the law of faith.

(g) Where is then the rejoicing? It is excluded. By what Law? Of works? Nay, but by the Law of faith.

(k) Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

3:28 (w) For we deem a man to be justified by faith, without works of the law.

(p) For we deem a man to be justified by faith, without works of the law.

(t) ¶ For we suppose [We suppose therefore] that a man is justified by faith without the deeds of the law.

(g) Therefore we conclude, that a man is justified by faith, without the works of the Law.

(k) Therefore we conclude that a man is justified by faith without the deeds of the law.

3:29 (w) Whether of the Jews is God only? Whether he is not also of heathen men? Yes, and of heathen men.

(p) Whether of the Jews is God only? Whether he is not also of heathen men? Yes, and of heathen men.

(t) Is he the God of the Jews only? Is he not also the God of the gentiles? Yes, even of the gentiles also. [He is no doubt, God also of the gentiles.]

(g) *God*, is he the God of the Jews only, and not of the Gentiles also? Yes, even of the Gentiles also.

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(k) Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

- 3:30 (w) For there is one God, that justifieth circumcision by faith, and prepuce by faith.
(p) For there is one God, that justifieth circumcision by faith, and prepuce by faith.
(t) For it is God only which justifieth circumcision, which is of faith: and uncircumcision through faith.
(g) For it is one God, who shall justify circumcision of faith, and uncircumcision through faith.
(k) Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
- 3:31 (w) Destroy we therefore the law by faith? Far be it; but we stablish the law.
(p) Destroy we therefore the law by faith? God forbid; but we stablish the law.
(t) Do we then destroy the law through faith? God forbid. But We rather maintain the law.
(g) Do we then make the Law of none effect through faith? God forbid; yea, we establish the Law.
(k) Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER 4

- 4:1 (w) What then shall we say, that Abraham our father after the flesh found?
(p) What then shall we say, that Abraham our father after the flesh found?
(t) ¶ What shall we say then, that Abraham our father as pertaining to the flesh did find?
(g) What shall we say then, that Abraham our father hath found concerning the flesh?
(k) What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
- 4:2 (w) For if Abraham is justified of works of the law, he hath glory, but not with God.
(p) For if Abraham is justified of works of the law, he hath glory, but not with God.
(t) If Abraham were justified by deeds, then hath he wherein to rejoice: but not with God.
(g) For if Abraham were justified by works, he hath wherein to rejoice, but not with God.
(k) For if Abraham were justified by works, he hath *whereof* to glory; but not before God.
- 4:3 (w) For what saith the scripture? Abraham believed to God, and it was reckoned to him to rightwiseness.
(p) For what saith the scripture? Abraham believed to God, and it was areckoned to him to rightwiseness.
(t) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
(g) For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness.
(k) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
- 4:4 (w) And to him that worketh meed is not given to, *or reckoned*, after grace, but by debt.
(p) And to him that worketh meed is not areckoned by grace, but by debt.
(t) To him that worketh is the reward not reckoned of favor: but of duty.
(g) Now to him that worketh, the wages is not counted by favor, but by debt;
(k) Now to him that worketh is the reward not reckoned of grace, but of debt.
- 4:5 (w) But to him that worketh not, but believing into him that justifieth the wicked man, *or unpious*, his faith is reckoned to rightwiseness, after the purpose of God's grace.
(p) Soothly to him that worketh not, but believeth into him that justifieth a wicked man, his faith is areckoned to rightwiseness, after the purpose of God's grace.

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- (t) To him that worketh not, but believeth on him that justifieth the ungodly, is his faith counted for righteousness.
- (g) But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness.
- (k) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
- 4:6 (w) As and David saith the blessedness of a man, to whom God accepteth, rightwiseness without works,
(p) As David saith the blessedness of a man, whom God accepteth, he giveth to him rightwiseness without works *of the law*,
(t) Even as David describeth the blessed fulness of the [a] man, unto whom God ascribeth righteousness without deeds:
(g) Even as David declareth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*,
(k) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
- 4:7 (w) Blessed *be* they, whose wickednesses be forgiven, and whose sins be covered, *or hid*.
(p) Blessed *be* they, whose wickednesses be forgiven, and whose sins be hid.
(t) Blessed are they, whose unrighteousnesses are [is] forgiven, and whose sins are covered.
(g) Blessed *are* they, whose iniquities are forgiven, and whose sins are covered.
(k) *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.
- 4:8 (w) Blessed *is* that man, to whom God reckoned not sin.
(p) Blessed *is* that man, to whom God areckoned not sin.
(t) Blessed *is* that man to whom the Lord imputeth not sin.
(g) Blessed *is* the man to whom the Lord imputeth not sin.
(k) Blessed is the man to whom the Lord will not impute sin.
- 4:9 (w) Then whether dwelleth this blessedness only in circumcision, or also in prepuce? For we say, that the faith was reckoned to Abraham to rightwiseness.
(p) Then whether dwelleth this blessedness only in circumcision, or also in prepuce? For we say, that the faith was areckoned to Abraham to rightwiseness.
(t) ¶ Came this blessedness then upon the circumcised or upon the uncircumcised? We say verily how that faith was reckoned to Abraham, for righteousness.
(g) *Came* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.
(k) *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
- 4:10 (w) How then was it reckoned? in circumcision, or in prepuce? Not in circumcision, but in prepuce.
(p) How then was it areckoned? in circumcision, or in prepuce? Not in circumcision, but in prepuce.
(t) How was it reckoned? in the time of circumcision? or in the time before he was circumcised? Not in time of circumcision: but when he was yet uncircumcised.
(g) How was it then imputed? When he was circumcised, or uncircumcised? Not when he was circumcised, but when he was uncircumcised.
(k) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
- 4:11 (w) And he took a sign of circumcision, a marking, *or tokening*, of rightwiseness of faith which is in prepuce, that he be father of all men believing by prepuce, that it be reckoned also to them to rightwiseness;

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(p) And he took a sign of circumcision, a token of rightwiseness of the faith which is in prepuce, that he be father of all men believing by prepuce, that it be areckoned also to them to rightwiseness;

(t) And he received the sign of circumcision, as a seal of the [that] righteousness which is by faith, which faith he had yet being uncircumcised, that he should be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also,

(g) After, he received the sign of circumcision, *as* the seal of the righteousness of the faith which he had, when he was uncircumcised, that he should be the father of all them that believe, not being circumcised, that righteousness might be imputed to them also,

(k) And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

4:12 (w) and that he be father of circumcision, not only to them that be of circumcision, but and to them that follow the steps of the faith of our father Abraham, that is in prepuce.

(p) and that he be father of circumcision, not only to them that be of circumcision, but also to them that follow the steps of the faith, which *faith* is in prepuce of our father Abraham.

(t) And that he might be the father of the circumcised: not because they are circumcised only: but because they walk also in the steps of that faith, that [which] was in our father Abraham before the time of circumcision.

(g) And the father of circumcision, not unto them only which are of the circumcision, but unto them also that walk in the steps of the faith of our father Abraham, *which he had* when he was uncircumcised.

(k) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, *which he had* being yet uncircumcised.

4:13 (w) For not by the law is the promise to Abraham, or to his seed, that he should be the heir of the world, but by the rightwiseness of faith.

(p) For not by the law is promise to Abraham, or to his seed, that he should be heir of the world, but by the rightwiseness of faith.

(t) ¶ For the promise that he should be heir of the world was not given to Abraham, or to his seed through the law: but through the righteousness which cometh of faith.

(g) For the promise that he should be the heir of the world, was not *given* to Abraham, or to his seed, through the Law, but through the righteousness of faith.

(k) For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

4:14 (w) For if they that be of the law, be heirs, faith is destroyed, promise is done away.

(p) For if they that be of the law, be heirs, faith is destroyed, promise is done away.

(t) For if they which are of the law be heirs, then is faith but vain, and the promise of none effect.

(g) For if they which are of the Law, *be* heirs, faith is made void, and the promise is made of none effect.

(k) For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

4:15 (w) Forsooth the law worketh wrath; soothly where the law is not, neither is prevarication, *or trespassing*.

(p) For the law worketh wrath; for where is no law, there is no trespass, neither is trespassing.

(t) Because the law causeth wrath. For where no law is, there is no transgression.

(g) For the Law causeth wrath, for where no Law is, there *is* no transgression.

(k) Because the law worketh wrath: for where no law is, *there* is no transgression.

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- 4:16 (w) Therefore *rightwiseness* is of faith, that after grace promise be stable, *or steadfast*, to each seed, not to that seed only that is of the law, but to that that is of the faith of Abraham, which is father of us all.
(p) Therefore *rightwiseness* is of faith, that by grace promise be stable to each seed, not to that seed only that is of the law, but to that that is of the faith of Abraham, which is father of us all.
(t) Therefore by faith is the inheritance given, that it might come of favor: and [that] the promise might be sure to all the seed. Not to them only which are of the law: but also to them which are of the faith of Abraham, which is the father of us all.
(g) Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the seed, not to that only which is of the Law, but also to that which is of the faith of Abraham, who is the father of us all,
(k) Therefore *it is* of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
- 4:17 (w) As it is written, For I have set thee father of many folks, before God to whom thou hast believed. The which quickeneth the dead, and calleth those things that be not, as those that be.
(p) As it is written, For I have set thee father of many folks, before God to whom thou hast believed. The which *God* quickeneth dead men, and calleth those things that be not, as those that be.
(t) As it is written: I have made [ordained] thee a father to many nations, even before God whom thou hast believed, which quickeneth the dead and called [calleth] those things which be not as though they were.
(g) (As it is written, I have made thee a father of many nations) *even* before God whom he believed, who quickeneth the dead, and calleth those things which be not, as though they were.
(k) (As it is written, I have made thee a father of many nations,) before him {or, like unto him} whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.
- 4:18 (w) The Which *Abraham* against hope believed into hope, that he should be made father of many folks, after that it is said to him, Thus shall thy seed be, as the stars of heaven, and as gravel, *or sand*, that is in the brink of the sea.
(p) Which *Abraham* against hope believed into hope, that he should be made father of many folks, as it was said to him, Thus shall thy seed be, as the stars of heaven, and as the gravel that is in the brink of the sea.
(t) ¶ Which Abraham, contrary to hope, believed in hope, that he should be the father of many nations, according to that which was spoken: So shall thy seed be.
(g) Which *Abraham* above hope, believed under hope, that he should be the father of many nations, according to that which was spoken *to him*, So shall thy seed be.
(k) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.
- 4:19 (w) And he was not made unsteadfast in the belief, neither he beheld his body now nigh dead, when he was almost of an hundred years, nor the womb of Sarah nigh dead.
(p) And he was not made unsteadfast in the belief, neither he beheld his body then nigh dead, when he was almost of an hundred years, nor the womb of Sarah nigh dead.
(t) And he fainted not in the faith, nor yet considered his own body, which was now dead, even when he was almost an hundred year old. Neither yet that Sara was past childbearing [considered he the barrenness of Sara].
(g) And he not weak in the faith, considered not his own body, which was now dead, being almost a hundred years old, neither the deadness of Sarah's womb;
(k) And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:
- 4:20 (w) Also in the promise of God he doubted not with untrust; but he was comforted in belief, giving glory to God,
(p) Also in the promise of God he doubted not with untrust; but he was comforted in belief, giving glory to God,
(t) He staggered not at the promise of God through unbelief: But was made strong in the faith, and gave honor to God

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- (g) Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave glory to God,
- (k) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

- 4:21
- (w) witting most fully that whatever things God hath promised, he is mighty also to do.
 - (p) witting most fully that whatever things God hath promised, he is mighty also to do.
 - (t) full certified, that what he had promised, that he was able to make good [and steadfastly believed, that he which had made the promise was able also to make it good].
 - (g) Being fully assured that he which had promised, was also able to do it.
 - (k) And being fully persuaded that, what he had promised, he was able also to perform.
- 4:22
- (w) Therefore it was reckoned to him to rightwiseness.
 - (p) Therefore it was areckoned to him to rightwiseness.
 - (t) And therefore was it reckoned to him for righteousness.
 - (g) And therefore it was imputed to him for righteousness.
 - (k) And therefore it was imputed to him for righteousness.
- 4:23
- (w) And it is not written only for him, that it was reckoned to him to rightwiseness,
 - (p) And it is not written only for him, that it was areckoned to him to rightwiseness,
 - (t) ¶ It is not written for him only, that it was reckoned to him for righteousness:
 - (g) Now it is not written for him only, that it was imputed to him for righteousness,
 - (k) Now it was not written for his sake alone, that it was imputed to him;
- 4:24
- (w) but also for us, to whom it shall be reckoned, that believe in him that raised our Lord Jesus Christ from dead.
 - (p) but also for us, to whom it shall be areckoned, that believe in him that raised our Lord Jesus Christ from death.
 - (t) but also for us, to whom it shall be counted for righteousness so we believe on him that raised up Jesus our Lord from death.
 - (g) But also for us, to whom it shall be imputed *for righteousness*, which believe in him that raised up Jesus our Lord from the dead,
 - (k) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;
- 4:25
- (w) Which was betaken for our sins, and rose again for our justifying.
 - (p) Which was betaken for our sins, and rose again for our justifying.
 - (t) Which was delivered for our sins, and rose again for to justify us.
 - (g) Who was delivered *to death* for our sins, and is risen again for our justification.
 - (k) Who was delivered for our offences, and was raised again for our justification.

CHAPTER 5

- 5:1
- (w) Therefore we, justified of faith, have we peace at God by our Lord Jesus Christ.
 - (p) Therefore we, justified of faith, have we peace at God by our Lord Jesus Christ.
 - (t) ¶ Because therefore that we are justified by faith we are at peace with God through our Lord Jesus Christ:
 - (g) Then being justified by faith, we have peace toward God through our Lord Jesus Christ.
 - (k) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

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- 5:2 (w) By whom we have access, *or nigh going to*, by faith into this grace, in which we stand, and have glory in the hope of the glory of God's children.
(p) By whom we have nigh going to, by faith into this grace, in which we stand, and have glory in the hope of the glory of God's children.
(t) by whom we have a way in through faith unto this grace [favor] wherein we stand and rejoice in hope of the praise that shall be given of God.
(g) By whom also we have access through faith into this grace wherein we stand, and rejoice under the hope of the glory of God.
(k) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
- 5:3 (w) And not this only, but also we glory in tribulations, witting that tribulation worketh patience,
(p) And not this only, but also we glory in tribulations, witting that tribulation worketh patience,
(t) Neither do we so only: but also we rejoice in tribulation: For we know that tribulation bringeth patience,
(g) Neither *do we so* only, but also we rejoice in tribulations, knowing that tribulation bringeth forth patience;
(k) And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;
- 5:4 (w) and patience proving, and proving hope.
(p) and patience proving, and proving hope.
(t) patience bringeth experience [feeling], experience [feeling] bringeth hope.
(g) And patience experience, and experience hope;
(k) And patience, experience; and experience, hope:
- 5:5 (w) And hope confoundeth not, for the charity of God is spread abroad in our hearts by the Holy Ghost, that is given to us.
(p) And hope confoundeth not, for the charity of God is spread abroad in our hearts by the Holy Ghost, that is given to us.
(t) And hope maketh [us] not ashamed, for the love of God [because the love that God hath unto us,] is shed abroad in our hearts, by the holy ghost, which is given unto us.
(g) And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.
(k) And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
- 5:6 (w) When we were yet sick after the time, what died Christ for wicked men?
(p) And while that we were frail after the time, what died Christ for wicked men?
(t) ¶ For when we were yet weak according to the time: Christ died for us which were ungodly.
(g) For Christ, when we were yet of no strength, at *his* time died for the ungodly.
(k) For when we were yet without strength, in due time {or, according to the time} Christ died for the ungodly.
- 5:7 (w) For scarcely dieth any man for the just man; and yet for a good man peradventure some man dare die.
(p) For scarcely dieth any man for the just man; and yet for a good man peradventure some man dare die.
(t) Yet scarce will any man die for a righteous man. Peradventure for a good man durst a man die.
(g) Doubtless one will scarce die for a righteous man; but yet for a good man it may be that one dare die.
(k) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

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- 5:8 (w) But God commendeth his charity in us; for if when we were yet sinners, after the time Christ was dead for us,
(p) But God commendeth his charity in us; for if when we were yet sinners, after the time Christ was dead for us,
(t) But God setteth out his love that he hath to us, seeing that while we were yet sinners, Christ died for us.
(g) But God setteth out his love toward us, seeing that while we were yet sinners, Christ died for us.
(k) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- 5:9 (w) then much more now we justified in his blood, shall be safe from wrath by him.
(p) then much more now we justified in his blood, shall be safe from wrath by him.
(t) Much more then now (seeing we are justified in his blood) shall we be saved [preserved] from wrath through him.
(g) Much more then, being now justified by his blood, we shall be saved from wrath through him.
(k) Much more then, being now justified by his blood, we shall be saved from wrath through him.
- 5:10 (w) For if when we were enemies, we be reconciled to God by the death of his Son, much more we reconciled shall be safe in the life of him.
(p) For if when we were enemies, we be reconciled to God by the death of his Son, much more we reconciled shall be safe in the life of him.
(t) ¶ For if when we were enemies, we were reconciled to God by the death of his son: much more, seeing we are reconciled, we shall be preserved by his life.
(g) For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life,
(k) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
- 5:11 (w) And not only this, but also we glory in God, by our Lord Jesus Christ, by whom we have received now reconciling, *or according*.
(p) And not only this, but also we glory in God, by our Lord Jesus Christ, by whom we have received now reconciling.
(t) Not only so, but we also joy in God by the means of our Lord Jesus Christ, by whom we have received the [this] atonement.
(g) And not only *so*, but we also rejoice in God through our Lord Jesus Christ, by whom we have now received the atonement.
(k) And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement {or, reconciliation}.
- 5:12 (w) Therefore as by one man sin entered into the world, and by sin death, and so death passed forth into all men, in which *man* all men sinned.
(p) Therefore as by one man sin entered into this world, and by sin death, and so death passed forth into all men, in which *man* all men sinned.
(t) ¶ Wherefore as by one man sin entered into the world, and death by the means of sin. And so death went over all men, insomuch that all men sinned.
(g) Wherefore, as by one man sin entered into the world, and death by sin, and so death went over all men, in whom all men have sinned.
(k) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that {or, in whom} all have sinned:
- 5:13 (w) Soothly till to the law sin was in the world; but sin was not reckoned, when the law was not.
(p) For unto the law sin was in the world; but sin was not reckoned, when law was not.
(t) For even unto the time of the law was sin in the world: but sin was not regarded, as long as there was no law:

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(g) For unto the time of the Law was sin in the world, but sin is not imputed, while there is no law.

(k) (For until the law sin was in the world: but sin is not imputed when there is no law.

5:14 (w) But death reigned from Adam till to Moses, also into them that sinned not in likeness of the trespassing of Adam, the which is form, *or likeness*, of *one* to come.

(p) But death reigned from Adam unto Moses, also into them that sinned not in likeness of the trespassing of Adam, the which is likeness of *Christ* to coming.

(t) nevertheless death reigned from Adam to Moses, even over them also that sinned not, with like transgression as did Adam: which is the similitude of him that is [was] to come.

(g) But death reigned from Adam to Moses, even over them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

(k) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

5:15 (w) But not as the guilt, *or trespass*, so and the gift; soothly if through the trespass of one many be dead, much more the grace of God and the gift in the grace of one man Jesus Christ hath abounded into many men.

(p) But not as guilt, so the gift; for if through the guilt of one many be dead, much more the grace of God and the gift in the grace of one man Jesus Christ hath abounded into many men.

(t) ¶ But the gift is not like as [is] the sin. For if through the sin of one, many be dead: much more plenteous upon many was the grace [favor] of God and gift by grace [favor]: which grace [favor] was given by one man Jesus Christ.

(g) But yet the gift is not so as is the offence. For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.

(k) But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

5:16 (w) And not as by one sin, so by the gift; for why soothly doom of one into condemnation, grace forsooth of many guilts, *or trespassings*, into justification.

(p) And not as by one sin, so by the gift; for the doom of one into condemnation, but the grace of many guilts into justification.

(t) ¶ And the gift is not over one sin, as death came through one sin of one that sinned. For damnation came of one sin unto condemnation: But the gift came to justify from many sins.

(g) Neither is the gift *so*, as *that which entered in* by one that sinned; for the fault *came* of one *offence* unto condemnation, but the gift *is* of many offences to justification.

(k) And not as it was by one that sinned, *so is* the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

5:17 (w) For if in the guilt of one death reigned through one, much more men that take plenty of grace, and of giving, and of rightwiseness, shall reign in life by one Jesus Christ.

(p) For if in the guilt of one death reigned through one, much more men that take plenty of grace, and of giving, and of rightwiseness, shall reign in life by one Jesus Christ.

(t) For if by the sin of one, death reigned by the means of one, much more shall they which receive abundance of grace [favor] and of the gift of righteousness reign in life by the means of one (that is to say) Jesus Christ.

(g) For if by the offence of one, death reigned through one, much more shall they which receive the abundance of grace, and of the gift of righteousness, reign in life through one, *that is*, Jesus Christ.

(k) For if by one man's offence {or, by one offence} death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

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- 5:18 (w) Therefore as by the guilt of one into all men into condemnation, so and by the rightwiseness of one into all men into justifying of life.
(p) Therefore as by the guilt of one into all men into condemnation, so by the rightwiseness of one into all men into justifying of life.
(t) ¶ Likewise then as by the sin of one, condemnation came on all men: even so by the justifying of one cometh the righteousness that bringeth life, upon all men.
(g) Likewise then, as by the offence of one, the *fault came* on all men to condemnation, so by the justifying of one, *the benefit abounded* toward all men to the justification of life.
(k) Therefore as by the offence of one {or, by one offence} *judgment* came upon all men to condemnation; even so by the righteousness of one {or, by one righteousness} *the free gift* came upon all men unto justification of life.
- 5:19 (w) For as by unobedience of one man many be made sinners, so by the obedience of one many shall be ordained just.
(p) For as by unobedience of one man many be made sinners, so by the obedience of one many shall be just.
(t) For as by one man's disobedience many became sinners: so by the obedience of one shall many be made righteous.
(g) For as by one man's disobedience many were made sinners, so by the obedience of one, shall many also be made righteous.
(k) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
- 5:20 (w) And the law entered, that guilt should be plenteous; but where guilt was plenteous, grace abounded, *or was plenteous*.
(p) And the law entered, that guilt should be plenteous; but where guilt was plenteous, grace was more plenteous.
(t) ¶ But The law in the mean time entered in that sin should increase. Neverthelater [And] where abundance of sin was, there was more plenteousness of grace.
(g) Moreover, the Law entered thereupon, that the offence should abound, nevertheless, where sin abounded, *there* grace abounded much more;
(k) Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
- 5:21 (w) That as sin reigned into death, so and grace reign by rightwiseness into everlasting life, by Jesus Christ our Lord.
(p) That as sin reigned into death, so grace reign by rightwiseness into everlasting life, by Jesus Christ our Lord.
(t) That as sin had reigned unto death, even so might grace reign through righteousness unto eternal life, by the help of Jesus Christ.
(g) That as sin had reigned unto death, so might grace also reign by righteousness unto eternal life through Jesus Christ our Lord.
(k) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER 6

- 6:1 (w) Therefore what shall we say? Shall we dwell in sin, that grace be plenteous?
(p) Therefore what shall we say? Shall we dwell in sin, that grace be plenteous?
(t) ¶ What shall we say then? Shall we continue in sin, that there may be abundance of grace?
(g) What shall we say then? Shall we continue still in sin, that grace may abound? God forbid.
(k) What shall we say then? Shall we continue in sin, that grace may abound?
- 6:2 (w) Far be it. For how shall we that be dead to sin, live yet therein?

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- (p) God forbid. For how shall we that be dead to sin, live yet therein?
(t) God forbid. How shall we that are dead as touching sin live any longer therein?
(g) How shall we, that are dead to sin, live yet therein?
(k) God forbid. How shall we, that are dead to sin, live any longer therein?
- 6:3 (w) Whether, brethren, ye know not, that whichever we be baptized in Christ Jesus, we be baptized in his death?
(p) Whether, brethren, ye know not, that whichever we be baptized in Christ Jesus, we be baptized in his death?
(t) Remember ye not that all we which are baptized in the name of Jesus Christ [Christ Jesus], are baptized to die with him?
(g) Know ye not, that all we which have been baptized into Jesus Christ, have been baptized into his death?
(k) Know ye not, that so many of us as were {or, are} baptized into Jesus Christ were baptized into his death?
- 6:4 (w) For we be together buried with him by baptism into death; that as Christ rose from dead by the glory of the Father, and walk we in a newness of life.
(p) For we be together buried with him by baptism into death; that as Christ arose from death by the glory of the Father, so walk we in a newness of life.
(t) We are buried with him by baptism for to die: That likewise as Christ was raised up from death by the glory of the father: even so we also should walk in a new life.
(g) We are buried then with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.
(k) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
- 6:5 (w) For if we planted together be made to the likeness of his death, also we shall be of the likeness of his rising again;
(p) For if we planted together be made to the likeness of his death, also we shall be of the likeness of his rising again;
(t) For if we be graft in death like unto him: even so must we be in the resurrection.
(g) For if we be planted with him to the similitude of his death, even so shall we be *to the similitude* of his resurrection,
(k) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
- 6:6 (w) witting this thing, that our old man is crucified together, that the body of sin be destroyed, that we serve no more to sin.
(p) witting this thing, that our old man is crucified together, that the body of sin be destroyed, that we serve no more to sin.
(t) This we must remember, that our old man is crucified with him also, that the body of sin might utterly be destroyed, that henceforth we should not be servants of sin.
(g) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
(k) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
- 6:7 (w) For he that is dead *to sin*, is justified from sin.
(p) For he that is dead, is justified from sin.
(t) For he that is dead, is justified from sin.
(g) For he that is dead, is freed from sin.
(k) For he that is dead is freed {Gr. justified} from sin.

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- 6:8 (w) And if we be dead with Christ, we believe that also we shall live together with him;
(p) And if we be dead with Christ, we believe that also we shall live together with him;
(t) ¶ Wherefore if we be dead with Christ, we believe that we shall live with him:
(g) Wherefore, if we be dead with Christ, we believe that we shall live also with him,
(k) Now if we be dead with Christ, we believe that we shall also live with him:
- 6:9 (w) witting that Christ, rising again from dead, now dieth not, death shall no more have lordship on him.
(p) witting that Christ, rising again from death, now dieth not, death shall no more have lordship on him.
(t) remembering that Christ once raised from death, dieth no more. Death hath no more power over him.
(g) Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.
(k) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
- 6:10 (w) For that he was dead to sin, he was dead once; but that he liveth, he liveth to God.
(p) For that he was dead to sin, he was dead once; but that he liveth, he liveth to God.
(t) For as touching that he died, he died [as] concerning sin once. And as touching that he liveth, he liveth unto God.
(g) For in that he died, he died once to sin; but in that he liveth, he liveth to God.
(k) For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
- 6:11 (w) and ye deem yourselves to be dead soothly to sin, but living to God in Jesus Christ our Lord.
(p) So ye deem yourselves to be dead to sin, but living to God in Jesus Christ our Lord.
(t) Likewise imagine ye also, that ye are dead [as] concerning sin: but are alive unto God through Jesus Christ our Lord.
(g) Likewise think ye also, that ye are dead to sin, but are alive to God in Jesus Christ our Lord.
(k) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
- 6:12 (w) Therefore reign not sin in your deadly body, that ye obey to his covetings.
(p) Therefore reign not sin in your deadly body, that ye obey to his covetings.
(t) Let not sin reign therefore in your mortal bodies, that ye should thereunto obey in the lusts of it.
(g) Let not sin reign therefore in your mortal body, that ye should obey it in the lusts thereof;
(k) Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
- 6:13 (w) Neither give ye your members arms of wickedness to sin, but give ye yourselves to God, as they that live of dead men, and your members arms of rightwiseness to God.
(p) Neither give ye your members arms of wickedness to sin, but give ye yourselves to God, as they that live of dead men, and your members arms of rightwiseness to God.
(t) Neither give ye your members as instruments of unrighteousness unto sin: But give yourselves unto God, as they that are alive from death. And give your members as instruments of righteousness unto God.
(g) Neither give ye your members, *as* weapons of unrighteousness unto sin; but give yourselves unto God, as they that are alive from the dead, and *give* your members *as* weapons of righteousness unto God.
(k) Neither yield ye your members as instruments {Gr. arms, or, weapons} of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.
- 6:14 (w) For sin shall not have lordship over you; for ye be not under the law, but under grace.
(p) For sin shall not have lordship over you; for ye be not under the law, but under grace.
(t) Let not sin [Sin shall not] have power over you. For ye are not under the law, but under grace.

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- (g) For sin shall not have dominion over you, for ye are not under the Law, but under grace.
(k) For sin shall not have dominion over you: for ye are not under the law, but under grace.
- 6:15 (w) What therefore? Shall we sin, for we be not under the law, but under grace? Far be it.
(p) What therefore? Shall we do sin, for we be not under the law, but under grace? God forbid.
(t) ¶ What then? Shall we sin, because we are not under the law: but under grace? God forbid.
(g) What then? Shall we sin, because we are not under the Law, but under grace? God forbid.
(k) What then? shall we sin, because we are not under the law, but under grace? God forbid.
- 6:16 (w) Know ye not, for to whom ye give you servants to obey, ye be servants of that thing, to whom ye have obeyed, either of sin to death, either of obedience to rightwiseness?
(p) Know ye not, that to whom ye give yourselves servants to obey to, ye be servants of that thing, to which ye have obeyed, either of sin to death, either of obedience to rightwiseness?
(t) Remember ye not how that to whomsoever ye commit yourselves as servants to obey, his servants ye are to whom ye obey: whether it be of sin unto death, or of obedience unto righteousness?
(g) Know ye not, that to whomsoever ye give yourselves as servants to obey, his servants ye are to whom ye obey, whether it be of sin unto death, or of obedience unto righteousness?
(k) Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
- 6:17 (w) But I thank God, that ye were servants of sin; but ye have obeyed of heart into that form of teaching, in which ye be betaken.
(p) But I thank God, that ye were servants of sin; but ye have obeyed of heart into that form of teaching, in which ye be betaken.
(t) God be thanked. That though Ye were once the servants of sin: Ye have yet [But now have] obeyed with your hearts unto the form of doctrine where unto ye were delivered.
(g) But God *be* thanked, that ye have been the servants of sin, but ye have obeyed from the heart unto the form of the doctrine, whereunto ye were delivered.
(k) But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you {Gr. whereto ye were delivered}.
- 6:18 (w) And ye delivered from sin, be made servants of rightwiseness.
(p) And ye delivered from sin, be made servants of rightwiseness.
(t) Ye are then made free from sin, and are become the servants of righteousness.
(g) Being then made free from sin, ye are made the servants of righteousness.
(k) Being then made free from sin, ye became the servants of righteousness.
- 6:19 (w) I say that thing that is of man, for the infirmity, *or unsteadiness*, of your flesh. But as ye have given your members to serve to uncleanness, and to wickedness into wickedness, so now give ye your members to serve to rightwiseness into holiness.
(p) I say that thing that is of man, for the unsteadfastness of your flesh. But as ye have given your members to serve to uncleanness, and to wickedness into wickedness, so now give ye your members to serve to rightwiseness into holiness.
(t) ¶ I will speak grossly because of the infirmity of your flesh. As ye have given your members servants to uncleanness and to iniquity, from iniquity unto iniquity: even so now give your members servants unto righteousness, that ye may be sanctified.
(g) I speak after the manner of man, because of the infirmity of your flesh, for as ye have given your members servants to uncleanness and to iniquity, to *commit* iniquity, so now give your members servants unto righteousness in holiness.

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(k) I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

6:20 (w) For when ye were servants of sin, ye were free of rightwiseness.

(p) For when ye were servants of sin, ye were free of rightwiseness.

(t) For when ye were servants of sin, ye were not under righteousness.

(g) For when ye were the servants of sin, ye were freed from righteousness.

(k) For when ye were the servants of sin, ye were free from {or, to} righteousness.

6:21 (w) Therefore what fruit had ye then in those things, in which ye shame now? For the end of them is death.

(p) Therefore what fruit had ye then in those things, in which ye shame now? For the end of them is death.

(t) What fruit had ye then in those things, whereof ye are now ashamed. For the end of those things is death.

(g) What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

(k) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

6:22 (w) But now ye delivered from sin, and made servants to God, have your fruit into holiness, and the end everlasting life.

(p) But now ye delivered from sin, and made servants to God, have your fruit into holiness, and the end everlasting life.

(t) But now are ye delivered from sin, and made the servants of God, and have your fruit that ye should be sanctified, and the end everlasting life.

(g) But now being freed from sin, and made servants unto God, ye have your fruit in holiness, and the end, everlasting life.

(k) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

6:23 (w) For the wages of sin is death; the grace of God is everlasting life in Christ Jesus our Lord.

(p) For the wages of sin is death; the grace of God is everlasting life in Christ Jesus our Lord.

(t) For the reward of sin is death: but eternal life is the gift of God, through Jesus Christ our Lord.

(g) For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.

(k) For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

CHAPTER 7

7:1 (w) Brethren, whether ye know not; for I speak to men that know the law; for the law hath lordship in a man, as long time as he liveth?

(p) Brethren, whether ye know not; for I speak to men that know the law; for the law hath lordship in a man, as long time as he liveth?

(t) ¶ Remember ye not brethren (I speak to them that know the law) how that the law hath power over a man as long as it endureth:

(g) Know ye not, brethren, (for I speak to them that know the Law) that the Law hath dominion over a man as long as he liveth?

(k) Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

7:2 (w) For that woman that is under an husband, is bound to the law, while the husband liveth; soothly if her husband be dead, she is delivered, *or unbound*, from the law of the husband.

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(p) For that woman that is under an husband, is bound to the law, while the husband liveth; but if her husband is dead, she is delivered from the law of the husband.

(t) For the woman which is in subjection to a man, is bound by the law to the man, as long as he liveth. If the man be dead, she is loosed from the law of the man.

(g) For the woman which is in subjection to a man, is bound by the law to the man, while he liveth; but if the man be dead, she is delivered from the law of the man.

(k) For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

7:3 (w) Therefore living the man, she shall be called adulteress, if she be with another man; forsooth if her husband be dead, she is delivered from the law of the husband, that she be not adulteress, if she be with another man.

(p) Therefore she shall be called adulteress, if she be with another man, while the husband liveth; but if her husband is dead, she is delivered from the law of the husband, that she be not adulteress, if she be with another man.

(t) So then if while the man liveth she couple herself with another man, she shall be counted a wedlock breaker. But if the man be dead she is free from the law: so that she is no wedlock breaker, though she couple herself with another man.

(g) So then, if while the man liveth, she taketh another man, she shall be called an adulteress; but if the man be dead, she is free from the Law, so that she is not an adulteress, though she take another man.

(k) So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

7:4 (w) Therefore, my brethren, and ye be made dead to the law by the body of Christ, that ye be another's, that rose from dead, that we bear fruit to God.

(p) And so, my brethren, ye be made dead to the law by the body of Christ, that ye be of another, that rose again from death, that ye bear fruit to God.

(t) ¶ Even so ye my brethren, are dead [ye also are made dead] as concerning the law by the body of Christ, that ye should be coupled to another (I mean to him that is risen again from death) that we should bring forth fruit unto God.

(g) So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be unto another, *even* unto him that is raised up from the dead, that we should bring forth fruit unto God.

(k) Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

7:5 (w) For when we were in flesh, passions of sins, that were by the law, wrought in our members, to bear fruit to death.

(p) For when we were in flesh, passions of sins, that were by the law, wrought in our members, to bear fruit to death.

(t) For When we were in the flesh, the lusts of sin which were stirred up by the law, reigned in our members, to bring forth fruit unto death.

(g) For when we were in the flesh, the affections of sins, which were by the Law, had force in our members, to bring forth fruit unto death.

(k) For when we were in the flesh, the motions {Gr. passions} of sins, which were by the law, did work in our members to bring forth fruit unto death.

7:6 (w) But now we be unbound from the law of death, in which we were holden, so that we serve in newness of spirit, and not in oldness of letter.

(p) But now we be unbound from the law of death, in which we were held, so that we serve in newness of spirit, and not in oldness of letter.

(t) But now are we delivered from the law, and dead from that whereunto [from it, whereunto] we were in bondage, that we should serve in a new conversation of the spirit, and not in the old conversation of the letter.

(g) But now we are delivered from the Law, being dead unto it wherein we were holden, that we should serve in newness of Spirit, and not in the oldness of the letter.

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(k) But now we are delivered from the law, that being dead {or, being dead to that} wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7:7 (w) What therefore shall we say? The law is sin? Far be it. But I knew not sin, but the law; for I knew not that coveting was sin, but for the law said, Thou shalt not covet.

(p) What therefore shall we say? The law is sin? God forbid. But I knew not sin, but by law; for I knew not that coveting was sin, but for the law said, Thou shalt not covet.

(t) ¶ What shall we say then? Is the law sin? God forbid: but I knew not what sin meant [and] but by the law. For I had not known what lust had meant, except the law had said, thou shalt not lust.

(g) What shall we say then? Is the Law sin? God forbid. Nay, I knew not sin, but by the Law, for I had not known lust, except the Law had said, Thou shalt not lust.

(k) What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust {or, concupiscence}, except the law had said, Thou shalt not covet.

7:8 (w) And through occasion taken, sin by the commandment hath wrought in me all coveting, *or covetousness*; for without the law, sin was dead.

(p) And through occasion taken, sin by the commandment hath wrought in me all covetousness; for without the law, sin was dead.

(t) But sin took an occasion by the means of the commandment, and wrought in me all manner of concupiscence. For *verily* without the law sin was dead.

(g) But sin took an occasion by the commandment, and wrought in me all manner of concupiscence; for without the Law sin *is* dead.

(k) But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

7:9 (w) Forsooth I lived without the law sometime; but when the commandment was come, sin lived again. But I was dead,

(p) And I lived without the law sometime; but when the commandment was come, sin lived again. But I was dead,

(t) I once lived without law: but when the commandment came, sin revived, and I was dead.

(g) For I once was alive, without the Law; but when the commandment came, sin revived,

(k) For I was alive without the law once: but when the commandment came, sin revived, and I died.

7:10 (w) and the commandment that was to life, was found to me, to be to death.

(p) and this commandment that was to life, was found to me, to be to death.

(t) And the very same commandment which was ordained unto life, was found to be unto me an occasion of death.

(g) But I died, and the same commandment which was *ordained* unto life, was found *to be* unto me unto death.

(k) And the commandment, which was *ordained* to life, I found to be unto death.

7:11 (w) For sin, through occasion taken by the commandment, deceived me, and by it slew *me*.

(p) For sin, through occasion taken by the commandment, deceived me, and by that it slew *me*.

(t) For sin took occasion by the means of the commandment and so deceived me, and by the self commandment slew *me*.

(g) For sin took occasion by the commandment, and deceived me, and thereby slew *me*.

(k) For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

7:12 (w) Therefore the law *is* holy, and the commandment *is* holy, and just, and good.

(p) Therefore the law *is* holy, and the commandment *is* holy, and just, and good.

(t) Wherefore the law *is* holy, and the commandment holy, just, and good.

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(g) Wherefore the Law *is* holy, and the commandment *is* holy, and just, and good.

(k) Wherefore the law is holy, and the commandment holy, and just, and good.

7:13 (w) Is then that thing that is good, made death to me? Far be it. But sin, that it appear sin, through good thing wrought death to me, that there be made sin sinning over manner, *or measure*, by commandment.

(p) Is then that thing that is good, made death to me? God forbid. But sin, that it seem sin, through good thing wrought death to me, that me sin over manner through the commandment.

(t) ¶ Was that then which is good made death unto me? God forbid. Nay sin was death unto me, that it might appear how that sin by the means of that which is good, had wrought death in me: that sin which is under the commandment, might be out of measure sinful.

(g) Was that then which is good, made death unto me? God forbid; but sin, that it might appear sin, wrought death in me by that which is good, that sin might be out of measure sinful by the commandment.

(k) Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

7:14 (w) And we know, that the law is spiritual; but I am fleshly, sold under sin.

(p) And we know, that the law is spiritual; but I am fleshly, sold under sin.

(t) For we know that the law is spiritual: but I am carnal, sold under sin:

(g) For we know that the Law is spiritual, but I am carnal, sold under sin.

(k) For we know that the law is spiritual: but I am carnal, sold under sin.

7:15 (w) For I understand not that that I work; for I do not the good thing that I will, but I do that evil thing that I hate.

(p) For I understand not that that I work; for I do not the good thing that I will, but I do that evil thing that I hate.

(t) because I know not what I do. For what I would, that do I not: but what I hate, that do I.

(g) For I allow not that which I do, for what I would, that do I not, but what I hate, that do I.

(k) For that which I do I allow {Gr. know} not: for what I would, that do I not; but what I hate, that do I.

7:16 (w) And if I do that thing that I will not, I consent to the law, that it is good.

(p) And if I do that thing that I will not, I consent to the law, that it is good.

(t) If I do now that which I would not, I grant to the law that it is good.

(g) If I do then that which I would not, I consent to the Law, that *it is* good.

(k) If then I do that which I would not, I consent unto the law that it is good.

7:17 (w) But now I work not it now, but the sin that dwelleth in me.

(p) But now I work not it now, but the sin that dwelleth in me.

(t) So then now it is not I that do it, but sin that dwelleth in me.

(g) Now then, it is no more I, that do it, but sin that dwelleth in me.

(k) Now then it is no more I that do it, but sin that dwelleth in me.

7:18 (w) But I know, that in me, that is, in my flesh, dwelleth no good; for will lieth to (*before*) me, truly to perform good thing I find not.

(p) But I know, that in me, that is, in my flesh, dwelleth no good; for will lieth to me (for will lieth *before* me), but I find not to perform good thing.

(t) For I know that in me (that is to say in my flesh) dwelleth no good thing. To will is present with me: but I find no means to perform that which is good.

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(g) For I know, that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but I find no means to perform that which is good.

(k) For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

7:19 (w) For I do not that good thing that I will, but I do that evil thing that I will not.

(p) For I do not that good thing that I will, but I do that evil thing that I will not.

(t) For I do not that good thing which I would: but that evil do I, which I would not.

(g) For I do not the good thing, which I would, but the evil, which I would not, that do I.

(k) For the good that I would I do not: but the evil which I would not, that I do.

7:20 (w) Soothly if I do that thing that I will not, I work not it, but the sin that dwelleth in me.

(p) And if I do that *evil* thing that I will not, I work not it, but the sin that dwelleth in me.

(t) Finally, if I do that I would not, then is it not I that do it, but sin that dwelleth in me doeth it.

(g) Now if I do that I would not, it is no more I that do it, but the sin that dwelleth in me.

(k) Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

7:21 (w) Therefore I find a law to me willing to do good thing, for evil thing lieth to (*before*) me.

(p) Therefore I find the law to me willing to do good thing, for evil thing lieth to me (for evil thing lieth *before* me).

(t) I find then by the law that when I would do good, evil is present with me.

(g) I find then by the Law, that when I would do good, evil is present with me.

(k) I find then a law, that, when I would do good, evil is present with me.

7:22 (w) For I delight together to the law of God, after the inner man.

(p) For I delight together to the law of God, after the inner man.

(t) I delight in the law of God, [as] concerning the inner man.

(g) For I delight in the Law of God, concerning the inner man;

(k) For I delight in the law of God after the inward man:

7:23 (w) But I see another law in my members, fighting against the law of my soul, and making me captive in the law of sin, that is in my members.

(p) But I see another law in my members, fighting against the law of my soul, and making me captive in the law of sin, that is in my members.

(t) But I see another law in my members rebelling against the law of my mind, and subduing me unto the law of sin, which is in my members.

(g) But I see another law in my members, rebelling against the law of my mind, and leading me captive unto the law of sin, which is in my members.

(k) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

7:24 (w) I *am* a woeful man; who shall deliver me from the body of this sin?

(p) I am an unhappy man; who shall deliver me from the body of this sin?

(t) O wretched man that I am: who shall deliver me from this body of death?

(g) O wretched man that I am, who shall deliver me from the body of this death?

(k) O wretched man that I am! who shall deliver me from the body of this death {or, this body of death}?

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- 7:25 (w) Forsooth the grace of God, by Jesus Christ our Lord. Therefore I myself by the soul serve to the law of God; but by the flesh to the law of sin.
(p) The grace of God, by Jesus Christ our Lord. Therefore I myself by the soul serve to the law of God; but by the flesh to the law of sin.
(t) I thank God through [by] Jesus Christ our Lord: So then I myself in my mind serve the law of God, and in my flesh the law of sin.
(g) I thank God through Jesus Christ our Lord. Then I myself in my mind serve the Law of God, but in my flesh the law of sin.
(k) I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER 8

- 8:1 (w) Therefore now nothing of condemnation is to them that be in Christ Jesus, which wander not after the flesh.
(p) Therefore now nothing of condemnation is to them that be in Christ Jesus, which wander not after the flesh.
(t) ¶ There is then no damnation to them which are in Christ Jesus, which walk not after the flesh: but after the spirit.
(g) Now then there *is* no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit.
(k) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
- 8:2 (w) For the law of the Spirit of life in Christ Jesus hath delivered me from the law of sin, and death.
(p) For the law of the Spirit of life in Christ Jesus hath delivered me from the law of sin, and of death.
(t) For the law of the spirit, that bringeth [wherein is] life through Jesus Christ, hath delivered me from the law of sin, and death.
(g) For the Law of the Spirit of life *which is* in Christ Jesus, hath freed me from the law of sin and of death.
(k) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- 8:3 (w) For that that was impossible to the law, in that thing it was sick, *or frail*, by flesh, God sending his Son into the likeness of flesh of sin, and of sin condemned sin in flesh;
(p) For that that was impossible to the law, in what thing it was frail by flesh, God sent his Son into the likeness of flesh of sin, and of sin condemned sin in flesh;
(t) For what the law could not do in as much [as] it was weak because of the flesh: that performed God, and sent his son in the similitude of sinful flesh, and by sin damned sin in the flesh:
(g) For (that which was impossible to the Law, in as much as it was weak, because of the flesh) God sending his own Son, in the similitude of sinful flesh, and for sin, condemned sin in the flesh,
(k) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin {or, by a sacrifice for sin}, condemned sin in the flesh:
- 8:4 (w) that the justifying of the law were fulfilled in us, that not after the flesh we wander, but after the Spirit.
(p) that the justifying of the law were fulfilled in us, that go not after the flesh, but after the Spirit.
(t) that the righteousness required of the law, might be fulfilled in us, which walk not after the flesh: but after the spirit.
(g) That the righteousness of the Law might be fulfilled in us, which walk not after the flesh, but after the Spirit.
(k) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

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- 8:5 (w) For they that be after the flesh, savour those things that be of the flesh; but they that be after the Spirit, feel those things that be of the Spirit.
(p) For they that be after the flesh, understand those things that be of the flesh; but they that be after the Spirit, feel those things that be of the Spirit.
(t) ¶ For they that are carnal, are carnally minded. But [And] they that are spiritual are ghostly minded.
(g) For they that are after the flesh, savor the things of the flesh, but they that are after the Spirit, the things of the Spirit.
(k) For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
- 8:6 (w) For the prudence of flesh is death; but the prudence of Spirit *is* life and peace.
(p) For the prudence of flesh is death; but the prudence of Spirit *is* life and peace.
(t) To be carnally minded is death. But [And] to be spiritually minded is life, and peace:
(g) For the wisdom of the flesh *is* death, but the wisdom of the Spirit *is* life and peace,
(k) For to be carnally minded {Gr. the minding of the flesh} is death; but to be spiritually minded {Gr. the minding of the spirit} is life and peace.
- 8:7 (w) For the wisdom of the flesh is enemy to God; for it is not subject to the law of God, soothly neither it may *be subject to the law*.
(p) For the wisdom of the flesh is enemy to God; for it is not subject to the law of God, for neither it may.
(t) because that the fleshly mind is enmity against God: For it is not obedient to the law of God, neither can be.
(g) Because the wisdom of the flesh *is* enmity against God; for it is not subject to the Law of God, neither indeed can be.
(k) Because the carnal mind {Gr. the minding of the flesh} is enmity against God: for it is not subject to the law of God, neither indeed can be.
- 8:8 (w) For they that be in flesh, may not please to God.
(p) And they that be in flesh, be not able to please to God.
(t) So then they that are given to the flesh, cannot please God.
(g) So then they that are in the flesh, cannot please God.
(k) So then they that are in the flesh cannot please God.
- 8:9 (w) But ye be not in flesh, but in Spirit; if nevertheless the Spirit of God dwell in you. But if any man hath not the Spirit of Christ, this is not his.
(p) But ye be not in flesh, but in Spirit; if nevertheless the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, this is not his.
(t) ¶ But ye are not given to the flesh, but to the spirit: If so be that the spirit of God dwell in you. If there be any man that hath not the spirit of Christ, the same is none of his.
(g) Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, the same is not his.
(k) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
- 8:10 (w) For if Christ is in you, the body is dead from sin, but the Spirit liveth for justifying.
(p) For if Christ is in you, the body is dead for sin, but the Spirit liveth for justifying.
(t) If Christ be in you, the body is dead because of sin: But the spirit is life for righteousness' sake.
(g) And if Christ be in you, the body is dead, because of sin, but the Spirit *is* life for righteousness' sake.
(k) And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

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- 8:11 (w) For if the Spirit of him that raised Jesus Christ from dead dwell in you, he that raised Jesus Christ from dead, shall quicken also your deadly bodies, for the Spirit of him dwelling in you.
(p) And if the Spirit of him that raised Jesus Christ from death dwelleth in you, he that raised Jesus Christ from death, shall quicken also your deadly bodies, for the Spirit of him that dwelleth in you.
(t) Wherefore if the spirit of him that raised up Jesus from death, dwell in you: even he that raised up Christ from death, shall quicken your mortal bodies, because that this [his] spirit dwelleth in you.
(g) But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.
(k) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by {or, because of} his Spirit that dwelleth in you.
- 8:12 (w) Therefore, brethren, we be debtors, not to the flesh, that we live after the flesh.
(p) Therefore, brethren, we be debtors, not to the flesh, that we live after the flesh.
(t) ¶ Therefore brethren we are now debtors, not to the flesh, to live after the flesh:
(g) Therefore brethren, we are debtors not to the flesh, to live after the flesh;
(k) Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
- 8:13 (w) For if ye live after the flesh, ye shall die; but if ye by the Spirit shall slay the deeds of the flesh, ye shall live.
(p) For if ye live after the flesh, ye shall die; but if ye by the Spirit slay the deeds of the flesh, ye shall live.
(t) For if ye live after the flesh, ye must die. But if ye mortify the deeds of the body, by the help of the spirit, ye shall live,
(g) For if ye live after the flesh, ye shall die; but if ye mortify the deeds of the body by the Spirit, ye shall live.
(k) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
- 8:14 (w) For whoever be led by the Spirit of God, these be the sons of God.
(p) For whoever be led by the Spirit of God, these be the sons of God.
(t) for as many as are led by the spirit of God, they are the sons of God.
(g) For as many as are led by the Spirit of God, they are the sons of God.
(k) For as many as are led by the Spirit of God, they are the sons of God.
- 8:15 (w) For ye have not taken again the spirit of servage in dread, but ye have taken the Spirit of adoption of sons, in which we cry, Abba, Father.
(p) For ye have not taken again the spirit of servage in dread, but ye have taken the Spirit of adoption of sons, in which we cry, Abba, Father.
(t) For ye have not received the spirit of bondage to fear any more, but ye have received the spirit of adoption whereby we cry Abba father.
(g) For ye have not received the Spirit of bondage, to fear again, but ye have received the Spirit of adoption, whereby we cry Abba, Father.
(k) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
- 8:16 (w) And that Spirit yieldeth witnessing to our spirit, that we be the sons of God;
(p) And that Spirit yieldeth witnessing to our spirit, that we be the sons of God;
(t) The same spirit certifieth our spirit that we are the sons of God.
(g) The same Spirit beareth witness with our spirit, that we are the children of God.

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(k) The Spirit itself beareth witness with our spirit, that we are the children of God:

- 8:17 (w) forsooth if sons, and heirs, soothly heirs of God, truly even-heirs of Christ; if nevertheless we suffer together, that also we be glorified together.
(p) if sons, and heirs, heirs forsooth of God, and heirs together with Christ; if nevertheless we suffer together, that also we be glorified together.
(t) If we be [the] sons, we are also heirs (the heirs I mean of God) and heirs annexed with Christ, if so be that we suffer together, that we may be glorified together.
(g) If *we be* children, *we are* also heirs, even the heirs of God, and heirs annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.
(k) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.
- 8:18 (w) And I deem, that the passions of this time be not even worthy to the glory to come, that shall be showed in us.
(p) And I deem, that the passions of this time be not worthy to the glory to coming, that shall be showed in us.
(t) ¶ For I suppose that the afflictions of this life, are not worthy of the glory which shall be showed upon us.
(g) For I count that the afflictions of this present time *are* not worthy of the glory, which shall be shewed unto us.
(k) For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- 8:19 (w) For the abiding of creature abideth the showing of the sons of God.
(p) For the abiding of creature abideth the showing of the sons of God.
(t) Also the fervent desire of the creatures abideth looking when the sons of God shall appear
(g) For the fervent desire of the creature waiteth when the sons of God shall be revealed,
(k) For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
- 8:20 (w) Soothly the creature is subject to vanity, not willing, but for him that subjected it in hope;
(p) But the creature is subject to vanity, not willing(ly), but for him that made it subject in hope;
(t) because the creatures are subdued to vanity against their will: but for his will which subdueth [subdued] them in hope.
(g) Because the creature is subject to vanity, not of its own will, but by reason of him, which hath subdued it under hope,
(k) For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
- 8:21 (w) for and that creature shall be delivered from servage of corruption into the liberty of the glory of the sons of God.
(p) for that creature shall be delivered from servage of corruption into the liberty of the glory of the sons of God.
(t) For the very creatures shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God.
(g) Because the creature also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.
(k) Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
- 8:22 (w) And we know, that each creature sorroweth, and travaileth with pain till yet.
(p) And we know, that each creature sorroweth, and travaileth with pain till yet.
(t) For we know that every creature groaneth with us also, and travaileth in pain even unto this time.
(g) For we know that every creature groaneth with us also, and travaileth in pain together unto this present.
(k) For we know that the whole creation {or, every creature} groaneth and travaileth in pain together until now.

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- 8:23 (w) And not only it, but and we ourselves, that have the first fruits of the Spirit, and we ourselves sorrow within us for the adoption of God's sons, abiding the again-buying of our body.
(p) And not only it, but also we us selves, that have the first fruits of the Spirit, and we us selves sorrow within us for the adoption of God's sons, abiding the again-buying of our body.
(t) ¶ Not they only, but even we also which have the first fruits of the spirit mourn in ourselves and wait for the adoption, and look for the deliverance of our bodies.
(g) And not only *the creature*, but we also which have the firstfruits of the Spirit, even we do sigh in ourselves, waiting for the adoption, *even* the redemption of our body.
(k) And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.
- 8:24 (w) Soothly by hope we be made safe. Forsooth the hope that is seen, is not hope; for why what hopeth a man that thing, that he seeth?
(p) But by hope we be made safe. For hope that is seen, is not hope; for who hopeth that thing, that he seeth?
(t) For we are saved by hope. But hope that is seen is no hope. For how can a man hope for that which he seeth?
(g) For we are saved by hope, but hope that is seen, is not hope; for how can a man hope for that which he seeth?
(k) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
- 8:25 (w) And if we hope that thing that we see not, we abide by patience.
(p) And if we hope that thing that we see not, we abide by patience.
(t) but and if we hope for that we see not, then do we with patience abide for it.
(g) But if we hope for that we see not, we do with patience abide for it.
(k) But if we hope for that we see not, then do we with patience wait for it.
- 8:26 (w) And also the Spirit helpeth our infirmity; for what we shall pray, as it behooveth, we know not, but that Spirit asketh for us with sorrowings, that be not able to be told out.
(p) And also the Spirit helpeth our infirmity; for what we shall pray, as it behooveth, we know not, but that Spirit asketh for us with sorrowings, that may not be told out.
(t) ¶ Likewise the spirit also helpeth our infirmities. For we know not, what to desire as we ought: but the spirit maketh intercession mightily for us with groanings which cannot be expressed with tongue.
(g) Likewise the Spirit also helpeth our infirmities; for we know not what to pray as we ought, but the Spirit itself maketh request for us with sighs, which cannot be expressed.
(k) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
- 8:27 (w) For he that seeketh the hearts, knoweth what the Spirit desireth, for after God, *that is, at God's will*, he asketh for holy men.
(p) For he that seeketh the hearts, knoweth what the Spirit desireth, for by God he asketh for holy men.
(t) And he that searcheth the hearts [heart] knoweth what is the meaning of the spirit: for he maketh intercession for the saints according to the pleasure of God.
(g) But he that searcheth the hearts, knoweth what is the meaning of the Spirit, for he maketh request for the Saints, according to *the will of God*.
(k) And he that searcheth the hearts knoweth what is the mind of the Spirit, because {or, that} he maketh intercession for the saints according to *the will of God*.

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- 8:28 (w) And we know, that to men that love God, all things work together into good, to them that after purpose be called saints.
(p) And we know, that to men that love God, all things work together into good, to them that after purpose be called saints.
(t) For we know [well] that all things work for the best unto them that love God, which also are called of purpose.
(g) Also we know that all things work together for the best unto them that love God, even to them that are called of *his* purpose.
(k) And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.
- 8:29 (w) For why and whom he knew before, he before-ordained by grace to be made like to the image of his Son, that he be the first begotten among many brethren.
(p) For those that he knew before, he before-ordained by grace to be made like to the image of his Son, that he be the first begotten among many brethren.
(t) For those which he knew before, he also ordained before, that they should be like fashioned unto the shape of his son, that he might be the first begotten son among many brethren.
(g) For those which he knew before, he also predestinate to be made like to the image of his Son, that he might be the firstborn among many brethren.
(k) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
- 8:30 (w) Soothly whom he before-ordained to bless, and them he called; and whom he called, and them he justified; soothly whom he justified, and them he glorified.
(p) And those that he before-ordained to bless, them he called; and whom he called, them he justified; and whom he justified, them he glorified.
(t) Moreover which he appointed before, them he also called. And which he called, them also he justified. Which he justified, them he also glorified.
(g) Moreover whom he predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them he also glorified.
(k) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
- 8:31 (w) What then shall we say to these things? If God *be* for us, who *is* against us?
(p) What then shall we say to these things? If God *be* for us, who *is* against us?
(t) ¶ What shall we then say unto these things? If God be on our side: who can be against us?
(g) What shall we then say to these things? If God be on our side, who *can be* against us?
(k) What shall we then say to these things? If God be for us, who can be against us?
- 8:32 (w) Which also spared not his own Son, but betook him for us all, how also gave he not to us all things with him?
(p) Which also spared not his own Son, but betook him for us all, how also gave he not to us all things with him?
(t) Which spared not his own son, but gave him for us all: How shall he not with him give us all things also?
(g) Who spared not his own Son, but gave him for us all *to death*, how shall he not with him give us all things also?
(k) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- 8:33 (w) Who shall accuse against the chosen men of God? It is God that justifieth,
(p) Who shall accuse against the chosen men of God? It is God that justifieth,

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- (t) Who shall lay anything to the charge of God's chosen? It is God that justifieth:
(g) Who shall lay anything to the charge of God's chosen? It is God that justifieth;
(k) Who shall lay any thing to the charge of God's elect? It is God that justifieth.
- 8:34 (w) who is it that condemneth? It is Jesus Christ that was dead, yea, the which and rose again, the which is on the right half of God, the which prayeth for us.
(p) who is it that condemneth? It is Jesus Christ that was dead, yea, the which rose again, the which is on the right half of God, and the which prayeth for us.
(t) Who then shall condemn? It is Christ which is dead, ye rather which is risen again, which is also on the right hand of God and maketh intercession for us.
(g) Who shall condemn? *It is* Christ which is dead, yea, or rather, which is risen again, who is also at the right hand of God, and maketh request also for us.
(k) Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
- 8:35 (w) Who therefore shall part us from the charity of Christ? tribulation, or anguish, or hunger, or nakedness, or persecution, or peril, or sword?
(p) Who then shall separate us from the charity of Christ? tribulation, or anguish, or hunger, or nakedness, or persecution, or peril, or sword?
(t) ¶ Who shall separate us from the love of God [God's love]? Shall tribulation? Or anguish? Or persecution, other hunger? Other nakedness? Other peril? Other sword?
(g) Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?
(k) Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 8:36 (w) As it is written, For we be slain all day for thee; we be guessed as sheep to slaughter.
(p) As it is written, For we be slain all day for thee; we be guessed as sheep of slaughter.
(t) As it is written: For thy sake are we killed all day long, and are counted as sheep appointed to be slain.
(g) As it is written, For thy sake are we killed all day long; we are counted as sheep for the slaughter.
(k) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
- 8:37 (w) But in all these things we overcome, for him that loved us.
(p) But in all these things we overcome, for him that loved us.
(t) Nevertheless in all these things we overcome strongly through his help that loved us.
(g) Nevertheless, in all these things we are more than conquerors through him that loved us.
(k) Nay, in all these things we are more than conquerors through him that loved us.
- 8:38 (w) Soothly I am certain, that neither death, neither life, neither angels, neither principats, neither virtues, neither present things, neither things to come,
(p) But I am certain, that neither death, neither life, neither angels, neither principats, neither virtues, neither present things, neither things to coming,
(t) Yea and I am sure that neither death, neither life, neither angels [angel], nor rule, neither power, neither things present, neither things to come,
(g) For I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

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(k) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

8:39 (w) neither strength, neither height, neither deepness, neither any other creature shall be able to part us from the charity of God, that is in Christ Jesus our Lord.

(p) neither strength, neither height, neither deepness, neither any other creature may separate us from the charity of God, that is in Christ Jesus our Lord.

(t) neither height, neither lowth, neither any other creature shall be able to depart us from the love of God [God's love], showed in [which is in] Christ Jesus our Lord.

(g) 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.

(k) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER 9

9:1 (w) I say truth in Christ Jesus, I lie not, my conscience bearing witness to me in the Holy Ghost,

(p) I say truth in Christ Jesus, I lie not, for my conscience beareth witnessing to me in the Holy Ghost,

(t) ¶ I Say the truth in Christ and lie not, in that whereof my conscience beareth me witness in the holy ghost,

(g) I say the truth in Christ, I lie not, my conscience bearing me witness in the holy Ghost,

(k) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

9:2 (w) for great heaviness is to me, and continual sorrow to my heart.

(p) for great heaviness is to me, and continual sorrow to my heart.

(t) that I have great heaviness, and continual sorrow in my heart.

(g) That I have great heaviness, and continual sorrow in my heart.

(k) That I have great heaviness and continual sorrow in my heart.

9:3 (w) Forsooth I myself desired to be cursed, *or parted*, from Christ for my brethren, that be my cousins after the flesh,

(p) For I myself desired to be separated from Christ for my brethren, that be my cousins after the flesh,

(t) For I have wished myself to be cursed from Christ for my brethren, and [which are] my kinsmen as pertaining to the flesh.

(g) For I would wish myself to be separate from Christ, for my brethren that are my kinsmen according to the flesh,

(k) For I could wish that myself were accursed {or, separated} from Christ for my brethren, my kinsmen according to the flesh:

9:4 (w) that be Israelites; whose is adoption of sons, and glory, and testament, and giving of the law, and service, and promises;

(p) that be men of Israel; whose is adoption of sons, and glory, and testament, and giving of the law, and service, and promises;

(t) Which are the Israelites, to whom pertaineth the adoption, and the glory, and the covenants [testaments], and [the ordinance of] the law, and the service of God, and the promises,

(g) Which are the Israelites, to whom *pertaineth* the adoption, and the glory, and the Covenants, and the giving of the Law, and the service *of God*, and the promises.

(k) Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants {or, testaments}, and the giving of the law, and the service *of God*, and the promises;

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- 9:5 (w) whose be the fathers, and of whom *is* Christ after the flesh, that is God above all things, blessed into worlds. Amen.
(p) whose be the fathers, and of which *is* Christ after the flesh, that is God above all things, blessed into worlds. Amen.
(t) whose also are the fathers, and they of whom (as concerning the flesh) Christ came: which is God over all things blessed forever Amen.
(g) Of whom *are* the fathers, and of whom concerning the flesh, Christ *came*, who is God over all, blessed forever, Amen.
(k) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
- 9:6 (w) Soothly not that the word of God hath fallen down, *or failed unfulfilled*. For not all that be of Israel, these be Israelites.
(p) But not that the word of God hath fallen down. For not all that be of Israel, these be Israelites.
(t) ¶ I speak not these things as though the words of God had had take [took] none effect. For they are not all Israelites which came of Israel,
(g) Notwithstanding it cannot be that the word of God should take none effect. For all they are not Israel, which are of Israel;
(k) Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
- 9:7 (w) Neither they that be the seed of Abraham, all be sons; but in Isaac the seed shall be called to thee;
(p) Neither they that be seed of Abraham, all be sons; but in Isaac the seed shall be called to thee;
(t) Neither are they all children straightway because they are the seed of Abraham: But in Isaac shall thy seed be called,
(g) Neither *are they* all children, because they are the seed of Abraham; but, In Isaac shall thy seed be called;
(k) Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.
- 9:8 (w) that is to say, not they that be sons of the flesh, *be* sons of God, but they that be sons of the promise be deemed in the seed.
(p) that is to say, not they that be sons of the flesh, *be* sons of God, but they that be sons of promise be deemed in the seed.
(t) that is to say, they which are the children of the flesh, are not the children of God. But the children of promise are counted the seed.
(g) That is, they which are the children of the flesh, are not the children of God, but the children of the promise, are counted for the seed.
(k) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
- 9:9 (w) For why this is the word of promise, After this time I shall come, and a son shall be to Sarah.
(p) For why this is the word of promise, After this time I shall come, and a son shall be to Sarah.
(t) For this is a word of promise, about this time will I come, and Sara shall have a son.
(g) For this is a word of promise, In this same time will I come, and Sarah shall have a son.
(k) For this is the word of promise, At this time will I come, and Sarah shall have a son.
- 9:10 (w) Forsooth not only she, but and Rebecca, of one lying-by, *or of one knowing of man*, having two sons of Isaac, our father.
(p) And not only she, but also Rebecca had two sons of one lying-by of Isaac, our father.
(t) ¶ Neither was it so with her only: but also when Rebecca was with child by one, I mean by our father Isaac,
(g) Neither *he* only *felt this*, but also Rebecca, when she had conceived by one, *even* by our father Isaac.

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- (k) And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;
- 9:11 (w) And when they were not yet born, neither had done any thing of good or evil, that the purpose of God should dwell after election, not of works, but of God calling,
(p) And when they were not yet born, neither had done any thing of good either evil, that the purpose of God should dwell by election, not of works, but of God calling,
(t) yer the children were born, when they had neither done good neither bad (that the purpose of God which is by election, might stand) it was said unto her, not by the reason of works, but by grace of the caller,
(g) For before *the children* were born, and when they had neither done good, nor evil (that the purpose of God might remain according to election, not by works, but by him that calleth.)
(k) (For the *children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- 9:12 (w) it is said to her, For the more shall serve to the less,
(p) it was said to him, That the more should serve the less,
(t) the elder shall serve the younger.
(g) It was said unto her, The elder shall serve the younger.
(k) It was said unto her, The elder {or, greater} shall serve the younger {or, Lesser}.
- 9:13 (w) as it is written, I loved Jacob, forsooth Esau I had in hate.
(p) as it is written, I loved Jacob, but I hated Esau.
(t) As it is written: Jacob he loved, but Esau he hated.
(g) As it is written, I have loved Jacob, and have hated Esau.
(k) As it is written, Jacob have I loved, but Esau have I hated.
- 9:14 (w) What therefore shall we say? Whether wickedness be with God? Far be it.
(p) What therefore shall we say? Whether wickedness be with God? God forbid.
(t) ¶ What shall we say then? Is there any unrighteousness with God? God forbid.
(g) What shall we say then? Is there unrighteousness with God? God forbid.
(k) What shall we say then? Is there unrighteousness with God? God forbid.
- 9:15 (w) For he saith to Moses, I shall have mercy on whom I shall have mercy; and I shall give mercy on whom I shall have mercy.
(p) For he saith to Moses, I shall have mercy on whom I shall have mercy; and I shall give mercy on whom I shall have mercy.
(t) For he saith to Moses: I will show mercy to whom I show mercy: And will have compassion on whom I have compassion.
(g) For he saith to Moses, I will have mercy on him, to whom I will shew mercy, and will have compassion on him, on whom I will have compassion.
(k) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
- 9:16 (w) Therefore it is not neither of a man willing, neither running, but of God having mercy.
(p) Therefore it is not neither of man willing, neither running, but of God having mercy.
(t) So lieth it not then in a man's will, or running, but in the mercy of God.
(g) So then *it is* not in him that willeth, nor in him that runneth, but in God that sheweth mercy.

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- (k) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
- 9:17 (w) Forsooth the scripture saith to Pharaoh, For to this thing I have stirred thee, that I show in thee my virtue, and that my name be told in all the earth.
(p) And the scripture saith to Pharaoh, For to this thing I have stirred thee, that I show in thee my virtue, and that my name be told in all earth.
(t) For the scripture saith unto Pharaoh: Even for this same purpose have I stirred thee up, to show my power on thee, and that my name might be declared throughout all the world.
(g) For the Scripture saith unto Pharaoh, For this same purpose have I stirred thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.
(k) For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
- 9:18 (w) Therefore of whom God will, he hath mercy; and whom he will, he endureth, *or hardeneth*.
(p) Therefore of whom God will, he hath mercy; and whom he will, he endureth.
(t) So hath he mercy on whom he will. And whom he will he maketh hard hearted.
(g) Therefore he hath mercy on whom he will, and whom he will he hardeneth.
(k) Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
- 9:19 (w) Then sayest thou to me, What thing is yet sought? for who withstandeth his will?
(p) Then sayest thou to me, What is sought yet? for who withstandeth his will?
(t) ¶ Thou wilt say then unto me: Why then blameth he us yet? For who can resist his will?
(g) Thou wilt say then unto me, Why doeth he yet complain? For who hath resisted his will?
(k) Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
- 9:20 (w) O! man, who art thou, that answerest to God? Whether a made thing saith to him that made it, What hast thou made me so?
(p) O! man, who art thou, that answerest to God? Whether a made thing saith to him that made it, What hast thou made me so?
(t) But o man what art thou, which disputest with God? Shall the work say to the workman: why hast thou made me on this fashion?
(g) But, O man, who art thou which pleadest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
(k) Nay but, O man, who art thou that repliest against {or, answerest again, or disputest with } God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
- 9:21 (w) Whether a potter of clay hath not power of the same gobbet to make soothly one vessel into honour, another forsooth into despite, *or low office*?
(p) Whether a potter of clay hath not power to make of the same gobbet one vessel into honour, another into despite?
(t) Hath not the potter power over the clay, even of the same lump to make one vessel unto honor, and another unto dishonor?
(g) Hath not the potter power of the clay to make of the same lump one vessel to honor, and another unto dishonor?
(k) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

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- 9:22 (w) That if God willing to show wrath, and to make his power known, sustained in great patience the vessels of wrath able into perdition, *or damnation*,
(p) And if God willing to show his wrath, and to make his power known, hath suffered in great patience vessels of wrath able into death,
(t) Even so, God willing to show his wrath, and to make his power known, suffered with long patience the vessels of wrath, ordained to damnation,
(g) *What* and if God would, to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath, prepared to destruction?
(k) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted {or, made up} to destruction:
- 9:23 (w) that he should show the riches of his glory into vessels of mercy, which he made ready into glory.
(p) to show the riches of his glory into vessels of mercy, which he made ready into glory.
(t) that he might declare the riches of his glory on the vessels of mercy, which he had prepared unto glory:
(g) And that he might declare the riches of his glory upon the vessels of mercy, which he hath prepared unto glory?
(k) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
- 9:24 (w) Which also he called us, not only of the Jews, but also of heathen men,
(p) Which also he called not only of the Jews, but also of heathen men,
(t) That is to say, us which he called, not of the Jews only, but also of the gentiles.
(g) Even us whom he hath called, not of the Jews only, but also of the Gentiles,
(k) Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
- 9:25 (w) as he saith in Osee, I shall call not my people my people, and not my loved my loved, and not having mercy having mercy;
(p) as he saith in Osee, I shall call not my people my people, and not my loved my loved, and not getting mercy getting mercy;
(t) As he saith in Osee: I will call them my people which were not my people: and her beloved which was not beloved.
(g) As he saith also in Hosea, I will call them, My people, which were not my people, and her, Beloved, which was not beloved.
(k) As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
- 9:26 (w) and it shall be in the place, where it is said to them, Not ye my people, there they shall be called the sons of living God.
(p) and it shall be in the place, where it is said to them, Not ye my people, there they shall be called the sons of living God.
(t) And it shall come to pass in the place where it was said unto them: Ye are not my people, that there shall be called the children [sons] of the living God.
(g) And it shall be in the place where it was said unto them, Ye are not my people, that there they shall be called, The children of the living God.
(k) And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.
- 9:27 (w) Forsooth Esaias crieth for Israel, If the number of children of Israel shall be as the gravel of the sea, the reliefs shall be made safe.

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- (p) But Esaias crieth for Israel, If the number of children of Israel shall be as gravel of the sea, the remnants shall be made safe.
- (t) ¶ But Esaias crieth concerning [for] Israel, though the number of the children of Israel be as the sand of the sea, yet shall a remnant be saved.
- (g) Also Isaiah crieth concerning Israel, Though the number of the children of Israel were as the sand of the sea, *yet* shall *but* a remnant be saved.
- (k) Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
- 9:28 (w) Forsooth a word making an end, and abridging in equity, for the Lord shall make a word abridged, *or made short*, upon earth.
- (p) Forsooth a word making an end, and abridging in equity, for the Lord shall make a word abridged on all the earth.
- (t) He finisheth the work verily and maketh it short in righteousness. For a short word will God make on earth.
- (g) For he will make his account, and gather it into a short sum with righteousness, for the Lord will make a short count in the earth.
- (k) For he will finish the work {or, the account}, and cut it short in righteousness: because a short work will the Lord make upon the earth.
- 9:29 (w) And as Esaias before-said, But God of hosts had left to us seed, we had been made as Sodom, and we had been like as Gomorrha.
- (p) And as Esaias before-said, But God of hosts had left to us seed, we had been made as Sodom, and we had been like as Gomorrha.
- (t) And as Esaias said before: Except the Lord of sabbath had left us seed, we had been made as Sodom, and had been likened to Gomorra.
- (g) And as Isaiah said before, Except the Lord of hosts had left us a seed, we had been made as Sodom, and had been like to Gomorrha.
- (k) And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
- 9:30 (w) Therefore what shall we say? That heathen men that followed not rightwiseness, have caught rightwiseness, yea, the rightwiseness that is of faith.
- (p) Therefore what shall we say? That heathen men that followed not rightwiseness, have gotten rightwiseness, yea, the rightwiseness that is of faith.
- (t) ¶ What shall we say then? We say that the gentiles which followed not righteousness, have overtaken righteousness I mean the righteousness which cometh of faith.
- (g) What shall we say then? That the Gentiles which followed not righteousness, have attained unto righteousness, even the righteousness which is of faith.
- (k) What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
- 9:31 (w) But Israel following the law of rightwiseness, came not perfectly into the law of rightwiseness.
- (p) But Israel following the law of rightwiseness, came not perfectly to the law of rightwiseness.
- (t) But Israel which followed the law of righteousness, could not attain unto the law of righteousness.
- (g) But Israel which followed the Law of righteousness, could not attain unto the Law of righteousness.
- (k) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
- 9:32 (w) Why? For not of faith, but as of works. Soothly they offended against the stone of offence, *or spurning*,

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(p) Why? For not of faith, but as of works. And they spurned against the stone of offence,

(t) And wherefore? Because they sought it not by faith: but as it were by the works of the law. For they have stumbled at the stumbling stone.

(g) Wherefore? Because *they sought it* not by faith, but as *it were* by the works of the Law. For they have stumbled at the stumbling stone,

(k) Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

9:33 (w) as it is written, Lo! I put a stone of *spurning* in Sion, and a stone of offence; and each that shall believe into it, shall not be confounded, *or shamed*.

(p) as it is written, Lo! I put a stone of offence in Sion, and a stone of stumbling; and each that shall believe in it, shall not be confounded.

(t) As it is written: Behold I put in Zion a stumbling stone, and a rock which shall make men fall. And none that believe on him, shall be ashamed.

(g) As it is written, Behold, I lay in Sion a stumbling stone, and a rock to make men fall, and every one that believeth in him, shall not be ashamed.

(k) As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed {or, confounded}.

CHAPTER 10

10:1 (w) Brethren, the will of mine heart and my beseeching is made to God for them into health.

(p) Brethren, the will of mine heart and my beseeching is made to God for them into health.

(t) ¶ Brethren my heart's desire, and prayer to God for Israel is that they might be saved.

(g) Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

(k) Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

10:2 (w) Forsooth I bear witnessing to them, that they have the love of God, but not after knowing.

(p) But I bear witnessing to them, that they have the love of God, but not after knowing.

(t) For I bear them record that they have a fervent mind to Godward, but not according to knowledge.

(g) For I bear them record that they have the zeal of God, but not according to knowledge.

(k) For I bear them record that they have a zeal of God, but not according to knowledge.

10:3 (w) For they unknowing God's rightwiseness, and seeking to make steadfast their own *rightwiseness*, be not subject to the rightwiseness of God.

(p) For they not knowing God's rightwiseness, and seeking to make steadfast their own *rightwiseness*, be not subject to the rightwiseness of God.

(t) For they are ignorant of the righteousness which is allowed before God, and go about to establish their own righteousness and therefore are not obedient unto the righteousness which is of value before God.

(g) For they, being ignorant of the righteousness of God, and going about to stablish their own righteousness, have not submitted themselves to the righteousness of God.

(k) For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

10:4 (w) For the end of the law *is* Christ, to rightwiseness to each man that believeth.

(p) For the end of the law *is* Christ, to rightwiseness to each man that believeth.

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- (t) For Christ is the end of the law to justify all that believe.
- (g) For Christ *is* the end of the Law for righteousness unto every one that believeth.
- (k) For Christ is the end of the law for righteousness to every one that believeth.
- 10:5 (w) For Moses wrote, For the man that shall do rightwiseness that is of the law, shall live in it.
- (p) For Moses wrote, For the man that shall do rightwiseness that is of the law, shall live in it.
- (t) ¶ Moses describeth the righteousness which cometh of the law, how that the man which doth the things of the law shall live therein.
- (g) For Moses *thus* describeth the righteousness which is of the Law, That the man which doeth these things, shall live thereby.
- (k) For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
- 10:6 (w) But the rightwiseness that is of belief, saith thus, Say thou not in thine heart, Who shall ascend into heaven? that is to say, to lead down Christ;
- (p) But the rightwiseness that is of belief, saith thus, Say thou not in thine heart, Who shall ascend into heaven? that is to say, to lead down Christ;
- (t) But the righteousness which cometh of faith, speaketh on this wise: Say not in thine heart: who shall ascend into heaven? That is nothing else than to fetch Christ down.
- (g) But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (That is to bring Christ from above.)
- (k) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
- 10:7 (w) or who shall do down into deepness, *or hell?* that is, to again-call Christ from dead.
- (p) or who shall go down into hell? that is, to again-call Christ from death.
- (t) Other who shall descend into the deep? That is nothing else but to fetch up Christ from death.
- (g) Or, Who shall descend into the deep? (That is to bring Christ again from the dead.)
- (k) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
- 10:8 (w) But what saith the scripture? The word is nigh in thy mouth, and in thine heart; this is the word of belief, which we preach.
- (p) But what saith the scripture? The word is nigh in thy mouth, and in thine heart; this is the word of belief, which we preach.
- (t) But what saith the scripture? The word is nigh thee, even in thy mouth and in thine heart.
- (g) But what saith it? The word is near thee, *even* in thy mouth, and in thy heart. This is the word of faith which we preach.
- (k) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;
- 10:9 (w) That if thou acknowledge in thy mouth the Lord Jesus Christ, and believest in thine heart, that God raised him from dead, thou shalt be safe.
- (p) That if thou acknowledge in thy mouth the Lord Jesus Christ, and believest in thine heart, that God raised him from death, thou shalt be safe.
- (t) ¶ This word is the word of faith which we preach. For if thou shalt knowledge with thy mouth that Jesus is the Lord, and shalt believe with thine heart that God raised him up from death, thou shalt be safe.

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- (g) For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God raised him up from the dead, thou shalt be saved;
- (k) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
- 10:10 (w) Forsooth by heart men believeth to rightwiseness, but by mouth acknowledging is made to health.
(p) For by heart me believeth to rightwiseness, but by mouth acknowledging is made to health.
(t) For the belief of the heart justifieth: and to knowledge with the mouth maketh a man safe.
(g) For with the heart man believeth unto righteousness, and with the mouth man confeseth to salvation.
(k) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
- 10:11 (w) For why the scripture saith, Each that believeth in him, shall not be confounded.
(p) For why the scripture saith, Each that believeth in him, shall not be confounded.
(t) For the scripture saith: whosoever believeth on him, shall not be ashamed.
(g) For the Scripture saith, Whosoever believeth in him, shall not be ashamed.
(k) For the scripture saith, Whosoever believeth on him shall not be ashamed.
- 10:12 (w) And there is no distinction of Jew and of Greek; for the same Lord of all *is* rich into all, that in-call him.
(p) And there is no distinction of Jew and of Greek; for the same Lord of all *is* rich into all, that inwardly call him.
(t) ¶ There is no difference between the Jew and the gentile. For one is Lord of all, which is rich unto all that call on him.
(g) For there is no difference between the Jew and the Grecian; for he that is Lord over all, is rich unto all that call on him.
(k) For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
- 10:13 (w) For each man, whoever shall in-call the name of the Lord, shall be safe.
(p) For each man, whoever shall inwardly call the name of the Lord, shall be safe.
(t) For whosoever shall call on the name of the Lord shall be safe.
(g) For whosoever shall call upon the Name of the Lord, shall be saved.
(k) For whosoever shall call upon the name of the Lord shall be saved.
- 10:14 (w) How therefore shall they in-call him, into whom they have not believed? or how shall they believe to him, whom they have not heard? How shall they hear, without a preacher?
(p) How then shall they inwardly call him, into whom they have not believed? or how shall they believe to him, whom they have not heard? How shall they hear, without a preacher?
(t) But How shall they call on him, on whom they believed not? How shall they believe on him of whom they have not heard? How shall they hear with out a preacher?
(g) But how shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?
(k) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
- 10:15 (w) and how shall they preach, but they be sent? As it is written, How fair the feet of men evangelizing peace, of preaching good things.
(p) and how shall they preach, but they be sent? As it is written, How fair *be* the feet of them that preach peace, of them that preach good things.

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(t) And how shall they preach except they be sent? As it is written: how beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things.

(g) And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

(k) And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

10:16 (w) But not all obey to the gospel. For Esaias saith, Lord, who believed to our hearing?

(p) But not all men obey to the gospel. For Esaias saith, Lord, who believed to our hearing?

(t) But they have not all obeyed to the gospel. For Esaias saith: Lord who shall believe our sayings?

(g) But they have not all obeyed the Gospel; for Isaiah saith, Lord, who hath believed our report?

(k) But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report {or, our preaching, Gr. the hearing of us}?

10:17 (w) Therefore faith by hearing, but hearing by the word of Christ.

(p) Therefore faith *is* of hearing, but hearing by the word of Christ.

(t) So then faith cometh by hearing, and hearing cometh by the word of God.

(g) Then faith *is* by hearing, and hearing by the word of God.

(k) So then faith *cometh* by hearing, and hearing by the word of God.

10:18 (w) But I say, Whether they heard not? Yes, soothly the sound of them went out into all the earth, and their words into the ends of the world.

(p) But I say, Whether they heard not? Yes, soothly the sound of them went out into all the earth, and their words into the ends of the world.

(t) But I ask: have they not heard? No doubt, their sound went out into all lands: and their words into the ends of the world.

(g) But I demand, Have they not heard? No doubt their sound went out through all the earth, and their words into the ends of the world.

(k) But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

10:19 (w) But I say, Whether Israel knew not? First Moses saith, I shall lead you to envy, into not a folk; into an unwise folk, I shall send you into wrath.

(p) But I say, Whether Israel knew not? First Moses saith, I shall lead you to envy, that ye be no folk; that ye be an unwise folk, I shall send you into wrath.

(t) ¶ But I demand whether Israel did know or not? First Moses saith: I will provoke you for to envy by them that are no people, and by a foolish nation I will anger you.

(g) But I demand, Did not Israel know *God*? First Moses saith, I will provoke you to envy by a nation that is not *my* nation, and by a foolish *nation* I will anger you.

(k) But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

10:20 (w) And Esaias is bold, and saith, I am found of men that seek me not; openly I appeared to them, that asked not me.

(p) And Esaias is bold, and saith, I am found of men that seek me not; openly I appeared to them, that asked not me.

(t) Esaias after that is bold and saith. I am found of them that sought me not, and have appeared to them that asked not after me.

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(g) And Isaiah is bold, and saith, I was found of them that sought me not, and have been made manifest to them that asked not after me.

(k) But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

10:21 (w) Forsooth to Israel, he saith, All day I stretched out my hands to a people not believing to me, but again-saying to me.

(p) But to Israel he saith, All day I stretched out mine hands to a people that believed not, but gainsaid me.

(t) And against Israel he saith: All day long have I stretched forth my hands unto a people that believeth not, but speaketh against me.

(g) And unto Israel he saith, All the day long have I stretched forth my hand unto a disobedient, and gainsaying people.

(k) But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER 11

11:1 (w) Therefore I say, Whether God hath put away his people? Far be it. For and I am an Israelite, of the seed of Abraham, of the lineage of Benjamin.

(p) Therefore I say, Whether God hath put away his people? God forbid. For I am an Israelite, of the seed of Abraham, of the lineage of Benjamin.

(t) ¶ I say then: hath God cast away his people? God forbid. For even I verily am an Israelite of the seed of Abraham, and of the tribe of Benjamin,

(g) I Demand then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

(k) I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

11:2 (w) God hath not put away his people, which he before-knew. Whether ye witen not, what the scripture saith in Elias? How he prayeth God against Israel,

(p) God hath not put away his people, which he before-knew. Whether ye know not, what the scripture saith in Elias? How he prayeth God against Israel,

(t) God hath not cast away his people which he knew before. Other know ye not what the scripture saith by the mouth of Elias, how he maketh intercession [spake] to God against Israel, saying:

(g) God hath not cast away his people which he knew before. Know ye not what the Scripture saith of Elijah, how he maketh request unto God against Israel, saying,

(k) God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying,

11:3 (w) Lord, they have slain thy prophets, they have under-delved thine altars, and I am left alone, and they seek my life.

(p) Lord, they have slain thy prophets, they have under-delved thine altars, and I am left alone, and they seek my life.

(t) Lord they have killed thy prophets and digged down thine altars: and I am left only, and they seek my life [death].

(g) Lord, they have killed thy Prophets, and dug down thine altars, and I am left alone, and they seek my life?

(k) Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

11:4 (w) But what saith God's answer to him? I have left to me seven thousand of men, that have not bowed their knees before Baal.

(p) But what saith God's answer to him? I have left to me seven thousands of men, that have not bowed their knees before Baal.

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- (t) But what saith the answer of God to him again? I have reserved unto me seven thousand men which have not bowed the knee [their knees] to Baal.
- (g) But what saith the answer of God to him? I have reserved unto myself seven thousand men, which have not bowed the knee to Baal.
- (k) But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.
- 11:5 (w) So therefore also in this time, the reliefs be made safe, after the choosing of the grace of God.
- (p) So therefore also in this time, the remnants be made safe, by the choosing of the grace of God.
- (t) Even so at this time is there a remnant left through the election of grace.
- (g) Even so then at this present time is there a remnant according to the election of grace.
- (k) Even so then at this present time also there is a remnant according to the election of grace.
- 11:6 (w) And if *it be* by the grace of God, *it is* not now of works; else grace is not now grace.
- (p) And if *it be* by the grace of God, *it is* not now of works; else grace is not now grace.
- (t) If it be of grace then is it not [by the deserving] of works. For then were grace [favor] no more grace [favor]. If it be [by the deserving] of works, then is it no more grace [there no favor]. For then were deserving no longer deserving.
- (g) And if *it be* of grace, it is no more of works, or else were grace no more grace; but if it be of works, it is no more grace, or else were work no more work.
- (k) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.
- 11:7 (w) What then? Israel hath not gotten that that he sought, but election hath gotten; and the others be blinded.
- (p) What then? Israel hath not gotten this that he sought, but election hath gotten; and the others be blinded.
- (t) ¶ What then? Israel hath not obtained that that he sought. No but yet the election hath obtained it. The remnant are blinded,
- (g) What then? Israel hath not obtained that he sought, but the election hath obtained it, and the rest have been hardened,
- (k) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded {or, hardened}.
- 11:8 (w) As it is written, God gave to them a spirit of compunction, eyes that they see not, and ears, that they hear not, into this day.
- (p) As it is written, God gave to them a spirit of compunction, eyes that they see not, and ears, that they hear not, into this day.
- (t) according as it is written: God hath given them the spirit of unquietness: eyes that they should not see, and ears that they should not hear, even unto this day.
- (g) According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.
- (k) (According as it is written, God hath given them the spirit of slumber {or, remorse}, eyes that they should not see, and ears that they should not hear;) unto this day.
- 11:9 (w) And David saith, Be the board of them made into a snare before them, and into catching, and into offence, and into yielding again to them.
- (p) And David saith, Be the board of them made into a snare before them, and into catching, and into cause of stumbling, and into yielding to them.
- (t) And David saith: Let their table be made a snare to take them withal, and an occasion to fall, and a reward unto them.
- (g) And David saith, Let their table be made a snare, and a net, and a stumblingblock, even for a recompense unto them.

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(k) And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

11:10 (w) Be the eyes of them made dark, that they see not; and bow down all-gates the back of them.

(p) Be the eyes of them made dark, that they see not; and bow thou down always the back of them.

(t) Let their eyes be blinded that they see not: and ever bow down their backs.

(g) Let their eyes be darkened that they see not, and bow down their back always.

(k) Let their eyes be darkened, that they may not see, and bow down their back alway.

11:11 (w) Therefore I say, Whether they offended so, that they should fall down? Far be it. But by the guilt of them health is made to heathen men, that they follow them.

(p) Therefore I say, Whether they offended so, that they should fall down? God forbid. But by the guilt of them health is made to heathen men, that they follow them.

(t) ¶ I say then: Have they therefore stumbled that they should but fall only? God forbid: But through their fall is salvation [health] happened unto the gentiles for to provoke them withal.

(g) I demand then, Have they stumbled, that they should fall? God forbid. But through their fall, salvation *cometh* unto the Gentiles, to provoke them to follow them.

(k) I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

11:12 (w) That if the guilt of them be riches of the world, and the diminishing, *or making less*, of them be riches of heathen men, how much more the plenty of them?

(p) That if the guilt of them be riches of the world, and the making less of them be riches of heathen men, how much more the plenty of them?

(t) Wherefore if the fall of them, be the riches of the world: and the diminishing of them the riches of the gentiles: How much more should it be so if they all believed.

(g) Wherefore if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance *be*?

(k) Now if the fall of them be the riches of the world, and the diminishing {or, decay, or, loss} of them the riches of the Gentiles; how much more their fulness?

11:13 (w) Soothly I say to you, heathen men, for as long as I am apostle of heathen men, I shall honour my ministry, *or service*,

(p) But I say to you, heathen men, for as long as I am apostle of heathen men, I shall honour my ministry,

(t) I speak to you gentiles, inasmuch as I am the apostle of the gentiles I will magnify mine office

(g) For *in that* I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnify my office,

(k) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

11:14 (w) if on any manner I stir my flesh to follow, and I make some of them safe.

(p) if in any manner I stir my flesh for to follow, and that I make some of them safe.

(t) that might provoke them which are my flesh: and might save some of them.

(g) *To try* if by any means I might provoke them of my flesh to follow them, and might save some of them.

(k) If by any means I may provoke to emulation them which are my flesh, and might save some of them.

11:15 (w) For if the loss of them is the reconciling of the world, what *is* the taking up *of them*, but life of dead?

(p) For if the loss of them is the reconciling of the world, what *is* the taking up, but life of dead *men*?

(t) For if the casting away of them, be the reconciling of the world: what shall the receiving of them be, but life again from death?

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- (g) For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *be*, but life from the dead?
- (k) For if the casting away of them be the reconciling of the world, what shall the receiving *of them* be, but life from the dead?
- 11:16 (w) For if a little part of that that is tasted be holy, the whole gobbet *is holy*; and if the root is holy, also the branches.
(p) For if a little part of that that is tasted be holy, the whole gobbet *is holy*; and if the root is holy, also the branches.
(t) For if one piece be holy, the whole heap is holy. And if the root be holy, the branches are holy also.
(g) For if the firstfruits *be* holy, so *is* the whole lump; and if the root be holy, so *are* the branches.
(k) For if the firstfruit be holy, the lump is also *holy*: and if the root be holy, so *are* the branches.
- 11:17 (w) That if any of the branches be broken, thou soothly, when thou were a wild olive tree, wert set in among them, and wert made fellow of the root, and of fatness of the olive tree,
(p) What if any of the branches be broken, when thou were a wild olive tree, art grafted among them, and art made fellow of the root, and of the fatness of the olive tree,
(t) ¶ Though some of the branches be broken off, and thou being a wild olive tree art graft in among them, and made partaker of the root, and fatness of the olive tree,
(g) And though some of the branches be broken off, and thou being a wild Olive tree, wast grafted in for them, and made partaker of the root and fatness of the Olive tree;
(k) And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them {or, for them}, and with them partakest of the root and fatness of the olive tree;
- 11:18 (w) do not thou glory against the branches. For if thou gloriest, thou bearest not the root, but the root thee.
(p) do not thou have glory against the branches. For if thou gloriest, thou bearest not the root, but the root thee.
(t) boast not thyself against the branches. For if thou boast thyself, remember that thou bearest not the root, but the root thee.
(g) Boast not thyself against the branches; and if thou boast thyself, thou bearest not the root, but the root thee.
(k) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
- 11:19 (w) Therefore thou sayest, The branches be broken, that I be inset.
(p) Therefore thou sayest, The branches be broken, that I be grafted in.
(t) Thou wilt say then: the branches are broken off, that I might be graft in.
(g) Thou wilt say then, The branches are broken off, that I might be grafted in.
(k) Thou wilt say then, The branches were broken off, that I might be graffed in.
- 11:20 (w) Well, for unbelief the branches be broken; but thou standest by faith. Do not thou savour high thing, but dread thou,
(p) Well, for unbelief the branches be broken; but thou standest by faith. Do not thou understand high things, but dread thou,
(t) Thou sayest well: because of unbelief they are broken off, and thou standest steadfast in faith. Be not high minded, but fear:
(g) Well, through unbelief they are broken off, and thou standest by faith. Be not highminded, but fear.
(k) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
- 11:21 (w) for if God spared not the natural branches, *see thou* lest peradventure he spare not thee.
(p) for if God spared not the natural branches, lest peradventure he spare not thee.
(t) seeing that God spared not the natural branches, lest haply he also spare not thee.

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(g) For if God spared not the natural branches, *take heed*, lest he also spare not thee.

(k) For if God spared not the natural branches, *take heed* lest he also spare not thee.

11:22 (w) Therefore see the goodness, and the fierceness of God; yea, the fierceness into them that fell down, but the goodness of God into thee, if thou shalt dwell in goodness, else also thou shalt be cut down.

(p) Therefore see the goodness, and the fierceness of God; yea, the fierceness into them that fell down, but the goodness of God into thee, if thou dwellest in goodness, else also thou shalt be cut down.

(t) ¶ Behold the kindness and rigorousness of God: on them which fell, rigorousness: but towards thee kindness, if thou continue in his kindness. Or else thou shalt be hewn off,

(g) Behold therefore the bountifulness, and severity of God, toward them which have fallen, severity, but toward thee, bountifulness, if thou continue in *his* bountifulness; or else thou shalt also be cut off.

(k) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

11:23 (w) But, and they shall be inset, if they shall not dwell in unbelief. Forsooth God is mighty, again to inset them.

(p) Yea, and they shall be set in, if they dwell not in unbelief. For God is mighty, to set them in again.

(t) and they if they bide not still in unbelief shall be grafted in again. For God is of power to graft them in again.

(g) And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again.

(k) And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

11:24 (w) For if thou wert cut down of the natural wild olive tree, and against kind wert inset into a good olive tree, how much more they that be by kind, shall be inset into their olive tree?

(p) For if thou art cut down of the natural wild olive tree, and against kind art set into a good olive tree, how much more they that *be* by kind, shall be set in their olive tree?

(t) For if thou wast cut out of a natural wild olive tree, and wast grafted contrary to nature in a true olive tree: how much more shall the natural branches be grafted in their own olive tree again.

(g) For if thou wast cut out of the Olive tree, which was wild by nature, and wast grafted contrary to nature in a right Olive tree, how much more shall they that are by nature, be grafted in their own Olive tree?

(k) For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

11:25 (w) Forsooth, brethren, I will not that ye unknow this mystery, that ye be not wise to yourselves; for blindness hath felled of part in Israel, till the plenty of heathen men entered,

(p) But, brethren, I will not that ye not know this mystery, that ye be not wise to yourselves; for blindness hath fallen a part in Israel, till that the plenty of heathen men entered,

(t) ¶ I would not that this secret should be hid from you my brethren (lest ye should be wise in your own conceits) that partly blindness is happened in Israel, until the fullness of the gentiles be come in.

(g) For I would not, brethren, that ye should be ignorant of this secret (lest ye should be arrogant in yourselves) that partly obstinacy is come to Israel, until the fullness of the Gentiles be come in.

(k) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness {or, hardness} in part is happened to Israel, until the fulness of the Gentiles be come in.

11:26 (w) and so all Israel should be made safe. As it is written, He shall come of Sion, that shall deliver, and turn away the unpiety of Jacob.

(p) and so all Israel should be made safe. As it is written, He shall come of Sion, that shall deliver, and turn away the wickedness of Jacob.

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- (t) And so all Israel shall be saved. As it is written: There shall come out of Zion he that doth deliver, and shall turn away the ungodliness of Jacob.
- (g) And so all Israel shall be saved, as it is written, The deliverer shall come out of Sion, and shall turn away the ungodliness from Jacob.
- (k) And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
- 11:27 (w) And this testament to them of me, when I shall do away their sins.
(p) And this testament to them of me, when I shall do away their sins.
(t) And this is my covenant [testament] unto them, when I shall take away their sins.
(g) And this is my covenant to them, When I shall take away their sins.
(k) For this is my covenant unto them, when I shall take away their sins.
- 11:28 (w) After the gospel *they be* enemies for you, but *they be* most dear-worthy after the election for the fathers.
(p) After the gospel *they be* enemies for you, but *they be* most dear-worthy by the election for the fathers.
(t) As concerning the gospel, they are enemies for your sakes: but as touching the election, they are loved for the fathers' sakes.
(g) As concerning the Gospel, *they are* enemies for your sakes, but as touching the election, they are beloved for the fathers' sakes.
(k) As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.
- 11:29 (w) Soothly the gifts and calling of God be without repenting.
(p) And the gifts and the calling of God be without repenting.
(t) ¶ For verily the gifts and calling of God are such, that it cannot repent him of them,
(g) For the gifts and calling of God are without repentance.
(k) For the gifts and calling of God are without repentance.
- 11:30 (w) And as sometime also ye believed not to God, but now ye have gotten mercy for the unbelief of them;
(p) And as sometime also ye believed not to God, but now ye have gotten mercy for the unbelief of them;
(t) for look, as ye in time passed have not believed God, yet have now obtained mercy through their unbelief:
(g) For even as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
(k) For as ye in times past have not believed {or, obeyed} God, yet have now obtained mercy through their unbelief:
- 11:31 (w) so and these now believed not to your mercy, that also they get mercy.
(p) so and these now believed not into your mercy, that also they get mercy.
(t) Even so now have they not believed the mercy which is happened unto you, that they also may obtain mercy.
(g) Even so now have they not believed by the mercy *shewed* unto you, that they also may obtain mercy.
(k) Even so have these also now not believed {or, obeyed}, that through your mercy they also may obtain mercy.
- 11:32 (w) Forsooth God closed together all things in unbelief, that he have mercy on all.
(p) For God closed all things together in unbelief, that he have mercy on all.
(t) God hath wrapped all nations in unbelief, that he might have mercy on all.
(g) For God hath shut up all in unbelief, that he might have mercy on all.
(k) For God hath concluded them all in unbelief {or, shut them all up together}, that he might have mercy upon all.

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- 11:33 (w) O! the depth of the riches of wisdom and knowing of God; how incomprehensible be his dooms, and his ways unsearchable.
(p) O! the highness of the riches of the wisdom and of the knowing of God; how incomprehensible be his dooms, and his ways *be* unsearchable.
(t) ¶ O the deepness of the abundant wisdom and knowledge of God: How unsearchable [incomprehensible] are his judgments, and his ways past finding out [unsearchable].
(g) O the deepness of the riches, both of the wisdom, and knowledge of God! How unsearchable are his judgments, and his ways past finding out!
(k) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
- 11:34 (w) For why who knew the wit of the Lord, or who was his counsellor?
(p) For why who knew the wit of the Lord, or who was his counsellor?
(t) For who hath known the mind of the Lord? Or who was his counselor?
(g) For who hath known the mind of the Lord? Or who was his counselor?
(k) For who hath known the mind of the Lord? or who hath been his counsellor?
- 11:35 (w) or who former gave to him, and it shall be requited again to him?
(p) or who former gave to him, and it shall be requited to him?
(t) Other who hath given unto him first, that he might be recompensed again?
(g) Or who hath given unto him first, and he shall be recompensed?
(k) Or who hath first given to him, and it shall be recompensed unto him again?
- 11:36 (w) For of him, and by him, and in him be all things. To him *be* glory into worlds of worlds. Amen.
(p) For of him, and by him, and in him be all things. To him *be* glory into worlds. Amen.
(t) For of him, and through him, and for [unto] him, are all things. To him be glory forever Amen.
(g) For of him, and through him, and for him are all things; to him *be* glory forever. Amen.
(k) For of him, and through him, and to him, are all things: to whom {Gr. him} be glory for ever. Amen.

CHAPTER 12

- 12:1 (w) Therefore, brethren, I beseech you by the mercy of God, that ye give your bodies a living sacrifice, holy, pleasing to God, and your service reasonable.
(p) Therefore, brethren, I beseech you by the mercy of God, that ye give your bodies a living sacrifice, holy, pleasing to God, and your service reasonable.
(t) ¶ I beseech you therefore brethren by the mercifulness of God that ye make your bodies a quick sacrifice, holy and acceptable unto God which is your reasonable serving of God.
(g) I Beseech you therefore brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable serving of God.
(k) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
- 12:2 (w) And do not ye be conformed to this world, but be ye reformed in newness of your wit, that ye prove which is the will of God, good, and well pleasing, and perfect.

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- (p) And do not ye be conformed to this world, but be ye reformed in newness of your wit, that ye prove which is the will of God, good, and well pleasing, and perfect.
- (t) And fashion not yourselves like unto this world: But be ye changed in your shape, by the renewing of your wits, that ye may feel what thing that good, that acceptable, and perfect will of God is.
- (g) And fashion not yourselves like unto this world, but be ye changed by the renewing of your mind, that ye may prove what is the good, and acceptable and perfect will of God.
- (k) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.
- 12:3 (w) For I say, by the grace that is given to me, to all that be among you, that ye understand to not savour, *or know*, more than it behooveth to know, but to know to soberness; and to each man, as God hath parted the measure of faith.
- (p) For I say, by the grace that is given to me, to all that be among you, that ye understand not more than it behooveth to understand, but for to understand to soberness; and to each man, as God hath parted the measure of faith.
- (t) For I say (through the grace that unto me given is) to every man among you, that no man esteem of himself more than it becometh him to esteem: But that he discreetly judge of himself according as God hath dealt to every man the measure of faith.
- (g) For I say through the grace that is given unto me, to every one that is among you, that no man presume to understand above that which is meet to understand, but that he understand according to sobriety, as God hath dealt to every man the measure of faith.
- (k) For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly {Gr. to sobriety}, according as God hath dealt to every man the measure of faith.
- 12:4 (w) For as in one body we have many members, soothly all the members have not the same act, *or deed*;
- (p) For as in one body we have many members, but all the members have not the same deed;
- (t) ¶ As we have many members in one body: and all members have not one office:
- (g) For as we have many members in one body, and all members have not one office,
- (k) For as we have many members in one body, and all members have not the same office:
- 12:5 (w) so we be many, one body in Christ, and each *be* members one of another.
- (p) so we many be one body in Christ, and each *be* members one of another.
- (t) So we being many are one body in Christ: and every man (among ourselves) one another's members.
- (g) So we being many, are one body in Christ, and every one, one another's members.
- (k) So we, being many, are one body in Christ, and every one members one of another.
- 12:6 (w) Therefore having gifts diversing, after the grace that is given to us, either prophecy, after the reason of faith;
- (p) Therefore we that have gifts diversing, after the grace that is given to us, either prophecy, after the reason of faith;
- (t) Seeing that we have diverse gifts according to the grace that is given unto us, if any man have the gift of prophecy, let him have it that it be agreeing unto the faith.
- (g) Seeing then that *we have* gifts that are divers, according to the grace that is given unto us, whether we have prophecy, *let us prophesy* according to the proportion of faith;
- (k) Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;
- 12:7 (w) either ministry, *or service*, in ministering; or he that teacheth, in teaching;
- (p) either service, in ministering; either he that teacheth, in teaching;
- (t) Let him that hath an office, wait on his office. Let him that teacheth take heed to his doctrine.
- (g) Or an office, *let us wait* on the office, or he that teacheth, on teaching;

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- (k) Or ministry, *let us wait* on our ministering; or he that teacheth, on teaching;
- 12:8 (w) he that stirreth softly, in exhortation, *or admonishing*; he that giveth, in simpleness; he that is prelate, *or sovereign*/he that is before, in busyness; he that hath mercy, in gladness.
(p) he that stirreth softly, in admonishing; he that giveth, in simpleness; he that is sovereign, in busyness; he that hath mercy, in gladness.
(t) Let him that exhorteth give attendance to his exhortation. If any man give, let him do it with singleness. Let him that ruleth do it with diligence. If any man show mercy let him do it with cheerfulness.
(g) Or he that exhorteth, on exhortation; he that distributeth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
(k) Or he that exhorteth, on exhortation: he that giveth {or, imparteth}, *let him do it* with simplicity {or, liberally}; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
- 12:9 (w) Love without feigning, hating evil, cleaving, *or fast drawing*, to good thing;
(p) Love without feigning, hating evil, drawing to good;
(t) ¶ Let love be without dissimulation. Hate that which is evil, and cleave unto that which is good.
(g) Let love be without dissimulation. Abhor that which is evil, and cleave unto that which is good.
(k) Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.
- 12:10 (w) loving together the charity of brotherhood. Coming before together in honour;
(p) loving together the charity of brotherhood. Each come before to worship (the) other;
(t) Be kind one to another, with brotherly love. In giving honor go one before another.
(g) Be affectioned to love one another with brotherly love. In giving honor, go one before another;
(k) Be kindly affectioned one to another with brotherly love {or, in the love of the brethren}; in honour preferring one another;
- 12:11 (w) not slow in busyness, fervent in spirit, serving to the Lord,
(p) not slow in busyness, fervent in spirit, serving to the Lord,
(t) Let not the [that] business which ye have in hand be tedious to you. Be fervent in the spirit. Apply yourselves to the time.
(g) Not slothful to do service; fervent in spirit, serving the Lord;
(k) Not slothful in business; fervent in spirit; serving the Lord;
- 12:12 (w) joying in hope, patient in tribulation, busy in prayer,
(p) joying in hope, patient in tribulation, busy in prayer,
(t) Rejoice in hope. Be patient in tribulation, continue in prayer.
(g) Rejoicing in hope, patient in tribulation, continuing in prayer,
(k) Rejoicing in hope; patient in tribulation; continuing instant in prayer;
- 12:13 (w) giving good to the needs of saints, keeping hospitality.
(p) giving good to the needs of saints, keeping hospitality.
(t) Distribute unto the necessity of the saints and diligently to harbor.
(g) Distributing unto the necessities of the Saints; giving yourselves to hospitality.
(k) Distributing to the necessity of saints; given to hospitality.
- 12:14 (w) Bless ye men that pursue you; bless ye, and do not ye curse;

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- (p) Bless ye men that pursue you; bless ye, and do not ye curse;
(t) Bless them which persecute you: bless but curse not.
(g) Bless them which persecute you; bless, *I say*, and curse not.
(k) Bless them which persecute you: bless, and curse not.
- 12:15 (w) for to joy with men that joy, for to weep with men that weep.
(p) for to joy with men that joy, for to weep with men that weep.
(t) Be merry with them that are merry. Weep with them that weep.
(g) Rejoice with them that rejoice, and weep with them that weep.
(k) Rejoice with them that do rejoice, and weep with them that weep.
- 12:16 (w) Feeling the same thing together; not savouring, *or knowing*, high things, but consenting to meek things, *following meek fathers*. Do not ye be prudent with yourselves;
(p) Feel ye the same thing together; not understanding high things, but consenting to meek things. Do not ye be prudent with yourselves;
(t) Be of like affection one towards another. Be not high minded, but make yourselves equal to them of the lower sort. Be not wise in your own opinions.
(g) Be of like affection one towards another. Be not highminded, but make yourselves equal to them of the lower sort. Be not wise in yourselves.
(k) Be of the same mind one toward another. Mind not high things, but condescend to men of low estate {or, be contented with mean things}. Be not wise in your own conceits.
- 12:17 (w) to no man yielding evil for evil, but purvey ye good things, not only before God, but also before all men.
(p) to no man yielding evil for evil, but purvey ye good things, not only before God, but also before all men.
(t) Recompense to no man evil for evil. Provide aforehand things honest in the sight of all men.
(g) Recompense to no man evil for evil. Procure things honest in the sight of all men.
(k) Recompense to no man evil for evil. Provide things honest in the sight of all men.
- 12:18 (w) If it may be done, that that is of you, have ye peace with all men.
(p) If it may be done, that that is of you, have ye peace with all men.
(t) If it be possible, howbeit of [yet on] your part have peace with all men.
(g) If it be possible, as much as in you is, have peace with all men.
(k) If it be possible, as much as lieth in you, live peaceably with all men.
- 12:19 (w) Ye most dear-worthy brethren, not defending, *or venging*, yourselves, but give ye place to ire, *or wrath*; for it is written, The Lord saith, To me vengeance, and I shall yield again.
(p) Ye most dear brethren, not defending yourselves, but give ye place to wrath; for it is written, The Lord saith, To me vengeance, and I shall yield.
(t) Dearly beloved avenge not yourselves but give room unto the wrath of God. For it is written: vengeance is mine, and I will reward saith the Lord.
(g) Dearly beloved, avenge not yourselves, but give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord.
(k) Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
- 12:20 (w) But if thine enemy shall hunger, feed him; if he thirsteth, give drink to him; forsooth doing these things thou shalt gather together coals on his head.

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(p) But if thine enemy hungereth, feed thou him; if he thirsteth, give thou drink to him; for thou doing this thing shalt gather together coals on his head.

(t) ¶ Therefore if thine enemy hunger feed him: if he thirst, give him drink. For in so doing thou shalt heap coals of fire on his head:

(g) Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.

(k) Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

12:21 (w) Do not thou be overcome of evil, but overcome thou evil by good.

(p) Do not thou be overcome of evil, but overcome thou evil by good.

(t) Be not overcome of evil: But overcome evil with goodness.

(g) Be not overcome of evil, but overcome evil with goodness.

(k) Be not overcome of evil, but overcome evil with good.

CHAPTER 13

13:1 (w) Every soul be subject to higher powers. For there is no power but of God, and those things that be of God, be ordained.

(p) Every soul be subject to higher powers. For there is no power but of God, and those things that be of God, be ordained.

(t) ¶ Let every soul submit himself unto the authority of the higher powers. For There is no power but of God. The powers that be, are ordained of God.

(g) Let every soul be subject unto the higher powers. For there is no power but of God; and the powers that be, are ordained of God.

(k) Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained {or, ordered} of God.

13:2 (w) Therefore he that against-standeth power, against-standeth the ordinance of God; and they that against-stand, get to themselves damnation.

(p) Therefore he that against-standeth power, against-standeth the ordinance of God; and they that against-stand, get to themselves damnation.

(t) Whosoever therefore resisteth power, resisteth the ordinance of God. And They that resist, shall receive to themselves damnation.

(g) Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves condemnation.

(k) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

13:3 (w) For princes be not to the dread of good work, but of evil. Soothly wilt thou not dread power? Do good, and thou shalt have praising of it;

(p) For princes be not to the dread of good work, but of evil. But wilt thou, that thou dread not power? Do thou good thing, and thou shalt have praising of it;

(t) For rulers are not to be feared for good works but for evil. Wilt thou be without fear of the power? Do well then: and so shalt thou be praised of the same.

(g) For Magistrates are not to be feared *for* good works, but *for* evil. Wilt thou then be without fear of the power? Do well, so shalt thou have praise of the same.

(k) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

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- 13:4 (w) for he is the minister of God to thee into good. Soothly, if thou doest evil, dread; for not without cause he beareth the sword, for he is the minister of God, venger into wrath to him that doeth evil.
(p) for he is the minister of God to thee into good. But if thou doest evil, dread thou; for not without cause he beareth the sword, for he is the minister of God, venger into wrath to him that doeth evil.
(t) For he is the minister of God, for thy wealth. But and if thou do evil, then fear: for he beareth not a sword for naught. For he is the minister of God, to take vengeance on them that do evil.
(g) For he is the minister of God for thy wealth, but if thou do evil, fear: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth evil.
(k) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger *to execute* wrath upon him that doeth evil.
- 13:5 (w) And therefore by need be ye subject, not only for wrath, but also for conscience.
(p) And therefore by need be ye subject, not only for wrath, but also for conscience.
(t) Wherefore ye must needs obey, not for fear of vengeance only: but also because of conscience.
(g) Wherefore ye must be subject, not because of wrath only, but also for conscience' sake.
(k) Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
- 13:6 (w) For therefore and ye give tributes, they be the ministers of God, for this same thing serving.
(p) For therefore ye give tributes, they be the ministers of God, and serve for this same thing.
(t) And Even for this cause pay ye tribute. For they are God's ministers, serving for the same purpose.
(g) For, for this cause ye pay also tribute, for they are God's ministers, applying themselves for the same thing.
(k) For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
- 13:7 (w) Therefore yield ye to all men debts, to whom tribute, tribute, to whom toll, *or custom for things borne about*, toll, *or such custom*, to whom dread, dread, to whom honour, honour.
(p) Therefore yield ye to all men debts, to whom tribute, tribute, to whom toll, toll, to whom dread, dread, to whom honour, honour.
(t) ¶ Give to every man therefore his duetie: Tribute to whom tribute belongeth: Custom to whom custom is due: fear to whom fear belongeth: Honor to whom honor pertaineth.
(g) Give to all men therefore their duty: tribute, to whom *ye owe* tribute; custom, to whom custom; fear, to whom fear; honor, to whom *ye owe* honor.
(k) Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.
- 13:8 (w) To no man owe ye any thing, but that ye love together. For he that loveth his neighbour, hath fulfilled the law.
(p) To no man owe ye any thing, but that ye love together. For he that loveth his neighbour, hath fulfilled the law.
(t) Owe nothing to any man: but to love one another. For he that loveth another, fulfilleth the law.
(g) Owe nothing to any man, but to love one another; for he that loveth another, hath fulfilled the Law.
(k) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- 13:9 (w) For, Thou shalt not do lechery, Thou shalt not slay, Thou shalt not steal, Thou shalt not say false witnessing, Thou shalt not covet the thing of thy neighbour, and if there be any other commandment, it is enstored, *or enclosed*, in this word, Thou shalt love thy neighbour as thyself.
(p) For, Thou shalt do no lechery, Thou shalt not slay, Thou shalt not steal, Thou shalt not say false witnessing, Thou shalt not covet the thing of thy neighbour, and if there be any other commandment, it is enstored, *or included*, in this word, Thou shalt love thy neighbour as thyself.

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(t) For these commandments: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not desire: and so forth if there be any other commandment, they are all comprehended in this saying: Love thine neighbor as thyself.

(g) For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, *even* in this, Thou shalt love thy neighbor as thyself.

(k) For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

13:10 (w) The love of thy neighbour worketh not evil; therefore love is the fulfilling of the law.

(p) The love of thy neighbour worketh not evil; therefore love is the fulfilling of the law.

(t) Love hurteth not his neighbor: Therefore is love the fulfilling of the law.

(g) Love doeth not evil to his neighbor; therefore is love the fulfilling of the Law.

(k) Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

13:11 (w) And we knowing this time, that the hour is now, us to rise of sleep; soothly now our health is nearer, than when we believed.

(p) And we know this time, that the hour is now, that we rise from sleep; for now is our health near(er), than when we believed.

(t) ¶ This also we know, I mean the season, how that it is time that we should now awake out of sleep. For Now is our salvation [health] nearer than when we believed.

(g) And that, considering the season, that *it is* now time that we should arise from sleep; for now is our salvation nearer, than when we believed it.

(k) And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

13:12 (w) The night went before, forsooth the day hath nighed. Therefore cast we away the works of darkneses, and be we clothed with the armours of light.

(p) The night went before, but the day hath approached. Therefore cast we away the works of darkneses, and be we clothed in the armours of light.

(t) The night is passed and the day is come nigh. Let us therefore cast away the deeds of darkness, and let us put on the armor of light.

(g) The night is past, and the day is at hand, let us therefore cast away the works of darkness, and let us put on the armor of light,

(k) The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13:13 (w) As in the day wander we honestly, not in oft eatings and drunkennesses, not in bedchambers and unchastities, not in strife and in envy;

(p) As in day wander we honestly, not in superfluous feasts and drunkennesses, not in beds and unchastities, not in strife and in envy;

(t) Let us walk honestly as it were in the daylight: not in eating and drinking: neither in chambering and wantonness: neither in strife and envying:

(g) So that we walk honestly, as in the day; not in gluttony, and drunkenness, neither in chambering and wantonness, nor in strife and envying.

(k) Let us walk honestly {or, decently}, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

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- 13:14 (w) but be ye clothed in the Lord Jesus Christ, and do ye not the care, *or busyness*, of flesh in desires.
(p) but be ye clothed in the Lord Jesus Christ, and do ye not the busyness of flesh in desires.
(t) but put ye on the Lord Jesus Christ. And make not provision for the flesh, to fulfill the lusts of it.
(g) But put ye on the Lord JESUS CHRIST, and take no thought for the flesh, to *fulfill* the lusts of it.
(k) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

CHAPTER 14

- 14:1 (w) Forsooth take ye a sick man in belief, not in deceptions, *or disputations*, of thoughts.
(p) But take ye a frail man in belief, not in deemings of thoughts.
(t) ¶ Him that is weak in the faith, receive unto you, not in disputing and troubling his conscience.
(g) Him that is weak in the faith, receive unto you, *but* not for controversies of disputations.
(k) Him that is weak in the faith receive ye, but not to doubtful disputations {or, not to judge his doubtful thoughts}.
- 14:2 (w) For another man believeth, that he may eat all things; but he that is sick, *or unsteadfast*, eat worts.
(p) For another man believeth, that he may eat all things; but he that is frail, eat worts.
(t) One believeth that he may eat all things. Another which is weak eateth herbs,
(g) One believeth that he may eat of all things, and another, which is weak, eateth herbs.
(k) For one believeth that he may eat all things: another, who is weak, eateth herbs.
- 14:3 (w) He that eateth, despise not him that eateth not; and he that eateth not, deem not him that eateth. For why God hath taken him.
(p) He that eateth, despise not him that eateth not; and he that eateth not, deem not him that eateth. For God hath taken him to him(self).
(t) Let not him that eateth, despise him that eateth not. And let not him which eateth not judge him that eateth. For God hath received him.
(g) Let not him that eateth, despise him that eateth not; and let not him which eateth not, condemn him that eateth, for God hath received him.
(k) Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
- 14:4 (w) Who art thou, that deemest another's servant? To his lord he standeth, or falleth down. Forsooth he shall stand; for the Lord is mighty to ordain him, *or make steadfast*.
(p) Who art thou, that deemest another's servant? To his lord he standeth, or falleth *from him*. But he shall stand; for the Lord is mighty to make him perfect.
(t) What art thou that judgest another man's servant? Whether he stand or fall, that pertaineth unto his master. Yea, he shall stand. For God is able to make him stand.
(g) Who art thou that condemnest another man's servant? He standeth or falleth to his own master. Yea, he shall be established, for God is able to make him stand.
(k) Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
- 14:5 (w) For why one deemeth a day between a day, another deemeth each day. Each man increase in his wit.
(p) For why one deemeth a day betwixt a day, another deemeth each day. Each man increase in his wit.
(t) ¶ This man putteth difference between day and day: another man counteth all days alike. See that no man waver in his own meaning [mind].

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(g) This man esteemeth one day above another day, and another man counteth every day alike; let every man be fully persuaded in his mind.

(k) One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded {or, fully assured} in his own mind.

14:6 (w) He that savoureth, *or understandeth*, the day, understandeth to the Lord. And he that eateth, eateth to the Lord, for he doeth thankings to God. And he that eateth not, eateth not to the Lord, and doeth thankings to God.

(p) He that understandeth the day, understandeth to the Lord. And he that eateth, eateth to the Lord, for he doeth thankings to God. And he that eateth not, eateth not to the Lord, and doeth thankings to God.

(t) He that observeth one day more than another, doth it for the Lord's pleasure. And he that observeth not one day more than another, doth it to please the Lord, for he giveth God thanks. And he that eateth not, eateth not to please the Lord withal, and giveth God thanks.

(g) He that observeth the day, observeth it to the Lord; and he that observeth not the day, observeth it not to the Lord. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, eateth not to the Lord, and giveth God thanks.

(k) He that regardeth {or, observeth} the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

14:7 (w) For no man of us liveth to himself, and no man dieth to himself.

(p) For no man of us liveth to himself, and no man dieth to himself.

(t) For none of us liveth his own servant: neither doth any of us die [and also none of us dieth] his own servant.

(g) For none of us liveth to himself, neither doeth any die to himself.

(k) For none of us liveth to himself, and no man dieth to himself.

14:8 (w) For whether we live, we live to the Lord; and whether we die, we die to the Lord. Therefore whether we live or die, we be (the) Lord's.

(p) For whether we live, we live to the Lord; and whether we die, we die to the Lord. Therefore whether we live or die, we be of the Lord.

(t) If we live, we live to be at the Lord's will. And If we die, we die at the Lord's will. Whether we live therefore or die, we are the Lord's.

(g) For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.

(k) For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

14:9 (w) For why for this thing Christ was dead, and rose again, that he be Lord and of quick and of dead.

(p) For why for this thing Christ was dead, and rose again, that he be Lord both of quick and of dead men.

(t) For Christ therefore died and rose again, and revived, that he might [should] be Lord both of dead and quick.

(g) For Christ therefore died and rose again, and revived, that he might be Lord both of the dead and the quick.

(k) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

14:10 (w) But what deemest thou thy brother? or why despisest thou thy brother? for all we shall stand before the throne of Christ.

(p) But what deemest thou thy brother? or why despisest thou thy brother? for all we shall stand before the throne of Christ.

(t) ¶ But why doest thou then judge thy brother? Other why dost thou despise thy brother? We shall all be brought before the judgment seat of Christ.

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(g) But why doest thou judge thy brother? Or why doest thou despise thy brother? For we shall all appear before the judgment seat of Christ.

(k) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

14:11 (w) For it is written, I live, saith the Lord, for to me each knee shall be bowed, and each tongue shall acknowledge to God.

(p) For it is written, I live, saith the Lord, for to me each knee shall be bowed, and each tongue shall acknowledge to God.

(t) For it is written: As truly as I live saith the Lord, all knees shall bow to me, and all tongues shall give a knowledge to God.

(g) For it is written, I live, saith the Lord, and every knee shall bow to me, and all tongues shall confess unto God.

(k) For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

14:12 (w) And so each of us shall yield reason to God for himself.

(p) Therefore each of us shall yield reason to God for himself.

(t) So shall every one of us give accounts of himself to God.

(g) So then every one of us shall give account of himself to God.

(k) So then every one of us shall give account of himself to God.

14:13 (w) Therefore no more deem we each other; but more deem ye this thing, that ye put not hurting, or cause of stumbling or offence, to a brother.

(p) Therefore no more deem we each other; but more deem ye this thing, that ye put not hurting, or cause of stumbling, to a brother.

(t) Let us not therefore, judge one another any more.

(g) Let us not therefore judge one another anymore, but use *your* judgment rather in this, that no man put an occasion to fall, or a stumblingblock before *his* brother.

(k) Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14:14 (w) I know and trust in the Lord Jesus, that nothing is unclean by him, but to him that deemeth any thing to be unclean, to him it is unclean.

(p) I know and trust in the Lord Jesus, that nothing is unclean by him, no but to him that deemeth any thing to be unclean, to him it is unclean.

(t) ¶ But judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way. For I know, and am full certified [surely believe] in the Lord Jesus, that there is nothing common of itself: but unto him that judgeth it to be common, to him it is common.

(g) I know, and am persuaded through the Lord Jesus, that there is nothing unclean of itself; but unto him that judgeth anything to be unclean, to him *it is* unclean.

(k) I know, and am persuaded by the Lord Jesus, that there is nothing unclean {Gr. common} of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

14:15 (w) Soothly if thy brother be made sorry, *or heavy in conscience*, for meat, now thou walkest not after charity. Do not through thy meat lose him, for whom Christ died.

(p) And if thy brother be made sorry in conscience for meat, now thou walkest not after charity. Do not thou through thy meat destroy him, for whom Christ died.

(t) If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

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- (g) But if thy brother be grieved for the meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
- (k) But if thy brother be grieved with thy meat, now walkest thou not charitably {Gr. according to charity}. Destroy not him with *thy* meat, for whom Christ died.
- 14:16 (w) Therefore be not our good thing blasphemed, *or despised*.
(p) Therefore be not your good thing blasphemed.
(t) Cause not your treasure to be [Suffer ye not that your treasure be] evil spoken of.
(g) Cause not your commodity to be evil spoken of.
(k) Let not then your good be evil spoken of:
- 14:17 (w) For why the realm of God is not meat and drink, but rightwiseness and peace and joy in the Holy Ghost.
(p) For why the realm of God is not meat and drink, but rightwiseness and peace and joy in the Holy Ghost.
(t) For the kingdom of God is not meat and drink, but righteousness, peace and joy, in the holy ghost.
(g) For the kingdom of God, is not meat nor drink, but righteousness, and peace, and joy in the holy Ghost.
(k) For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
- 14:18 (w) And he that in this thing serveth Christ, pleaseth God, and is proved to men.
(p) And he that in this thing serveth Christ, pleaseth God, and is approved to men.
(t) For whosoever in these things serveth Christ, pleaseth well God: and is commended of men.
(g) For whosoever in these things serveth Christ, is acceptable unto God, and is approved of men.
(k) For he that in these things serveth Christ is acceptable to God, and approved of men.
- 14:19 (w) Therefore follow we those things that be of peace, and keep we those things together that be of edification.
(p) Therefore follow we those things that be of peace, and keep we together those things that be of edification.
(t) ¶ Let us follow those things which make for peace: and things wherewith one may edify another.
(g) Let us then follow those things which concern peace, and wherewith one may edify another.
(k) Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
- 14:20 (w) Do not thou for meat destroy the work of God. For all things be clean, but it is evil to the man that eateth by offending.
(p) Do not thou for meat destroy the work of God. For all things be clean, but it is evil to the man that eateth by offending.
(t) Destroy not the work of God for a little meat's sake. All things are pure: but it is evil for that man, which eateth with hurt of his conscience.
(g) Destroy not the work of God for meats' sake. All things indeed are pure; but *it is* evil for the man which eateth with offence.
(k) For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.
- 14:21 (w) It is good to not eat flesh, and to not drink wine, neither in what thing thy brother offendeth, or is caused to offend, or is made sick, *or unsteadfast*.
(p) It is good to not eat flesh, and to not drink wine, neither in what thing thy brother offendeth, or is caused to stumble, or is made frail.
(t) It is good neither to eat flesh, neither to drink wine, neither anything, whereby thy brother stumbleth, other falleth, or is made weak.
(g) *It is* good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak.

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(k) It is good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

14:22 (w) Thou hast faith with thyself, have thou before God. Blessed is he that deemeth not, *or condemneth not*, himself in that thing that he proveth.

(p) Thou hast faith with thyself, have thou before God. Blessed is he that deemeth not himself in that thing that he approveth.

(t) Hast thou faith? Have it with thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

(g) Hast thou faith? Have it with thyself before God. Blessed *is* he that condemneth not himself in that thing which he alloweth.

(k) Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that *thing which* he alloweth.

14:23 (w) Forsooth he that deemeth, is damned, if he eateth; for why? for *his eating* is not of faith. Forsooth all thing that is not of faith, is sin.

(p) For he that deemeth, is condemned, if he eateth; for it is not of faith. And all thing that is not of faith, is sin.

(t) For he that maketh conscience, is damned if he eat: Because he doth it not of faith. For whatsoever is not of faith, that same is sin.

(g) For he that doubteth, is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith, is sin.

(k) And he that doubteth {or, discerneth and putteth a difference between meats} is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith is sin.

CHAPTER 15

15:1 (w) Forsooth we firmer owe to sustain, *or bear up*, the feebleness of sick men, *or unfirm in faith*, and not to please to ourselves.

(p) But we firmer men owe to sustain the feeblenesses of frail men, and not please to ourselves.

(t) ¶ We which are strong ought to bear the frailness of them which are weak, and not to stand in our own conceits.

(g) We which are strong, ought to bear the infirmities of the weak, and not to please ourselves.

(k) We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

15:2 (w) Each of us please to his neighbour into good, to edification.

(p) Each of us please to his neighbour in good, to edification.

(t) Let every man please his neighbor unto his wealth and edifying.

(g) *Therefore* let every man please his neighbor in that which is good to edification.

(k) Let every one of us please his neighbour for *his* good to edification.

15:3 (w) For why Christ pleased not to himself, but, as it is written, The reproves, *or shames*, of men displeasing thee, fell on me.

(p) For Christ pleased not to himself, as it is written, The reproves of men despising thee, felled on me.

(t) For Christ pleased not himself: but as it is written: The rebukes of them which rebuked thee, fell on me.

(g) For Christ also would not please himself, but as it is written, The rebukes of them which rebuke thee, fell on me.

(k) For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

15:4 (w) For whatever things be written, they be written to our teaching, that by patience and comfort of scriptures we have hope.

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(p) For whatever things be written, those be written to our teaching, that by patience and comfort of scriptures we have hope.

(t) Whatsoever things are written aforetime, are written for our learning that we through patience and comfort of the scripture might [should] have hope.

(g) For whatsoever things are written aforetime, are written for our learning, that we through patience, and comfort of the Scriptures might have hope.

(k) For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

15:5 (w) But God of patience and of solace give to you to understand the same thing, each into (the) other after Jesus Christ,

(p) But God of patience and of solace give to you to understand the same thing, each into (the) other after Jesus Christ,

(t) ¶ The God [God which is Lord] of patience and consolation, give unto every one of you, that ye be likeminded one towards another after the example of [Jesus] Christ,

(g) Now the God of patience and consolation give you that ye be likeminded one towards another, according to Christ Jesus,

(k) Now the God of patience and consolation grant you to be likeminded one toward another according to {or, after the example of} Christ Jesus:

15:6 (w) that ye of one will with one mouth worship God and the Father of our Lord Jesus Christ.

(p) that ye of one will with one mouth worship God and the Father of our Lord Jesus Christ.

(t) that ye all agreeing together, may with one mouth praise God the father of our Lord Jesus.

(g) That ye with one mind, *and* with one mouth may praise God, even the Father of our Lord Jesus Christ.

(k) That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

15:7 (w) For which thing take ye together, as also Christ took you into the honour of God.

(p) For which thing take ye together, as also Christ took you into the honour of God.

(t) Wherefore receive ye one another as Christ received us, to the praise of God.

(g) Wherefore receive ye one another, as Christ also received us to the glory of God.

(k) Wherefore receive ye one another, as Christ also received us to the glory of God.

15:8 (w) For I say, that Jesus Christ was a minister of circumcision for the truth of God, to confirm the promises of fathers.

(p) For I say, that Jesus Christ was a minister of circumcision for the truth of God, to confirm the promises of fathers.

(t) ¶ And I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

(g) Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises *made* unto the fathers.

(k) Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

15:9 (w) And heathen men owe to honour God for mercy; as it is written, Therefore, Lord, I shall acknowledge to thee among heathen men, and I shall sing to thy name.

(p) And heathen men owe to honour God for mercy; as it is written, Therefore, Lord, I shall acknowledge to thee among heathen men, and I shall sing to thy name.

(t) And let the gentiles praise God for his mercy. As it is written: For this cause I will praise thee among the gentiles, and sing in thy name.

(g) And let the Gentiles praise God, for *his* mercy, as it is written, For this cause I will confess thee among the Gentiles, and sing unto thy Name.

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- (k) And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
- 15:10 (w) And again he saith, Glad, *or joy*, ye heathen men with his people.
(p) And again he saith, Ye heathen men, be ye glad with his people.
(t) And again he saith: Rejoice ye gentiles [Ye gentiles rejoice] with his people.
(g) And again he saith, Rejoice, ye Gentiles with his people.
(k) And again he saith, Rejoice, ye Gentiles, with his people.
- 15:11 (w) And again, All heathen men, praise ye the Lord; and all peoples, magnify ye him.
(p) And again, All heathen men, praise ye the Lord; and all peoples, magnify ye him.
(t) And Again, praise the Lord all ye gentiles, and laud him all nations.
(g) And again, Praise the Lord, all ye Gentiles, and laud ye him, all people together.
(k) And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
- 15:12 (w) And again Esaias saith, There shall be a root of Jesse, that shall rise to govern heathen men, and heathen men shall hope in him.
(p) And again Esaias saith, There shall be a root of Jesse, that shall rise up to govern heathen men, and heathen men shall hope in him.
(t) And in another place Esaias saith: there shall be the root of Jesse, and he that shall rise to reign over the gentiles: in him shall the gentiles trust.
(g) And again Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.
(k) And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
- 15:13 (w) And God of hope full-fill you in all joy and peace in believing, that ye abound in hope and virtue of the Holy Ghost.
(p) And God of hope full-fill you in all joy and peace in believing, that ye increase in hope and virtue of the Holy Ghost.
(t) The God of hope fill you with all joy and peace in believing, that ye may be rich in hope through the power of the holy ghost.
(g) Now the God of hope fill you with all joy, and peace in believing, that ye may abound in hope, through the power of the holy Ghost.
(k) Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
- 15:14 (w) Soothly, brethren, and I myself am certain of you, that also ye be full of love, yea, full-filled with all science, *or knowing*, so that ye may admonish each other.
(p) And, brethren, I myself am certain of you, that also ye be full of love, and ye be filled with all knowing, so that ye be able to admonish each other.
(t) ¶ I myself am full certified of you my brethren that ye yourselves are full of goodness, and filled with all knowledge, and are able to exhort [counsel] one another.
(g) And I myself also am persuaded of you, my brethren, that ye also are full of goodness, and filled with all knowledge, and are able to admonish one another.
(k) And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
- 15:15 (w) And, brethren, more hardily I wrote to you of part, as bringing you into mind, for the grace that is given to me of God,

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- (p) And, brethren, more boldly I wrote to you a part, as bringing you into mind, for the grace that is given to me of God,
(t) Nevertheless brethren I have somewhat boldly written unto you, as one that putteth you in remembrance, through [for] the grace which is given me of God
(g) Nevertheless, brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God,
(k) Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
- 15:16 (w) that I be the minister of Christ Jesus among heathen men. I hallowing the gospel of God, that the offering of heathen men be made acceptable, and hallowed in the Holy Ghost.
(p) that I be the minister of Christ Jesus among heathen men. And I hallow the gospel of God, that the offering of heathen men be accepted, and hallowed in the Holy Ghost.
(t) [for this purpose] that I should be the minister of Jesus Christ among the gentiles, and should minister the glad tidings of God, that the gentiles might be an acceptable offering, sanctified by the holy ghost.
(g) That I should be the minister of Jesus Christ toward the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.
(k) That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up {or, sacrificing} of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
- 15:17 (w) Therefore I have glory in Christ Jesus to God.
(p) Therefore I have glory in Christ Jesus to God.
(t) I have therefore whereof I may rejoice in Christ Jesus, in those things which pertain to God.
(g) I have therefore whereof I may rejoice in Christ Jesus in those things which *pertain* to God.
(k) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
- 15:18 (w) For I dare not speak any thing of those things, which Christ maketh not by me, into obedience of heathen men, in word and deeds,
(p) For I dare not speak any thing of those things, which Christ doeth not by me, into obedience of heathen men, in word and deeds,
(t) For I dare not speak of any of those things which Christ hath not wrought by me (to make the gentiles obedient) with word and deed,
(g) For I dare not speak of anything, which Christ hath not wrought by me, *to make* the Gentiles obedient in word and deed,
(k) For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
- 15:19 (w) in virtue of tokens and great wonders, in virtue of the Holy Ghost, so that from Jerusalem by compass, *or environ*, till unto Illyricum I have full-filled the gospel of Christ.
(p) in virtue of tokens and great wonders, in virtue of the Holy Ghost, so that from Jerusalem by compass to the Illyricum sea I have filled the gospel of Christ.
(t) in mighty signs and wonders, by the power of the spirit of God, so that from Jerusalem and the coasts round about, unto Illiricum, I have filled all countries with glad tidings of Christ.
(g) With the power of signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ.
(k) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.
- 15:20 (w) And so I have preached this gospel, not where Christ was named, lest I build upon another's ground,
(p) And so I have preached this gospel, not where Christ was named, lest I build upon another's ground,

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- (t) ¶ So have I enforced myself to preach the gospel, not where Christ was named, lest I should have built on another man's foundation:
- (g) Yea, so I enforced myself to preach the Gospel, not where Christ was named, lest I should have built on another man's foundation.
- (k) Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
- 15:21 (w) but as it is written, For to whom it is not told of him, they shall see, and they that heard not, shall understand.
(p) but as it is written, For to whom it is not told of him, they shall see, and they that heard not, shall understand.
(t) but as it is written: To whom he was not spoken of, they shall see: and they that heard not, shall understand.
(g) But as it is written, To whom he was not spoken of, they shall see *him*, and they that heard not, shall understand *him*.
(k) But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.
- 15:22 (w) For which thing I was letted full much to come to you, and I am forbidden till unto yet.
(p) For which thing I was hindered full much to come to you, and I am hindered till this time.
(t) For this cause I have been oft let to come unto you:
(g) Therefore also I have been oft let to come unto you;
(k) For which cause also I have been much {or, many ways, or oftentimes} hindered from coming to you.
- 15:23 (w) Forsooth now I not having further place, *or cause of longer dwelling*, in these countries, soothly having covetousness of coming to you, of many years now going before.
(p) And now I have not further place in these countries, but I have desire to come to you, of many years that be passed.
(t) but now seeing I have no more to do in these countries, and also have been desirous many years to come unto you,
(g) But now seeing I have no more place in these quarters, and also have been desirous many years ago to come unto you,
(k) But now having no more place in these parts, and having a great desire these many years to come unto you;
- 15:24 (w) When I shall begin to pass into Spain, I hope that I passing forth shall see you, and of you I shall be led thither, if I use you first in part.
(p) When I begin to pass into Spain, I hope that in my going I shall see you, and of you I shall be led thither, if I use you first in part.
(t) when I shall take my journey into Spain, I will come to you. I trust to see you in my journey, and to be brought on my way thitherward by you after that I have somewhat enjoyed you.
(g) When I shall take my journey into Spain, I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I have been somewhat filled with your *company*.
(k) Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company* { Gr. with you}.
- 15:25 (w) Therefore now I shall pass forth to Jerusalem, to minister to saints.
(p) Therefore now I shall pass forth to Jerusalem, to minister to saints.
(t) ¶ Now go I unto Jerusalem, and minister unto the saints.
(g) But now go I to Jerusalem, to minister unto the Saints.
(k) But now I go unto Jerusalem to minister unto the saints.
- 15:26 (w) Forsooth Macedonia and Achaia proved to make some collection, *or gathering of money*, into poor men of saints, that be in Jerusalem.
(p) For Macedonia and Achaia have assayed to make some gift to poor men of saints, that be in Jerusalem.

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- (t) For it hath pleased them of Macedonia and Achaia, to make a certain distribution upon the poor saints which are at Jerusalem.
- (g) For it hath pleased them of Macedonia and Achaia, to make a certain distribution unto the poor Saints which are at Jerusalem.
- (k) For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
- 15:27 (w) Soothly it pleased to them, and they be debtors of them; for if heathen men be made partners of their ghostly things, they owe also in fleshly things to minister to them.
- (p) For it pleased to them, and they be debtors of them; for if heathen men be made partners of their ghostly things, they owe also in fleshly things to minister to them.
- (t) It hath pleased them verily, and their debtors are they. For if the gentiles be made partakers of their spiritual things, their duty is to minister unto them in carnal things.
- (g) For it hath pleased them, and their debtors are they. For if the Gentiles be made partakers of their spiritual things, their duty is also to minister unto them in carnal things.
- (k) It hath pleased them *verily*; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.
- 15:28 (w) Therefore when I have ended this thing, and have assigned to them this fruit, I shall pass by you into Spain.
- (p) Therefore when I have ended this thing, and have assigned to them this fruit, I shall pass by you into Spain.
- (t) When I have performed this, and have brought [showed] them this fruit sealed, I will come back again by you into Spain.
- (g) When I have therefore performed this, and have sealed them this fruit, I will pass by you into Spain.
- (k) When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.
- 15:29 (w) And I know, that I coming to you, shall come into the abundance, *or plenty*, of the blessing of Christ.
- (p) And I know, that I coming to you, shall come in the abundance of the blessing of Christ.
- (t) And I am sure when I come, that I shall come with abundance of the blessing of the gospel of Christ.
- (g) And I know when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ.
- (k) And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.
- 15:30 (w) Therefore, brethren, I beseech you by our Lord Jesus Christ, and by the charity of the Holy Ghost, that ye help me in your prayers for me to the Lord,
- (p) Therefore, brethren, I beseech you by our Lord Jesus Christ, and by the charity of the Holy Ghost, that ye help me in your prayers to the Lord,
- (t) ¶ I beseech you brethren for our Lord Jesus Christ's sake, and for the love of the spirit, that ye help me in my business, with your prayers to God for me,
- (g) Also brethren, I beseech you for our Lord Jesus Christ's sake, and for the love of the Spirit, that ye would strive with me by prayers to God for me,
- (k) Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;
- 15:31 (w) that I be delivered from the unfaithful men, that be in Judaea, and that the offering of my service be accepted in Jerusalem to saints;
- (p) that I be delivered from the unfaithful men, that be in Judaea, and that the offering of my service be accepted in Jerusalem to saints;
- (t) that I may be delivered from them which believe not in Jewry. And that this my service, which I have to Jerusalem, may be accepted of [to] the saints,

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(g) That I may be delivered from them which are disobedient in Judea, and that my service which I have to do at Jerusalem, may be accepted of the Saints;

(k) That I may be delivered from them that do not believe {or, are disobedient} in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

15:32 (w) that I come to you in joy, by the will of God, and that I be refreshed with you.

(p) that I come to you in joy, by the will of God, and that I be refreshed with you.

(t) that I may come unto you with joy, by the will of God, and may with you be refreshed.

(g) That I may come unto you with joy by the will of God, and may with you be refreshed.

(k) That I may come unto you with joy by the will of God, and may with you be refreshed.

15:33 (w) And God of peace be with you all. Amen.

(p) And God of peace be with you all. Amen.

(t) The God of peace be with [all] you. Amen.

(g) Thus the God of peace *be* with you all. Amen.

(k) Now the God of peace be with you all. Amen.

CHAPTER 16

16:1 (w) And I commend to you Phebe, our sister, which is in the service of the church that is at Cenchrea,

(p) And I commend to you Phebe, our sister, which is in the service of the church that is at Cenchrea,

(t) ¶ I commend unto you Phebe our sister (which is a minister of the congregation of Cenchrea)

(g) I Commend unto you Phoebe our sister, which is a servant of the Church of Cenchrea;

(k) I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

16:2 (w) that ye receive her in the Lord worthily to saints, and that ye help her in whatever cause she shall need of you. For she hath helped many men, and myself.

(p) that ye receive her in the Lord worthily to saints, and that ye help her in whatever cause she shall need of you. For she hath helped many men, and myself.

(t) that ye receive her in the Lord as it becometh saints, and that ye assist her, in whatsoever business she needeth of your aid. For she hath succoured many, and mine own self also.

(g) That ye receive her in the Lord, as it becometh Saints, and that ye assist her in whatsoever business she needeth of your aid; for she hath given hospitality unto many, and to me also.

(k) That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

16:3 (w) Greet Priscilla and Aquila, mine helpers in Christ Jesus,

(p) Greet Priscilla and Aquila, mine helpers in Christ Jesus,

(t) Greet Prisca and Aquila my helpers in Christ Jesus,

(g) Greet Priscilla and Aquila, my fellow helpers in Christ Jesus,

(k) Greet Priscilla and Aquila my helpers in Christ Jesus:

16:4 (w) which under-put their necks for my life; to whom not I alone do thankings, but also all the churches of heathen men.

(p) which under-putted their necks for my life; to whom not I alone do thankings, but also all the churches of heathen men.

(t) which have for my life laid down their own necks. Unto which [whom] not I only give thanks: but also the congregation [all the congregations] of the gentiles.

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(g) (Which have for my life laid down their own neck. Unto whom not I only give thanks, but also all the Churches of the Gentiles.)

(k) Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

- 16:5 (w) And greet ye well their home-church. Greet well Epaenetus, loved to me, that is the first of Asia in Christ Jesus.
(p) And greet ye well their household church. Greet well Epaenetus, loved to me, that is the first of Asia in Christ Jesus.
(t) Likewise greet all the company that is in thy [their] house. Salute my well beloved Epenetes, which is the first fruit among them of Achaia.
(g) Likewise *greet* the Church that is in their house. Salute my beloved Epenetus, which is the firstfruits of Achaia in Christ.
(k) Likewise *greet* the church that is in their house. Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ.
- 16:6 (w) Greet well Mary, that hath travailed much in us.
(p) Greet well Mary, the which hath travailed much in us.
(t) Greet Mary which bestowed much labor on us.
(g) Greet Mary which bestowed much labor on us.
(k) Greet Mary, who bestowed much labour on us.
- 16:7 (w) Greet well Andronicus and Junia, my cousins, and mine even-prisoners, which be noble among the apostles, and which were before me in Christ.
(p) Greet well Andronicus and Junia, my cousins, and mine even-prisoners, which be noble among the apostles, and which were before me in Christ.
(t) Salute Andronicus, and Junia my cousins, which were prisoners with me also, which are well taken among the apostles, and were in Christ before me.
(g) Salute Andronicus and Junia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.
(k) Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.
- 16:8 (w) Greet well Amplias, most dear-worthy to me in the Lord.
(p) Greet well Amplias, most dear-worthy to me in the Lord.
(t) Greet Amplias my beloved in the Lord.
(g) Greet Amplias my beloved in the Lord.
(k) Greet Amplias my beloved in the Lord.
- 16:9 (w) Greet well Urbane, our helper in Christ Jesus, and Stachys, my loved.
(p) Greet well Urbane, our helper in Christ Jesus, and Stachys, my darling.
(t) Salute Urban our helper in Christ, and Stachys my beloved.
(g) Salute Urbanus our fellow helper in Christ, and Stachys my beloved.
(k) Salute Urbane, our helper in Christ, and Stachys my beloved.
- 16:10 (w) Greet well Apelles, noble in Christ. Greet well them that be of Aristobulus' house.
(p) Greet well Apelles, the noble in Christ. Greet well them that be of Aristobulus' house.
(t) Salute Apellas approved in Christ. Salute them which are of Aristobolus' household.
(g) Salute Apelles approved in Christ. Salute them which are of Aristobulus' *friends*.

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- (k) Salute Apelles approved in Christ. Salute them which are of Aristobulus' household {or, friends}.
- 16:11 (w) Greet well Herodion, my cousin. Greet well them that be of Narcissus' house, that be in the Lord.
(p) Greet well Herodion, my cousin. Greet well them that be of Narcissus' house, that be in the Lord.
(t) Salute Herodion my kinsman. Greet them of the household of Narcissus which are in the Lord.
(g) Salute Herodion my kinsman. Greet them which are of the *friends* of Narcissus which are in the Lord.
(k) Salute Herodion my kinsman. Greet them that be of the household {or, friends} of Narcissus, which are in the Lord.
- 16:12 (w) Greet well Tryphena and Tryphosa, which *women* travail in the Lord. Greet well Persis, most dear-worthy *woman*, that hath travailed much in the Lord.
(p) Greet well Tryphena and Tryphosa, which *women* travail in the Lord. Greet well Persis, most dear-worthy *woman*, that hath travailed much in the Lord.
(t) Salute Triphena and Triphosa, which women did labor in the Lord. Salute the beloved Persis, which labored [much] in the Lord.
(g) Salute Tryphena and Tryphosa, which *women* labor in the Lord. Salute the beloved Persis, which *woman* hath labored much in the Lord.
(k) Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
- 16:13 (w) Greet well Rufus, chosen in the Lord, and his mother, and mine.
(p) Greet well Rufus, chosen in the Lord, and his mother, and mine.
(t) Salute Rufus chosen in the Lord, and his mother and mine.
(g) Salute Rufus chosen in the Lord, and his mother and mine.
(k) Salute Rufus chosen in the Lord, and his mother and mine.
- 16:14 (w) Greet well Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and brethren that be with them.
(p) Greet well Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and brethren that be with them.
(t) Greet Asincritus, Phlegon, Herman [Hermas], Patrobas, Hermen [Mercurius], and the brethren which are with them.
(g) Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.
(k) Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
- 16:15 (w) Greet well Philologus, and Julia, and Nereus, and his sister, and Olympas, and all the saints that be with them.
(p) Greet well Philologus, and Julia, and Nereus, and his sister, and Olympas, and all the saints that be with them.
(t) Salute Philologus and Julia, Nereus and his sister, and Olimpha, and all the saints which are with them.
(g) Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the Saints which are with them.
(k) Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
- 16:16 (w) Greet well together in holy kiss. All the churches of Christ greet you well.
(p) Greet ye well together in holy kiss. All the churches of Christ greet you well.
(t) Salute one another [among yourselves] with an holy kiss. The congregations of Christ salute you.
(g) Salute one another with a holy kiss. The Churches of Christ salute you.
(k) Salute one another with an holy kiss. The churches of Christ salute you.
- 16:17 (w) But, brethren, I pray you, that ye espy them that make dissensions and hurtings, *or offences*, besides the doctrine that ye have learned, and bow away from them.
(p) But, brethren, I pray you, that ye espy them that make dissensions and hurtings, besides the doctrine that ye have learned, and bow away from them.

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- (t) ¶ I beseech you brethren mark them which cause division, and give occasions of evil contrary to the doctrine which ye have learned: and avoid them.
- (g) ¶ Now I beseech you brethren, mark them diligently which cause division and offences, contrary to the doctrine which ye have learned, and avoid them.
- (k) Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
- 16:18 (w) For such men serve not to the Lord Christ, but to their womb, and by sweet words and blessings deceive the hearts of innocent men.
- (p) For such men serve not to the Lord Christ, but to their womb, and by sweet words and blessings deceive the hearts of innocent men.
- (t) For they that are such serve not the Lord Jesus Christ: but their own bellies. And with [by] sweet preachings and flattering words deceive the hearts of the innocents:
- (g) For they that are such, serve not the Lord Jesus Christ, but their own bellies, and with fair speech and flattering deceive the hearts of the simple.
- (k) For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.
- 16:19 (w) But your obedience is published into every place, therefore I have joy in you. But I will you to be wise in good thing, and simple in evil.
- (p) But your obedience is published into every place, therefore I have joy in you. But I will that ye be wise in good thing, and simple in evil.
- (t) for your obedience extendeth to [is spoken of among] all men. I am glad no doubt of you. But yet I would have you wise unto that which is good, and to be innocents [innocent as] concerning evil.
- (g) For your obedience is come abroad among all; I am glad therefore of you, but yet I would have you wise unto that which is good, and simple concerning evil.
- (k) For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple {or, harmless} concerning evil.
- 16:20 (w) And God of peace tread Satan under your feet swiftly. The grace of our Lord Jesus Christ be with you.
- (p) And God of peace tread Satan under your feet swiftly. The grace of our Lord Jesus Christ be with you.
- (t) The God of peace [shall] tread Satan under your feet shortly [in short time]. The grace of our Lord Jesus Christ be with you.
- (g) The God of peace shall tread Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you.
- (k) And the God of peace shall bruise {or, tread} Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
- 16:21 (w) Timothy, mine helper, greeteth you well, and also Lucius, and Jason, and Sosipater, my cousins.
- (p) Timothy, mine helper, greeteth you well, and also Lucius, and Jason, and Sosipater, my cousins.
- (t) ¶ Timotheus my work fellow, and Lucius, and Jason, and Sopater, my kinsmen salute you.
- (g) Timothy my helper, and Lucius, and Jason, and Sosipater my kinsmen, salute you.
- (k) Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
- 16:22 (w) I Tertius greet you well, that wrote this epistle, in the Lord.
- (p) I Tertius greet you well, that wrote this epistle, in the Lord.
- (t) I Tercius salute you, which wrote this epistle in the Lord.
- (g) I Tertius, which wrote out this Epistle, salute you in the Lord.
- (k) I Tertius, who wrote this epistle, salute you in the Lord.

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- 16:23 (w) Gaius, mine host, greeteth you well, and all the church. Erastus, treasurer, *or keeper*, of the city, greeteth you well, and Quartus the brother.
(p) Gaius, mine host, greeteth you well, and all the church. Erastus, treasurer of the city, greeteth you well, and Quartus brother.
(t) Gaius mine host and the host of all the congregations, saluteth you Erastus the chamberlain of the city saluteth you [saluteth you, the chamberlain of the city]. And Quartus a brother, saluteth you.
(g) Gaius my host, and of the whole Church saluteth you. Erastus the steward of the city saluteth you, and Quartus a brother.
(k) Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
- 16:24 (w) The grace of our Lord Jesus Christ *be* with you all. Amen.
(p) The grace of our Lord Jesus Christ *be* with you all. Amen.
(t) The grace of our Lord Jesus Christ be with you all Amen.
(g) The grace of our Lord Jesus Christ *be* with you all. Amen.
(k) The grace of our Lord Jesus Christ be with you all. Amen.
- 16:25 (w) Forsooth to him, that is mighty to confirm you by my gospel, and preaching of Jesus Christ, after the revelation of mystery holden still, *that is, not showed*, in times everlasting;
(p) And honour and glory be to him, that is mighty to confirm you by my gospel, and preaching of Jesus Christ, by the revelation of mystery held still in times everlasting;
(t) ¶ To him that is of power to establish you according to my gospel, and preaching of [wherewith I preach] Jesus Christ, in uttering [opening] of the mystery which was kept secret [closed] since the world began,
(g) To him now that is of power to establish you according to my Gospel, and preaching of Jesus Christ, by the revelation of the mystery, which was kept secret since the world began,
(k) Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
- 16:26 (w) the which is now made open by scriptures of prophets, after the commandment of God without beginning and ending, to the obedience of faith in all heathen men,
(p) which *mystery* is now made open by scriptures of prophets, by the commandment of God without beginning and ending, to the obedience of faith in all heathen men,
(t) but [and] now is opened by [at this time and declared in] the scriptures of prophecy, at [by] the commandment of the everlasting God, to stir up obedience to the faith published among all nations:
(g) (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandment of the everlasting God for the obedience of faith.)
(k) But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- 16:27 (w) *the mystery* known to God alone wise, by Jesus Christ, to whom *be* honour and glory into worlds of worlds. Amen.
(p) *the mystery* known by Jesus Christ to God alone wise, to whom *be* honour and glory into worlds of worlds. Amen.
(t) To the same God, which alone is wise, be praise through Jesus Christ for ever Amen.
(g) To God, *I say*, only wise, be praise through Jesus Christ forever. Amen.
(k) To God only wise, be glory through Jesus Christ for ever. Amen.
- (t) To the Romans. Sent from Corinthum by Phebe, she that was the minister unto the congregation at Chenchrea
(g) Written to the Romans from Corinth, and sent by Phoebe, servant of the Church which is at Cenchrea.

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(k) Written to the Romans from Corinthus *and sent* by Phebe servant of the Church at Cenchrea.

ROMANS END

The First Epistle of the Apostle Paul to the Corinthians

Generally attributed to the apostle Paul, about C.E. 56, during his third missionary journey
to answer certain questions and comment on problems that had come to his attention

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul, called apostle of Jesus Christ, by the will of God, and Sosthenes, brother,
 (p) Paul, called apostle of Jesus Christ, by the will of God, and Sosthenes, brother,
 (t) ¶ Paul by vocation an [the] apostle of Jesus Christ through the will of God, and brother Sosthenes.
 (g) Paul called *to be* an Apostle of Jesus Christ, through the will of God, and *our* brother Sosthenes,
 (k) Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

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- 1:2 (w) to the church of God that is at Corinth, to them that be hallowed in Christ Jesus, and called saints, with all that inwardly call the name of our Lord Jesus Christ, in each place of them and of ours,
(p) to the church of God that is at Corinth, to them that be hallowed in Christ Jesus, and called saints, with all that inwardly call the name of our Lord Jesus Christ, in each place of them and of ours,
(t) ¶ Unto the congregation of God which is at Corinth. To them that are sanctified in Christ Jesus [Jesus Christ], saints by calling, with all [them] that call on the name of our Lord Jesus Christ in every place, both of theirs and of ours.
(g) Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, Saints by calling, with all that call on the Name of our Lord Jesus Christ in every place, both their *Lord*, and ours:
(k) Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:
- 1:3 (w) grace to you and peace of God, our Father, and of the Lord Jesus Christ.
(p) grace to you and peace of God, our Father, and of the Lord Jesus Christ.
(t) ¶ Grace be with you and peace from God our father, and from the Lord Jesus Christ.
(g) Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.
(k) Grace be unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.
- 1:4 (w) I do thankings to my God evermore for you, in the grace of God that is given to you in Christ Jesus.
(p) I do thankings to my God evermore for you, in the grace of God that is given to you in Christ Jesus.
(t) ¶ I thank my God always on your behalf for the grace [favor] of God which is given you by Jesus Christ,
(g) I thank my God always on your behalf for the grace of God, which is given you in Jesus Christ,
(k) I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;
- 1:5 (w) For in all things ye be made rich in him, in each word, and in each knowing, *or science*,
(p) For in all things ye be made rich in him, in each word, and in each knowing,
(t) that in all things ye are made rich by him, in all learning [speech] and in all knowledge
(g) That in all things ye are made rich in him, in all kind of speech, and in all knowledge;
(k) That in every thing ye are enriched by him, in all utterance, and in all knowledge;
- 1:6 (w) as the witnessing of Christ is confirmed in you;
(p) as the witnessing of Christ is confirmed in you;
(t) (even as the testimony of Jesus Christ was confirmed in you,)
(g) As the testimony of Jesus Christ hath been confirmed in you;
(k) Even as the testimony of Christ was confirmed in you:
- 1:7 (w) so that nothing fail to you in any grace, abiding the revelation, *or showing*, of our Lord Jesus Christ;
(p) so that nothing fail to you in any grace, that abide the showing of our Lord Jesus Christ;
(t) so that ye are behind in no gift, and wait for the appearing of our Lord Jesus Christ
(g) So that ye are not destitute of any gift; waiting for the appearing of our Lord Jesus Christ;
(k) So that ye come behind in no gift; waiting for the coming {Gr. revelation} of our Lord Jesus Christ:
- 1:8 (w) which also shall confirm you till into the end without crime, *or great sin*, in the day of the coming of our Lord Jesus Christ.
(p) which also shall confirm you into the end without crime, in the day of the coming of our Lord Jesus Christ.
(t) which shall strength you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

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- (g) Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.
(k) Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.
- 1:9 (w) Forsooth God is true, by whom ye be called into the fellowship of his Son Jesus Christ our Lord.
(p) A true God, by whom ye be called into the fellowship of his Son Jesus Christ our Lord.
(t) For God is faithful, by whom ye are called unto the fellowship of his son Jesus Christ our Lord.
(g) God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord.
(k) God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
- 1:10 (w) But, brethren, I beseech you, by the name of our Lord Jesus Christ, that ye all say the same thing, and that schisms, *or divisions, dissensions, or discords*, be not among you; but be ye perfect in the same wit, and in the same knowing.
(p) But, brethren, I beseech you, by the name of our Lord Jesus Christ, that ye all say the same thing, and that dissensions be not among you; but be ye perfect in the same wit, and in the same knowing.
(t) ¶ I beseech you brethren in the name of our Lord Jesus Christ, that ye all speak one thing, and that there be no dissension among you: but be ye knit together [perfect] in one mind, and in one meaning:
(g) Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak one thing, and that there be no dissensions among you; but be ye knit together in one mind, and in one judgment.
(k) Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions {Gr. schisms} among you; but that ye be perfectly joined together in the same mind and in the same judgment.
- 1:11 (w) For, my brethren, it is told to me of them that be at Chloe's, that strives be among you.
(p) For, my brethren, it is told to me of them that be at Chloe's, that strives be among you.
(t) It is showed unto me (my brethren) of you by them that are of the house of Chloe, that there is strife among you,
(g) For it hath been declared unto me, my brethren, of you by them that are of the house of Chloe, that there are contentions among you.
(k) For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.
- 1:12 (w) Forsooth I say this thing, that each of you saith, Forsooth I am of Paul, forsooth I of Apollos, truly I of Cephas, *that is, Peter*, forsooth I of Christ.
(p) And I say that, that each of you saith, For I am of Paul, and I *am* of Apollos, and I *am* of Cephas, but I *am* of Christ.
(t) And this is it that I mean: how that commonly among you, one saith [I speak of that which every one of you saith]: I hold of Paul, another [saith]: I hold of Apollo: the third [another saith:] I hold of Cephas: the fourth that [and another saith] I hold of Christ.
(g) Now this I say, that every one of you saith, I am Paul's, and I am Apollos', and I am Cephas', and I am Christ's.
(k) Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
- 1:13 (w) Whether Christ is parted? whether Paul was crucified for you, or be ye baptized in the name of Paul?
(p) Whether Christ is parted? whether Paul was crucified for you, either ye be baptized in the name of Paul?
(t) Is Christ divided? Was Paul crucified for you? Other were ye baptized in the name of Paul?
(g) Is Christ divided? Was Paul crucified for you? Either were ye baptized into the name of Paul?
(k) Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
- 1:14 (w) I do thankings to God, that I baptized none of you, but Crispus and Gaius;
(p) I do thankings to my God, that I baptized none of you, but Crispus and Gaius;
(t) I thank God that I christened none of you, but Crispus and Gaius,

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- (g) I thank God, that I baptized none of you, but Crispus, and Gaius,
(k) I thank God that I baptized none of you, but Crispus and Gaius;
- 1:15 (w) lest any man say, that ye be baptized in my name.
(p) lest any man say, that ye be baptized in my name.
(t) lest any should say that I had baptized in mine own name [in mine own name had baptized].
(g) Lest any should say, that I had baptized into my own name.
(k) Lest any should say that I had baptized in mine own name.
- 1:16 (w) And I baptized also the house of Stephanas, but I know not, if I baptized any other.
(p) And I baptized also the house of Stephanas, but I know not, that I baptized any other.
(t) I baptized also the house of Stephanas. Furthermore know I not whether I baptized any man or no.
(g) I baptized also the household of Stephanas; furthermore know I not, whether I baptized any other.
(k) And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
- 1:17 (w) For Christ sent me not to baptize, but to preach the gospel; not in wisdom of word, that the cross of Christ be not voided away.
(p) For Christ sent me not to baptize, but to preach the gospel; not in wisdom of word, that the cross of Christ be not voided away.
(t) ¶ For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should have been made of none effect.
(g) For Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect.
(k) For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words {words: or, speech}, lest the cross of Christ should be made of none effect.
- 1:18 (w) For the word of the cross is folly to them that perish; but to them that be made safe, that is to say, to us, it is the virtue of God.
(p) For the word of the cross is folly to them that perish; but to them that be made safe, that is to say, to us, it is the virtue of God.
(t) For the preaching of the cross is to them that perish foolishness: but unto us which are saved, it is the power of God.
(g) For that preaching of the cross is to them that perish, foolishness; but unto us, which are saved, it is the power of God.
(k) For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
- 1:19 (w) For it is written, I shall lose the wisdom of wise men, and I shall reprove the prudence of prudent men.
(p) For it is written, I shall destroy the wisdom of wise men, and I shall reprove the prudence of prudent men.
(t) For it is written: I will destroy the wisdom of the wise and will cast away the understanding of the prudent.
(g) For it is written, I will destroy the wisdom of the wise, and will cast away the understanding of the prudent.
(k) For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
- 1:20 (w) Where is the wise man? where is the writer, *or man of law*? where is the purchaser of this world? Whether God hath not made the wisdom of this world foolish?
(p) Where is the wise man? where is the wise lawyer? where is the purchaser of this world? Whether God hath not made the wisdom of this world fond?

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- (t) Where is the wise [man]? Where is the scribe? Where is the searcher of this world? Hath not God made the wisdom of this world foolishness?
- (g) Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made the wisdom of this world foolishness?
- (k) Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
- 1:21 (w) For why for in the wisdom of God the world knew not God by wisdom, it pleased to God, by the folly of preaching, to make them safe that believed.
- (p) For the world in wisdom of God knew not God by wisdom, it pleased to God, by folly of preaching, to make them safe that believed.
- (t) ¶ For when the world through wisdom knew not God, in the wisdom of God: it pleased God through foolishness of preaching to save them that believe.
- (g) For seeing the world by wisdom knew not God in the wisdom of God, it pleased God by the foolishness of preaching to save them that believe.
- (k) For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- 1:22 (w) For Jews seek signs, and Greeks seek wisdom;
- (p) For Jews seek signs, and Greeks seek wisdom;
- (t) For the Jews require a sign, and the Greeks seek after wisdom.
- (g) Seeing also that the Jews require a sign, and the Grecians seek after wisdom.
- (k) For the Jews require a sign, and the Greeks seek after wisdom:
- 1:23 (w) but we preach Christ crucified, to Jews soothly offence, and to heathen men folly;
- (p) but we preach Christ crucified, to Jews cause of stumbling, and to heathen men folly;
- (t) But we preach Christ crucified, unto the Jews an occasion of falling and unto the Greeks foolishness:
- (g) But we preach Christ crucified, unto the Jews, even a stumblingblock, and unto the Grecians, foolishness;
- (k) But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;
- 1:24 (w) forsooth to them called, Jews and Greeks, Christ the virtue of God, and the wisdom of God.
- (p) but to those Jews and Greeks that be called, *we preach* Christ the virtue of God and the wisdom of God.
- (t) but unto them which are called both of Jews and Greeks we preach Christ the power of God, and the wisdom of God.
- (g) But unto them which are called, both of the Jews and Grecians, *we preach* Christ, the power of God, and the wisdom of God.
- (k) But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
- 1:25 (w) For that that is folly thing of God, is wiser than men; and that that is the sick thing, *or frail*, of God, is stronger than men.
- (p) For that that is folly thing of God, is wiser than men; and that that is the feeble thing of God, is stronger than men.
- (t) For the foolishness of God [Godly foolishness] is wiser than men: And the weakness of God [Godly weakness] is stronger than are men.
- (g) For the foolishness of God is wiser than men, and the weakness of God is stronger than men.
- (k) Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

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- 1:26 (w) Forsooth, see ye your calling, brethren; for not many wise men after the flesh, not many mighty, not many noble.
(p) But, brethren, see ye your calling; for not many wise men after the flesh, not many mighty, not many noble.
(t) ¶ Brethren look on your calling how that not many wise men after the flesh, not many mighty, not many of high degree are called:
(g) For brethren, you see your calling, how that not many wise men after the flesh, not many mighty, not many noble *are called*.
(k) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:
- 1:27 (w) But God chose those things that be foolish of the world, that he confound wise men; and God chose the sick things, *or frail*, of the world, that he confound the strong things;
(p) But God chose those things that be fond of the world, to confound wise men; and God chose the feeble things of the world, to confound the strong things;
(t) But God hath chosen the foolish things of the world, to confound the wise. And God hath chosen the weak things of the world, to confound things which are mighty.
(g) But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty things,
(k) But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
- 1:28 (w) and God chose the un noble things and despicable things of the world, and those things that be not, to destroy those things that be;
(p) and God chose the un noble things and despicable things of the world, and those things that be not, to destroy those things that be;
(t) And vile things of the world, and things which are despised, hath God chosen yea and things of no reputation, for to bring to naught things of reputation,
(g) And vile things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are,
(k) And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:
- 1:29 (w) that each flesh, *or man*, glory not in his sight.
(p) that each man have not glory in his sight.
(t) that no flesh should rejoice in his presence.
(g) That no flesh should rejoice in his presence.
(k) That no flesh should glory in his presence.
- 1:30 (w) But of him ye be in Christ Jesus, which is made of God to us wisdom, and rightwiseness, and holiness, and again-buying;
(p) But of him ye be in Christ Jesus, which is made of God to us wisdom, and rightwiseness, and holiness, and again-buying;
(t) And unto him pertain ye, in Christ Jesus, which of God is made unto us wisdom, and also righteousness, and sanctifying, and redemption.
(g) But ye are of him in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption.
(k) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

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- 1:31 (w) that, as it is written, He that glorieth, glory in the Lord.
(p) that, as it is written, He that glorieth, have glory in the Lord.
(t) That according as it is written: he which rejoiceth, should rejoice in the Lord.
(g) That, according as it is written, He that rejoiceth, let him rejoice in the Lord.
(k) That, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER 2

- 2:1 (w) And I, brethren, when I came to you, came not in the highness of word, or of wisdom, telling to you the witnessing of Christ.
(p) And I, brethren, when I came to you, came not in the highness of word, either of wisdom, telling to you the witnessing of Christ.
(t) ¶ And I brethren when I came to you, came not in gloriousness of words or of wisdom, showing unto you the testimony of God.
(g) And I, brethren, when I came to you, came not with excellency of words, or of wisdom, shewing unto you the testimony of God.
(k) And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
- 2:2 (w) For I deemed not in me to know any thing among you, but Christ Jesus, and him crucified.
(p) For I deemed not me to know any thing among you, but Christ Jesus, and him crucified.
(t) Neither showed I myself that I knew anything among you save Jesus Christ, even the same that was crucified.
(g) For I esteemed not to know anything among you, save Jesus Christ, and him crucified.
(k) For I determined not to know any thing among you, save Jesus Christ, and him crucified.
- 2:3 (w) And I in sickness, and dread, and much trembling, was with you;
(p) And I in frailty, and dread, and in much trembling, was among you;
(t) And I was among you in weakness, and in fear, and in much trembling.
(g) And I was among you in weakness, and in fear, and in much trembling.
(k) And I was with you in weakness, and in fear, and in much trembling.
- 2:4 (w) and my word and my preaching was not in subtly stirring words of man's wisdom, but in showing of Spirit and of virtue;
(p) and my word and my preaching was not in subtly stirring words of man's wisdom, but in showing of Spirit and of virtue;
(t) And my words, and my preaching were not with enticing words of man's wisdom: but in showing of the spirit and of power,
(g) Neither *stood* my word, and my preaching in the enticing speech of man's wisdom, but in plain evidence of the Spirit and of power,
(k) And my speech and my preaching was not with enticing {or, persuasible} words of man's wisdom, but in demonstration of the Spirit and of power:
- 2:5 (w) that your faith be not in the wisdom of men, but in the virtue of God.
(p) that your faith be not in the wisdom of men, but in the virtue of God.
(t) that your faith should not stand in the wisdom of men: but in the power of God.
(g) That your faith should not be in the wisdom of men, but in the power of God.

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- (k) That your faith should not stand {Gr. be} in the wisdom of men, but in the power of God.
- 2:6 (w) For we speak wisdom among perfect men, but not wisdom of this world, neither of princes of this world, that be destroyed;
(p) For we speak wisdom among perfect men, but not wisdom of this world, neither of princes of this world, that be destroyed;
(t) ¶ That we speak of, is wisdom [We speak that which is wisdom] among them that are perfect: not the wisdom of this world neither of the rulers of this world (which go [goeth] to naught,)
(g) And we speak wisdom among them that are perfect; not the wisdom of this world, neither of the princes of this world, which come to nought.
(k) Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
- 2:7 (w) but we speak the wisdom of God in mystery, which wisdom is hid; the which God before-ordained before worlds into our glory,
(p) but we speak the wisdom of God in mystery, which wisdom is hid; which *wisdom* God before-ordained before worlds into our glory,
(t) but we speak the wisdom of God, which is in secret and lieth hid, which God ordained before the world unto our glory:
(g) But we speak the wisdom of God in a mystery, *even* the hid *wisdom*, which God had determined before the world, unto our glory.
(k) But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:
- 2:8 (w) which none of the princes of this world knew; for if they had known, they should never have crucified the Lord of glory.
(p) which none of the princes of this world knew; for if they had known, they should never have crucified the Lord of glory.
(t) which wisdom none of the rulers of the world knew. For had they known it, they would not have crucified the Lord of glory:
(g) Which none of the princes of this world hath known; for had they known it, they would not have crucified the Lord of glory.
(k) Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.
- 2:9 (w) But as it is written, That eye saw not, nor ear heard, neither it ascended into the heart of man, what things God made ready before to them that love him;
(p) But as it is written, That eye saw not, nor ear heard, neither it ascended into the heart of man, what things God arrayed to them that love him;
(t) but as it is written: The eye hath not seen, and the ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
(g) But as it is written, The things which eye hath not seen, neither ear hath heard, neither came into man's heart, *are*, which God hath prepared for them that love him.
(k) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
- 2:10 (w) but God showed to us by his Spirit. For why the Spirit searcheth all things, yea, the deep things of God.
(p) but God showed to us by his Spirit. For why the Spirit searcheth all things, yea, the deep things of God.
(t) ¶ But God hath opened them unto us by his spirit. For the spirit searcheth all things, yea the bottom of God's secrets.

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(g) But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

(k) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

2:11 (w) And who of men knoweth, what things be of man, but the spirit of man that is in him? and what things be of God, no man knoweth, but the Spirit of God.

(p) And who of men knoweth, what things be of man, but the spirit of man that is in him? So what things be of God, no man knoweth, but the Spirit of God.

(t) For what man knoweth the things of a man: save the spirit of a man which is within him? Even so the things of God knoweth no man, but the spirit of God.

(g) For what man knoweth the things of a man, save the spirit of a man, which is in him? Even so the things of God knoweth no man, but the Spirit of God.

(k) For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

2:12 (w) And we have not received the spirit of this world, but the Spirit that is of God, that we know what things be given to us of God.

(p) And we have not received the spirit of this world, but the Spirit that is of God, that we know what things be given to us of God.

(t) And we have not received the spirit of the world: but the spirit which cometh of God, for to know the things that are given to us of God,

(g) Now we have received not the spirit of the world, but the Spirit, which is of God, that we might know the things that are given to us of God.

(k) Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

2:13 (w) The which things we speak, not in taught words of man's wisdom, but in doctrine of the Spirit, comparisioning spiritual things to ghostly men.

(p) Which things we speak also, not in wise words of man's wisdom, but in the doctrine of the Spirit, and make a likeness of spiritual things to ghostly men.

(t) which things also we speak, not in the cunning words of man's wisdom, but with the cunning words of the holy ghost, making spiritual comparisons of spiritual things.

(g) Which things also we speak, not in the words which man's wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual things.

(k) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

2:14 (w) For a beastly man perceiveth not those things that be of the Spirit of God; for it is folly to him, and he may not understand, for it is examined, *or assayed*, ghostly.

(p) For a beastly man perceiveth not those things that be of the Spirit of God; for it is folly to him, and he may not understand, for it is examined ghostly.

(t) For the natural man perceiveth not the things of the spirit of God: For they are but foolishness unto him. Neither can he perceive them because he is spiritually examined:

(g) But the natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

(k) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

2:15 (w) But a spiritual man deemeth all things, and he is deemed of no man.

(p) But a spiritual man deemeth all things, and he is deemed of no man.

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- (t) but he that is spiritual discusseth all things: yet he himself is judged of no man.
(g) But he that is spiritual, discerneth all things, yet he himself is judged of no man.
(k) But he that is spiritual judgeth {or, discerneth} all things, yet he himself is judged {or, discerned} of no man.

- 2:16 (w) As it is written, And who knew the wit of the Lord, or who taught him? And we have the wit of Christ.
(p) As it is written, And who knew the wit of the Lord, or who taught him? And we have the wit of Christ.
(t) For who knoweth the mind of the Lord, other who shall inform him? But we understand the mind of Christ.
(g) For who hath known the mind of the Lord, that he might instruct him? But we have the mind of Christ.
(k) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER 3

- 3:1 (w) And I, brethren, might not speak to you as to spiritual men, but as to fleshly; as to little children in Christ,
(p) And I, brethren, might not speak to you as to spiritual men, but as to fleshly *men*; as to little children in Christ,
(t) ¶ And I could not speak unto you brethren as unto spiritual: but as unto carnal, even as it were unto babes in Christ.
(g) And I could not speak unto you, brethren, as unto spiritual men, but as unto carnal, *even* as unto babes in Christ.
(k) And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.
- 3:2 (w) I gave to you milk to drink, not meat; for ye might not yet *understand*, but neither now soothly ye be able,
(p) I gave to you milk to drink, not meat; for ye might not yet *understand*, neither ye be able to now,
(t) I gave you milk to drink and not meat. For ye then were not strong, no neither yet are [strong].
(g) I gave you milk to drink, and not meat; for ye were not yet able *to bear it*, neither yet now are ye able.
(k) I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.
- 3:3 (w) for yet ye be fleshly. For while envy and strife is among you, whether ye be not fleshly, and ye go after man?
(p) for yet ye be fleshly. For while envy and strife is among you, whether ye be not fleshly, and ye go after man?
(t) For ye are yet carnal. As long verily as there is among you envying, strife and dissension: are ye not carnal, and walk after the manner of men?
(g) For ye are yet carnal; for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?
(k) For ye are yet carnal: for whereas there is among you envying, and strife, and divisions {or, factions}, are ye not carnal, and walk as {Gr. according to}men?
- 3:4 (w) For when some saith, I am of Paul, another forsooth, I am of Apollos, whether ye be not *fleshly* men?
(p) For when some saith, I am of Paul, and another, But I am of Apollos, whether ye be not men?
(t) As long as one saith: I hold of Paul, and another, I am of Apollo, are ye not carnal?
(g) For when one saith, I am Paul's, and another, I am Apollos', are ye not carnal?
(k) For while one saith, I am of Paul; and another, *I am* of Apollos; are ye not carnal?
- 3:5 (w) What therefore is Apollos, and what Paul? They be ministers of him, to whom ye have believed; and to each man as God hath given.
(p) What therefore is Apollos, and what Paul? They be ministers of him, to whom ye have believed; and to each man as God hath given.
(t) What is Paul? What thing is Apollo? Only ministers are they [But ministers] by whom ye believed even as the Lord gave every man grace.
(g) Who is Paul then? And who is Apollos, but the ministers by whom ye believed, and as the Lord gave to every man?

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- (k) Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?
- 3:6 (w) I planted, Apollos watered, *or moisted*, but God gave increasing.
(p) I planted, Apollos moisted, but God gave increasing.
(t) I have planted: Apollo watered: but God gave [the] increase.
(g) I have planted, Apollos watered, but God gave the increase.
(k) I have planted, Apollos watered; but God gave the increase.
- 3:7 (w) And so neither he that planteth is any thing, neither he that moisteth, but God that giveth increasing.
(p) Therefore neither he that planteth is any thing, neither he that moisteth, but God that giveth increasing.
(t) So then, neither is he that planteth anything, neither he that watereth: but God which gave the increase.
(g) So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase.
(k) So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.
- 3:8 (w) And he that planteth, and he that moisteth, be one; and each shall take his own meed, after his travail.
(p) And he that planteth, and he that moisteth, be one; and each shall take his own meed, after his travail.
(t) ¶ He that planteth, and he that watereth, are neither better than the other. Every man yet shall receive his reward according to his labor.
(g) And he that planteth, and he that watereth, are one, and every man shall receive his wages, according to his labor.
(k) Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.
- 3:9 (w) For we be the helpers of God; ye be the earth-tilling of God, ye be the building of God.
(p) For we be the helpers of God; ye be the earth-tilling of God, ye be the building of God.
(t) We are God's laborers: ye are God's husbandry, ye are God's building.
(g) For we together are God's laborers; ye are God's husbandry, *and* God's building.
(k) For we are labourers together with God: ye are God's husbandry {or, tillage}, ye are God's building.
- 3:10 (w) After the grace of God that is given to me, as a wise master carpenter I set the foundation; and another buildeth above. But each man see, how and what things he buildeth upon.
(p) After the grace of God that is given to me, as a wise master carpenter I setted the foundation; and another buildeth above. But each man see, how he buildeth above.
(t) According to the grace of God given unto me, as a wise builder have I laid the foundation, and another [another hath] built thereon: but let every man take heed how he buildeth upon.
(g) According to the grace of God given to me, as a skilful master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth upon it.
(k) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
- 3:11 (w) For no man may set another foundation, besides that that is set, which is Christ Jesus.
(p) For no man may set another foundation, except that that is set, which is Christ Jesus.
(t) For other foundation can no man lay, than that which is laid, which is Jesus Christ.
(g) For other foundation can no man lay, than that which is laid, which is Jesus Christ.
(k) For other foundation can no man lay than that is laid, which is Jesus Christ.
- 3:12 (w) Forsooth if any man build upon this foundation, gold, silver, precious stones, sticks, hay, stubble,

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- (p) For if any man buildeth over this fundament, gold, silver, precious stones, sticks, hay, or stubble,
(t) If any man build on this foundation, gold, silver, precious stones, timber, hay, or stubble:
(g) And if any man build on this foundation, gold, silver, precious stones, timber, hay, *or* stubble,
(k) Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
- 3:13 (w) every man's work shall be open; for the day of the Lord shall declare, for it shall be showed in fire; the fire shall prove the work of each man, what manner it is.
(p) every man's work shall be open; for the day of the Lord shall declare, for it shall be showed in fire; the fire shall prove the work of each man, what manner work it is.
(t) every man's work shall appear. For the day shall declare it, and it shall be showed in fire, and the fire shall try every man's work what it is.
(g) Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by the fire, and the fire shall try every man's work of what sort it is.
(k) Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed {Gr. is revealed} by fire; and the fire shall try every man's work of what sort it is.
- 3:14 (w) If the work of any man dwell still, which he builded upon, he shall receive meed.
(p) If the work of any man dwell still, which he builded above, he shall receive meed.
(t) If any man's work that he hath built upon, bide, he shall receive a reward.
(g) If any man's work, that he hath built upon, abide, he shall receive wages.
(k) If any man's work abide which he hath built thereupon, he shall receive a reward.
- 3:15 (w) If any man's work shall burn, he shall suffer impairing; but he shall be safe, so nevertheless as by fire.
(p) If any man's work burn, he shall suffer harm; but he shall be safe, so nevertheless as by fire.
(t) If any man's work burn, he shall suffer loss: but he shall be safe himself: nevertheless yet as it were through fire.
(g) If any man's work burn, he shall lose; but he shall be saved himself, nevertheless yet as it were by the fire.
(k) If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.
- 3:16 (w) Know ye not, that ye be the temple of God, and the Spirit of God dwelleth in you?
(p) Know ye not, that ye be the temple of God, and the Spirit of God dwelleth in you?
(t) ¶ Are ye not aware that ye are the temple of God, and how that the spirit of God dwelleth in you?
(g) Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?
(k) Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
- 3:17 (w) And if any man defouleth the temple of God, God shall lose him; for the temple of God is holy, which ye be.
(p) And if any defouleth the temple of God, God shall destroy him; for the temple of God is holy, which ye be.
(t) If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which temple ye are [are ye].
(g) If any man destroy the Temple of God, him shall God destroy, for the Temple of God is holy, which ye are.
(k) If any man defile {or, destroy} the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.
- 3:18 (w) No man deceive himself. If any man among you is seen to be wise in this world, be he made a fool, that he be wise.
(p) No man deceive himself. If any man among you is seen to be wise in this world, be he made a fool, that he be wise.
(t) Let no man deceive himself. If any man seem wise among you, let him be a fool in this world, that he may be wise.

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(g) Let no man deceive himself. If any man among you seem to be wise in this world, let him be a fool, that he may be wise.

(k) Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

3:19 (w) For the wisdom of this world is folly with God; for it is written, I shall catch wise men in their fell wisdom, *or subtle guile*;

(p) For the wisdom of this world is folly with God; for it is written, I shall catch wise men in their fell wisdom;

(t) For the wisdom of this world is foolishness with God. For it is written: he compasseth the wise in their craftiness.

(g) For the wisdom of this world is foolishness with God. For it is written, He catcheth the wise in their own craftiness.

(k) For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

3:20 (w) and again, The Lord knoweth the thoughts of wise men, for they be vain.

(p) and again, The Lord knoweth the thoughts of wise men, for those be vain.

(t) And again, God knoweth the thoughts of the wise that they be vain.

(g) And again, The Lord knoweth that the thoughts of the wise be vain.

(k) And again, The Lord knoweth the thoughts of the wise, that they are vain.

3:21 (w) And so no man glory in men. For all things be yours,

(p) Therefore no man have glory in men. For all things be yours,

(t) Therefore let no man rejoice in men. For all things are yours,

(g) Therefore let no man rejoice in men. For all things are yours.

(k) Therefore let no man glory in men. For all things are yours;

3:22 (w) either Paul, either Apollos, either Cephas, either the world, either life, either death, either things present, either things to come; for all things be yours,

(p) either Paul, either Apollos, either Cephas, either the world, either life, either death, either things present, either things to coming; for all things be yours,

(t) whether it be Paul, other Apollo, either Cephas: whether it be the world, either life, either death, whether they be present things or things to come: all are yours,

(g) Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death; whether they be things present, or things to come, *even* all are yours,

(k) Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

3:23 (w) and ye *be* of Christ, and Christ *is* of God.

(p) and ye *be* of Christ, and Christ *is* of God.

(t) and ye are Christ's, and Christ is God's.

(g) And ye Christ's, and Christ God's.

(k) And ye are Christ's; and Christ is God's.

CHAPTER 4

4:1 (w) So a man guess, *or deem*, us, as ministers of Christ, and dispensers of the mysteries of God.

(p) So a man guess us, as ministers of Christ, and dispensers of the mysteries of God.

(t) ¶ Let men this wise esteem us, even as the ministers of Christ, and disposers of the secrets of God.

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- (g) Let a man so think of us, as of the ministers of Christ, and disposers of the secrets of God.
(k) Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
- 4:2 (w) Now it is sought here among the dispensers, that a man be found true.
(p) Now it is sought here among the dispensers, that a man be found true.
(t) Furthermore it is required of the disposers that they be found faithful.
(g) And as for the rest, it is required of the disposers, that every man be found faithful.
(k) Moreover it is required in stewards, that a man be found faithful.
- 4:3 (w) And to me it is for the least thing, that I be deemed of you, or of man's day; but neither I deem myself.
(p) And to me it is for the least thing, that I be deemed of you, or of man's day; but neither I deem myself.
(t) With me is it but a very small thing, that I should be judged of you, either of man's day. No I judge not mine own self.
(g) As touching me, I pass very little to be judged of you, or of man's judgment; no, I judge not my own self.
(k) But with me it is a very small thing that I should be judged of you, or of man's judgment {Gr. day}: yea, I judge not mine own self.
- 4:4 (w) Soothly I am nothing guilty to myself, but not in this thing am I justified; for he that deemeth me, is the Lord.
(p) For I am nothing over-trusting to myself, but not in this thing I am justified; for he that deemeth me, is the Lord.
(t) I know naught by myself: yet am I not thereby justified. It is the Lord that judgeth me.
(g) For I know nothing by myself, yet am I not thereby justified; but he that judgeth me, is the Lord.
(k) For I know {or, I am not conscious of any fault} nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.
- 4:5 (w) Therefore do not ye deem before the time, till that the Lord come, which shall alighten the hid things of darknesses, and shall show the counsels of hearts; and then praising shall be to each man of God.
(p) Therefore do not ye deem before the time, till that the Lord come, which shall lighten the hid things of darknesses, and shall show the counsels of hearts; and then praising shall be to each man of God.
(t) Therefore judge nothing before the time, until the Lord come, which will lighten things that are hid in darkness: and open the counsels of the hearts. And then shall every man have praise of God.
(g) Therefore judge nothing before the time, until the Lord come, who will lighten things that are hid in darkness, and make the counsels of the hearts manifest; and then shall every man have praise of God.
(k) Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
- 4:6 (w) Soothly, brethren, this thing I have transfigured into me and into Apollos for you; that in us ye learn, lest over that that is written, one against another be in-blown with pride for another *man*.
(p) And, brethren, I have transfigured these things into me and into Apollos, for you; that in us ye learn, lest over that it is written, one against another be blown with pride for another.
(t) ¶ These things brethren I have described in mine own person, and Apollos: for your sakes, that ye might learn by us that no man count of himself beyond that which is above written: that one swell not against another for any man's cause.
(g) Now these things, brethren, I have figuratively applied unto my own self and Apollos, for your sakes, that ye might learn by us, that no man presume above that which is written, that one swell not against another for any man's cause.
(k) And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.
- 4:7 (w) Who deemeth thee? And what hast thou, that thou hast not received? And if thou hast received, what gloriest thou, as thou haddest not received?

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(p) Who deemeth thee? And what hast thou, that thou hast not received? And if thou hast received, what gloriest thou, as thou haddest not received?

(t) For who preferreth thee? What hast thou, that thou hast not received? If thou have received it: why rejoicest thou as though thou hadst not received it?

(g) For who separateth thee? And what hast thou, that thou hast not received? If thou hast received it, why rejoicest thou, as though thou hadst not received it?

(k) For who maketh thee to differ *from another* {Gr. distinguisheth thee}? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

4:8 (w) Now ye be full-filled, now ye be made rich; ye reign without us; and I would that ye reign, that also we reign with you.

(p) Now ye be filled, now ye be made rich; ye reign without us; and I would that ye reign, that also we reign with you.

(t) Now ye are full: now ye are made rich: ye reign as kings without us: and I would to God ye did reign, that we might reign with you.

(g) Now ye are full, now ye are made rich, ye reign as kings without us, and would to God ye did reign, that we also might reign with you.

(k) Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

4:9 (w) Soothly I ween, that God showed us the last apostles, as made ready to death; for we be made a spectacle to the world, and to angels, and to men.

(p) And I guess, that God showed us the last apostles, as those that be sent to the death; for we be made a spectacle to the world, and to angels, and to men.

(t) ¶ Methinketh that God hath set forth [showed] us which are apostles, for the lowest [hindmost] of all, as it were men appointed to death. For we are a gazingstock unto the world, and to the angels, and to men. [and to men,]

(g) For I think that God hath set forth us the last Apostles, as men appointed to death; for we are made a gazingstock unto the world, and to the Angels, and to men.

(k) For I think that God hath set forth us the apostles last {or, us the last apostles}, as it were appointed to death: for we are made a spectacle {Gr. theater} unto the world, and to angels, and to men.

4:10 (w) We fools for Christ, but ye prudent in Christ; we sick, but ye strong; ye noble, but we unnoble.

(p) We fools for Christ, but ye prudent in Christ; we frail, but ye strong; ye noble, but we unnoble.

(t) We [we] are fools for Christ's sake, and ye are wise through Christ: we are weak, and ye are strong. Ye are honorable, and we are despised.

(g) We *are* fools for Christ's sake, and ye *are* wise in Christ; we *are* weak, and ye *are* strong; ye *are* honorable, and we *are* despised.

(k) We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye are strong; ye *are* honourable, but we are despised.

4:11 (w) Till into this hour we hunger, and thirst, and be naked, and be smitten with buffets, and we be unstable, *moving from place to place*,

(p) Till into this hour we hunger, and thirst, and be naked, and be smitten with buffets, and we be unstable,

(t) Even unto this day we hunger and thirst, and are naked, and are buffeted with fists, and have no certain dwelling place,

(g) Unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;

(k) Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

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- 4:12 (w) and we travail working with our hands; we be cursed, and we bless; we suffer persecution, and we sustain, *or abide long*;
(p) and we travail working with our hands; we be cursed, and we bless; we suffer persecution, and we abide long;
(t) and labor working with our own hands. We are reviled, and yet we bless. We are persecuted, and suffer it.
(g) And labor, working with our own hands; we are reviled, and yet we bless; we are persecuted, and suffer it.
(k) And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:
- 4:13 (w) we be blasphemed, and we beseech; as cleansings of this world we be made the parings, *or out-castings*, of all things till yet.
(p) we be blasphemed, and we beseech; as cleansings of this world we be made the out-casting of all things till yet.
(t) We are evil spoken of, and we pray. We are made as it were the filthiness of the world, the offscouring of all things, even unto this time.
(g) We are evil spoken of, and we pray; we are made as the filth of the world, the offscouring of all things, unto this time.
(k) Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.
- 4:14 (w) I write not these things, that I confound you, but I warn you as my most dear-worthy sons.
(p) I write not these things, that I confound you, but I warn you as my most dear-worthy sons.
(t) ¶ I write not these things to shame you: but as my beloved sons I warn you.
(g) I write not these things to shame you, but as my beloved children I admonish you.
(k) I write not these things to shame you, but as my beloved sons I warn you.
- 4:15 (w) For why if ye have ten thousand of under-masters in Christ, but not many fathers; for why in Christ Jesus I have gendered you by the gospel.
(p) For why if ye have ten thousand of under-masters in Christ, but not many fathers; for in Christ Jesus I have engendered you by the gospel.
(t) For though ye have ten thousand instructors in Christ: yet have ye not many fathers. In Christ Jesus, I have begotten you through the gospel.
(g) For though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the Gospel.
(k) For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.
- 4:16 (w) Therefore I pray you, be ye followers of me, as I of Christ.
(p) Therefore, brethren, I pray you, be ye followers of me, as I of Christ.
(t) Wherefore I desire you to follow [counterfeit] me.
(g) Wherefore, I pray you, be ye followers of me.
(k) Wherefore I beseech you, be ye followers of me.
- 4:17 (w) Therefore I sent to you Timothy, which is my most dear-worthy son, and faithful in the Lord, which shall admonish you, *or teach*, my ways, that be in Christ Jesus; as I teach every where in each church.
(p) Therefore I sent to you Timothy, which is my most dear-worthy son, and faithful in the Lord, which shall teach you my ways, that be in Christ Jesus; as I teach every where in each church.
(t) For this cause have I sent unto you Timotheus, which is my dear son, and faithful in the Lord, which shall put you in remembrance of my ways which I have in Christ, even as I teach everywhere in all congregations.
(g) For this cause have I sent unto you Timothy, which is my beloved son, and faithful in the Lord, which shall put you in remembrance of my ways in Christ, as I teach everywhere in every Church.

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(k) For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

4:18 (w) As though I should not come to you, so some be in-blown *with pride*;

(p) As though I should not come to you, so some be blown with pride;

(t) Some swell as though I would come no more at you:

(g) Some are puffed up as though I would not come unto you.

(k) Now some are puffed up, as though I would not come to you.

4:19 (w) but I shall come to you soon, if God will; and I shall know not the word of them that be in-blown *with pride*, but the virtue.

(p) but I shall come to you soon, if God will; and I shall know not the word of them that be blown with pride, but the virtue.

(t) but I will come to you shortly, if God will, and will know, not the words of them which swell, but the power.

(g) But I will come to you shortly, if the Lord will, and will know, not the words of them which are puffed up, but the power.

(k) But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

4:20 (w) For the realm of God is not in word, but in virtue.

(p) For the realm of God is not in word, but in virtue.

(t) For the Kingdom of God is not in words, but in power.

(g) For the kingdom of God *is* not in word, but in power.

(k) For the kingdom of God is not in word, but in power.

4:21 (w) What will ye? Shall I come to you in a rod, or in charity, and in a spirit of mildness?

(p) What will ye? Shall I come to you in a rod, or in charity, and in a spirit of mildness?

(t) What will ye? Shall I come unto you with a rod, or else in love, and in the spirit of meekness?

(g) What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?

(k) What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAPTER 5

5:1 (w) Yet all manner of fornication is heard among you, and such fornication, which is not among heathen men, so that one man have the wife of his father.

(p) Yet all manner of fornication is heard among you, and such fornication, which is not among heathen men, so that some man have the wife of his father.

(t) ¶ There goeth a common saying that there is fornication among you, and such fornication as is not once named among the gentiles: that one should have his father's wife.

(g) It is heard certainly *that there is* fornication among you, and such fornication as is not once named among the Gentiles, that one should have his father's wife.

(k) It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

5:2 (w) And ye be blown *with pride*, and not more had wailing, that he that did this work, be taken away from the middle of you.

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- (p) And ye be swollen with pride, and not more had wailing, that he that did this work, be taken away from the middle of you.
- (t) And ye swell and have not rather sorrowed, that he which hath done this deed might be put from among you.
- (g) And ye are puffed up, and have not rather sorrowed, that he which hath done this deed, might be put from among you.
- (k) And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
- 5:3 (w) Soothly I absent in body, but present in spirit, now have deemed as present him that hath thus wrought,
- (p) And I absent in body, but present in spirit, now have deemed as present him that hath thus wrought,
- (t) For I verily as absent in body, even so present in spirit, have determined already (as though I were present) of him that hath done this deed,
- (g) For I verily as absent in body, but present in spirit, have determined already as though I were present, that he that hath thus done this thing,
- (k) For I verily, as absent in body, but present in spirit, have judged {or, determined} already, as though I were present, concerning him that hath so done this deed,
- 5:4 (w) when ye be gathered together in the name of our Lord Jesus Christ, and my spirit, with the virtue of the Lord Jesus,
- (p) when ye be gathered together in the name of our Lord Jesus Christ, and my spirit, with the virtue of the Lord Jesus,
- (t) in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ,
- (g) When ye are gathered together, and my spirit, in the Name of our Lord Jesus Christ, that such one, *I say*, by the power of our Lord Jesus Christ,
- (k) In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
- 5:5 (w) to betake such a man to Satan, into the perishing of flesh, that the spirit be safe in the day of our Lord Jesus Christ.
- (p) to betake such a man to Satan, into the perishing of flesh, that the spirit be safe in the day of our Lord Jesus Christ.
- (t) to deliver him unto Satan, for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus.
- (g) Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
- (k) To deliver such *an one* unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
- 5:6 (w) Your glorying is not good. Know ye not, that a little sourdough corrupteth all the gobbet?
- (p) Your glorying is not good. Know ye not, that a little sourdough impaireth all the gobbet?
- (t) ¶ Your rejoicing is not good. Know ye not that a little leaven soureth the whole lump of dough?
- (g) Your rejoicing is not good. Know ye not that a little leaven leaveneth the whole lump?
- (k) Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?
- 5:7 (w) Cleanse ye out old sourdough, that ye be new sprinkling together, as ye be therf, *or without souring*. Forsooth Christ is offered our pask.
- (p) Cleanse ye out the old sourdough, that ye be new sprinkling together, as ye be therf. For Christ offered is our pask.
- (t) Purge therefore the old leaven, that ye may be new dough as ye are sweet bread. For Christ our Easter lamb is offered up for us.
- (g) Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For Christ our Passover is sacrificed for us.
- (k) Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For *even* Christ our passover is sacrificed {or, is slain} for us:

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- 5:8 (w) Therefore eat we, not in old sourdough, neither in sourdough of malice and waywardness, but in therf things of cleanness and truth.
(p) Therefore eat we, not in old sourdough, neither in sourdough of malice and waywardness, but in therf things of cleanness and of truth.
(t) Therefore let us keep holy day, not with old leaven, neither with the leaven of maliciousness and wickedness but with the sweet bread of pureness and truth.
(g) Therefore let us keep the feast, not with old leaven, neither in the leaven of maliciousness and wickedness; but with the unleavened bread of sincerity and truth.
(k) Therefore let us keep the feast{or, holyday}, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.
- 5:9 (w) I wrote to you in an epistle, that ye be not mingled, *or commune not*, with lechers,
(p) I wrote to you in an epistle, that ye be not mixed with lechers,
(t) ¶ I wrote unto you in a epistle that ye should not company with fornicators.
(g) I wrote unto you in an Epistle, that ye should not company together with fornicators,
(k) I wrote unto you in an epistle not to company with fornicators:
- 5:10 (w) soothly not with lechers of this world, or with covetous men, or raveners, or with men serving to idols, else ye should have gone out of this world.
(p) not with lechers of this world, nor *with* covetous men, nor raveners, nor with men serving to maumets, else ye should have gone out of this world.
(t) And I meant not at all of the fornicators of this world, either of the covetous, or of extortioners, either of idolaters: for then must ye needs have gone out of the world:
(g) And not altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters; for then ye must go out of the world.
(k) Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
- 5:11 (w) Now soothly I wrote to you, to be not mingled, *or commune not with such*. If he that is named a brother among you, and is a lecher, or covetous, or serving to idols, or a curser, or full of drunkenness, or a ravenor, with such neither to take meat.
(p) But now I have written to you, that ye be not mixed. If he that is named a brother among you, and is a lecher, or covetous, or serving to idols, or a curser, or full of drunkenness, or a ravener, to take no meat with such.
(t) But now I write [have written] unto you that ye company not together. If any that is called a brother, be a fornicator, or covetous, or a worshipper of images, either a railer, either a drunkard, or an extortioner: with him that is such see ye eat not.
(g) But now I have written unto you, that ye company not together; if any that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.
(k) But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.
- 5:12 (w) Forsooth what to me to deem of them that be withoutforth. Whether ye deem not of them that be withinforth?
(p) For what *is* it to me to deem of them that be withoutforth? Whether ye deem not of things that be withinforth?
(t) ¶ For what have I to do to judge them which are without? Do ye not judge them that are within?
(g) For what have I to do to judge them also which are without? Do ye not judge them that are within?
(k) For what have I to do to judge them also that are without? do not ye judge them that are within?

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- 5:13 (w) For God shall deem them that be withoutforth. Do ye away evil from yourselves.
(p) For God shall deem them that be withoutforth. Do ye away evil from yourselves.
(t) Them that are without, God shall judge. Put away from among you that evil person.
(g) But God judgeth them that are without. Put away therefore from among yourselves that wicked man.
(k) But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER 6

- 6:1 (w) Dare any of you, having a cause against another, be deemed at wicked men, and not at saints, *or holy men*?
(p) Dare any of you that hath a cause against another, be deemed at wicked men, and not at holy men?
(t) ¶ How dare one of you having business with another, go to law under the wicked? and not rather under the saints?
(g) Dare any of you, having business against another, be judged under the unjust, and not under the Saints?
(k) Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?
- 6:2 (w) Whether ye know not, that saints shall deem this world? And if the world shall be deemed by you, be ye unworthy to deem the least things?
(p) Whether ye know not, that saints shall deem this world? And if the world shall be deemed by you, be ye unworthy to deem the least things?
(t) Do ye not know that the saints shall judge the world? If the world shall be judged by you: are ye not good enough to judge small trifles.
(g) Do ye not know that the Saints shall judge the world? If the world then shall be judged by you, are ye unworthy to judge the smallest matters?
(k) Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
- 6:3 (w) Know ye not, that we shall deem angels? how much more worldly things?
(p) Know ye not, that we shall deem angels? how much more worldly things?
(t) Know ye not how that we shall judge the angels? How much more may we judge things that pertain to the life?
(g) Know ye not that we shall judge the Angels? How much more things that pertain to this life?
(k) Know ye not that we shall judge angels? how much more things that pertain to this life?
- 6:4 (w) Therefore if ye have worldly dooms, ordain ye those contemptible men, *or of little reputation*, that be in the church, to deem.
(p) Therefore if ye have worldly dooms, ordain ye those contemptible men, that be in the church, to deem.
(t) If ye have judgments of worldly matters, take them which are despised in the congregation, and make them judges.
(g) If then ye have judgments of things pertaining to this life, set up them which are least esteemed in the Church.
(k) If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
- 6:5 (w) I say to your shame. So there is not any wise man, that may deem between a brother and his brother;
(p) I say to make you ashamed. So there is not any wise man, that may deem betwixt a brother and his brother;
(t) This I say to your shame. Is there utterly no wise man among you? What not one at all that can judge between brother and brother?
(g) I speak it to your shame. Is it so that there is not a wise man among you? No, not one, that can judge between his brethren?
(k) I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

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- 6:6 (w) but brother with brother striveth in doom, and that among unfaithful men.
(p) but brother with brother striveth in doom, and that among unfaithful men.
(t) But one brother goeth to law with another: and that under the unbelievers?
(g) But a brother goeth to law with a brother, and that under the infidels.
(k) But brother goeth to law with brother, and that before the unbelievers.
- 6:7 (w) Now forsooth trespass is all-gates in you, for ye have dooms among you. Why rather take ye not wrong? why not more suffer ye fraud, *or deceit*?
(p) And now trespass is always among you, for ye have dooms among you. Why rather take ye not wrong? why rather suffer ye not deceit?
(t) ¶ Now therefore there is [is there] utterly a fault among you, because ye go to law one with another. Why rather suffer ye not wrong? Why rather suffer ye not yourselves to be robbed?
(g) Now therefore there is utterly a fault among you, because ye go to law one with another. Why rather suffer ye not wrong? Why rather sustain ye not harm?
(k) Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?
- 6:8 (w) But also ye do wrong, and defraud, and that to brethren.
(p) But also ye do wrong, and do fraud, and that to brethren.
(t) Nay ye yourselves do wrong, and rob: and that the brethren.
(g) Nay, ye yourselves do wrong, and do harm, and that to your brethren.
(k) Nay, ye do wrong, and defraud, and that your brethren.
- 6:9 (w) Whether ye know not, that wicked men shall not wield the kingdom of God? Do not ye err; neither lechers, neither men serving to idols, neither adulterers, neither lechers against kind, neither they that do lechery with men,
(p) Whether ye know not, that wicked men shall not wield the kingdom of God? Do not ye err; neither lechers, neither men that serve maumets, neither adulterers, neither lechers against kind, neither they that do lechery with men,
(t) Do ye not remember how that the unrighteous shall not inherit the kingdom of God? Be not deceived. For neither fornicators, neither worshippers of images, neither whoremongers, neither weaklings, neither abusers of themselves with mankind,
(g) Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,
(k) Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
- 6:10 (w) neither thieves, neither covetous men, *or niggards*, neither *men* full of drunkenness, neither cursers, neither raveners, shall wield the kingdom of God.
(p) neither thieves, neither avaricious men, neither *men* full of drunkenness, neither cursers, neither raveners, shall wield the kingdom of God.
(t) neither thieves, neither the covetous, neither drunkards, neither cursed speakers, neither pillers, shall inherit the kingdom of God.
(g) Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdom of God.
(k) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
- 6:11 (w) And these things ye were sometime; but ye be washed, but ye be hallowed, but ye be justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

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(p) And ye were sometime these things; but ye be washed, but ye be hallowed, but ye be justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

(t) And such were ye verily: but ye are washed: ye are sanctified: ye are justified by the name of the Lord Jesus: and by the spirit of our God.

(g) And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

(k) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

6:12 (w) All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but I shall not be brought down under any man's power.

(p) All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but I shall not be brought down under any man's power.

(t) ¶ All things are lawful unto me: but all things are not profitable. I may do all things: but I will be brought under no man's power.

(g) ¶ All things are lawful unto me, but all things are not profitable. I may do all things, but I will not be brought under the power of anything.

(k) All things are lawful unto me, but all things are not expedient {or, profitable}: all things are lawful for me, but I will not be brought under the power of any.

6:13 (w) Meat to the womb, and the womb to meats; and God shall destroy both this and that. And the body not to fornication, but to the Lord, and the Lord to the body.

(p) Meat to the womb, and the womb to meats; and God shall destroy both this and that. And the body not to fornication, but to the Lord, and the Lord to the body.

(t) Meats are ordained for the belly, and the belly for meats: but God shall destroy both it [him] and them. Let not the body be applied unto fornication, but unto the Lord, and the Lord unto the body.

(g) Meats *are ordained* for the belly, and the belly for the meats, but God shall destroy both it, and them. Now the body *is* not for fornication, but for the Lord, and the Lord for the body.

(k) Meats {not flesh only, but food of any kind} for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

6:14 (w) For God raised the Lord, and shall raise us by his virtue.

(p) For God raised the Lord, and shall raise us by his virtue.

(t) God hath raised up the Lord, and shall raise us up by his power.

(g) And God hath also raised up the Lord, and shall raise us up by his power.

(k) And God hath both raised up the Lord, and will also raise up us by his own power.

6:15 (w) Know ye not, that your bodies be members of Christ? Shall I then take the members of Christ, and shall I make *them* the members of a whore? Far be it.

(p) Know ye not, that your bodies be members of Christ? Shall I then take the members of Christ, and shall I make *them* the members of a whore? God forbid.

(t) Other remember ye not, that your bodies are the members of Christ? Shall I now take the members of Christ, and make *them* the members of an harlot? God forbid.

(g) Know ye not, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid.

(k) Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

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- 6:16 (w) Whether ye know not, that he that cleaveth to a whore, is made one body? For he saith, There shall be two in one flesh.
(p) Whether ye know not, that he that cleaveth to a whore, is made one body? For he saith, There shall be twain in one flesh.
(t) Do ye not understand that he which coupleth himself with an harlot, is become one body? For two (saith he) shall be one flesh:
(g) Do ye not know, that he which coupleth himself with a harlot, is one body? For two, saith he, shall be one flesh.
(k) What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.
- 6:17 (w) And he that cleaveth to the Lord, is one spirit.
(p) And he that cleaveth to the Lord, is one spirit.
(t) but he that is joined unto the Lord is one spirit.
(g) But he that is joined unto the Lord, is one spirit.
(k) But he that is joined unto the Lord is one spirit.
- 6:18 (w) Flee ye fornication; all sin whatever a man shall do, is without the body; but he that doeth fornication, sinneth against his body.
(p) Flee ye fornication; all sin whatever sin a man doeth, is without the body; but he that doeth fornication, sinneth against his body.
(t) ¶ Flee fornication. All sins that a man doth, are without the body. But he that is a fornicator, sinneth against his own body.
(g) Flee fornication. Every sin that a man doeth, is without the body; but he that committeth fornication sinneth against his own body.
(k) Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
- 6:19 (w) Whether ye know not, that your members be the temple of the Holy Ghost, that is in you, whom ye have of God, and ye be not your own?
(p) Whether ye know not, that your members be the temple of the Holy Ghost, that is in you, whom ye have of God, and ye be not your own?
(t) Either Know ye not how that your bodies are the temple of the holy ghost, which is in you, whom ye have of God, and how that ye are not your own?
(g) Know ye not, that your body is the temple of the holy Ghost, *which is* in you, whom ye have of God? And ye are not your own.
(k) What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?
- 6:20 (w) For ye be bought with great price. Glorify ye, and bear ye God in your body.
(p) For ye be bought with great price. Glorify ye, and bear ye God in your body.
(t) For ye are dearly bought. Therefore glorify ye God in your bodies and in your spirits, for they are God's.
(g) For ye are bought for a price. Therefore glorify God in your body, and in your spirit, for they are God's.
(k) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER 7

- 7:1 (w) But of those things that ye have written to me, it is good to a man for to not touch a woman.
(p) But of those things that ye have written to me, it is good to a man to touch not a woman.

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- (t) ¶ As concerning the things whereof ye wrote unto me: It is good for a man, not to touch a woman.
- (g) Now concerning the things whereof ye wrote unto me, It *were* good for a man not to touch a woman.
- (k) Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.
- 7:2 (w) But for fornication each man have his own wife, and each woman have her own husband.
- (p) But for fornication each man have his own wife, and each woman have her own husband.
- (t) Nevertheless to avoid fornication, let every man have his wife: and let every woman have her husband.
- (g) Nevertheless, to avoid fornication, let every man have his wife, and let every woman have her own husband.
- (k) Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.
- 7:3 (w) The husband yield debt to the wife, and also the wife to the husband.
- (p) The husband yield debt to the wife, and also the wife to the husband.
- (t) Let the man give unto the wife due benevolence. Likewise also the wife unto the man.
- (g) Let the husband give unto the wife due benevolence, and likewise also the wife unto the husband.
- (k) Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.
- 7:4 (w) The woman hath not power of her body, but the husband; also forsooth the husband hath not power of his body, but the wife.
- (p) The woman hath not power of her body, but the husband; and the husband hath not power of his body, but the woman.
- (t) The wife hath not power over her own body: but the husband: And likewise the man hath not power over his own body: but the wife.
- (g) The wife hath not the power of her own body, but the husband; and likewise also the husband hath not the power of his own body, but the wife.
- (k) The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.
- 7:5 (w) Do not defraud together, but peradventure of consent for a time, that ye give attention to prayer; and again turn again to the same thing, lest Satan tempt you for your uncontinence.
- (p) Do not ye defraud each to other, but peradventure of consent for a time, that ye give attention to prayer; and again turn again to the same thing, lest Satan tempt you for your uncontinence.
- (t) Withdraw not your selves one from another except it be with consent for a time, for to give yourselves to fasting and prayer, and afterward come again to the same thing, lest Satan tempt you for your incontinency.
- (g) Defraud not one another, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer, and again come together, that Satan tempt you not for your incontinency.
- (k) Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.
- 7:6 (w) Forsooth I say this thing by indulgence, not after commandment.
- (p) But I say this thing as giving leave, not by commandment.
- (t) ¶ This I say of favor, not of commandment.
- (g) But I speak this by permission, not by commandment.
- (k) But I speak this by permission, and not of commandment.
- 7:7 (w) For I will, that all men be as myself. But each man hath his proper gift of God; one thus, and another thus.
- (p) For I will, that all men be as myself. But each man hath his proper gift of God; one thus, and another thus.

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- (t) For I would that all men were as I myself am: but every man hath his proper gift of God, one after this manner, another after that.
- (g) For I would that all men were even as I myself *am*. But every man hath his proper gift of God, one after this manner, and another after that.
- (k) For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.
- 7:8 (w) But I say to them, that be not wedded, and widows, it is good to them, if they dwell so as I.
(p) But I say to them, that be not wedded, and to widows, it is good to them, if they dwell so as I.
(t) I say unto the unmarried men, and widows: it is good for them if they abide even as I do:
(g) Therefore I say unto the unmarried, and unto the widows, It is good for them if they abide even as I *do*.
(k) I say therefore to the unmarried and widows, It is good for them if they abide even as I.
- 7:9 (w) And if they contain not themselves, be they wedded; for it is better to be wedded, than to be burnt.
(p) And if they contain not themselves, be they wedded; for it is better to be wedded, than to be burnt.
(t) but and if they cannot abstain, let them marry. For it is better to marry than to burn.
(g) But if they cannot abstain, let them marry; for it is better to marry than to burn.
(k) But if they cannot contain, let them marry: for it is better to marry than to burn.
- 7:10 (w) But to them that be joined in matrimony, I command, not I, but the Lord, that the wife depart not from the husband;
(p) But to them that be joined in matrimony, I command, not I, but the Lord, that the wife depart not from the husband;
(t) ¶ Unto the married command not I, but the Lord: that the wife separate not herself from the man.
(g) And unto the married I command, not I, but the Lord, Let not the wife depart from her husband.
(k) And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from her husband:
- 7:11 (w) and that if she departeth, that she dwell unwedded, or be reconciled to her husband; and the husband forsake not the wife.
(p) and that if she departeth, that she dwell unwedded, or be reconciled to her husband; and the husband forsake not the wife.
(t) If she separate herself, let her remain unmarried, or be reconciled unto her husband again. And let not the husband put away his wife from him.
(g) But and if she depart, let her remain unmarried, or be reconciled unto her husband, and let not the husband put away *his* wife.
(k) But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.
- 7:12 (w) But to others I say, not the Lord. If any brother have an unfaithful, *or heathen*, wife, and she consent for to dwell with him, leave he, *or forsake*, her not.
(p) But to others I say, not the Lord. If any brother hath an unfaithful wife, and she consenteth to dwell with him, leave he her not.
(t) ¶ To the remnant speak I, and not the Lord: if any brother have a wife that believeth not, if she be content to dwell with him, let him not put her away.
(g) But to the remnant I speak, *and* not the Lord, If any brother have a wife that believeth not, if she be content to dwell with him, let him not forsake her.
(k) But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

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- 7:13 (w) And if the woman hath an husband unfaithful, and this consenteth to dwell with her, leave she not the husband.
(p) And if any woman hath an unfaithful husband, and this consenteth to dwell with her, leave she not the husband.
(t) And the woman which hath to her husband an infidel, if he consent to dwell with her, let her not put him away.
(g) And the woman which hath a husband that believeth not, if he be content to dwell with her, let her not forsake him.
(k) And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.
- 7:14 (w) For the unfaithful husband is hallowed by the faithful woman, and the unfaithful woman is hallowed by the faithful husband. Else your children were unclean, but now they be holy.
(p) For the unfaithful husband is hallowed by the faithful woman, and the unfaithful woman is hallowed by the faithful husband. Else your children were unclean, but now they be holy.
(t) For the unbelieving husband is sanctified by the wife: and the unbelieving wife is sanctified by the husband. Or else were your children unclean: but now are they pure.
(g) For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean; but now are they holy.
(k) For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.
- 7:15 (w) That if the unfaithful departeth, depart he. For why the brother or sister is not subject to servage in such; for God hath called us in peace.
(p) That if the unfaithful departeth, depart he. For why the brother or sister is not subject to servage in such; for God hath called us in peace.
(t) But and if the unbelieving depart, let him depart. A brother or a sister is not in subjection to such. God hath called us in peace.
(g) But if the unbelieving depart, let him depart; a brother or a sister is not in subjection in such things, but God hath called us in peace.
(k) But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace {Gr. in peace}.
- 7:16 (w) And whereof knowest thou, woman, if thou shalt make the man safe; or whereof knowest thou, man, if thou shalt make the woman safe?
(p) And whereof knowest thou, woman, if thou shalt make the man safe; or whereof knowest thou, man, if thou shalt make the woman safe?
(t) For how knowest thou o woman, whether thou shalt save that man or no [thy husband or not]? Other how knowest thou o man, whether thou shalt save that woman or no [the wife or not]? But even as God hath distributed to every man.
(g) For what knowest thou, O wife, whether thou shalt save thy husband? Or what knowest thou, O man, whether thou shalt save thy wife?
(k) For what knowest thou, O wife, whether thou shalt save thy husband? or how {Gr. what} knowest thou, O man, whether thou shalt save thy wife?
- 7:17 (w) No but as the Lord hath parted to each, as God hath called each man, so go he, and as I teach in all churches.
(p) But as the Lord hath parted to each, and as God hath called each man, so go he, as I teach in all churches.
(t) ¶ As the Lord hath called every person, so let him walk: and so ordain I in all congregations.
(g) But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all Churches.
(k) But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

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- 7:18 (w) A man circumcised is called, bring he not to prepuce. A man is called in prepuce, be he not circumcised.
(p) A man circumcised is called, bring he not to prepuce. A man is called in prepuce, be he not circumcised.
(t) If any man be called being circumcised, let him add nothing thereto. If any be called uncircumcised: let him not be circumcised.
(g) Is any man called being circumcised? Let him not gather *his uncircumcision*. Is any called uncircumcised? Let him not be circumcised.
(k) Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.
- 7:19 (w) Circumcision is nought, and prepuce is nought, but the keeping of the commandments of God.
(p) Circumcision is nought, and prepuce is nought, but the keeping of the commandments of God.
(t) Circumcision is nothing, uncircumcision is nothing: but the keeping of the commandments of God is altogether.
(g) Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
(k) Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
- 7:20 (w) Each man in what calling he is called, in that dwell he.
(p) Each man in what calling he is called, in that dwell he.
(t) Let every man abide in the same state wherein he was called.
(g) Let every man abide in the same vocation wherein he was called.
(k) Let every man abide in the same calling wherein he was called.
- 7:21 (w) Thou a servant art called, be it not charge to thee; but if thou mayest be made free, use it rather.
(p) Thou servant art called, be it no charge to thee; but if thou mayest be made free, use it rather.
(t) Art thou called a servant? Care not for it. Nevertheless if thou mayest be free, use it rather.
(g) Art thou called *being* a servant? Care not for it; but if yet thou mayest be free, use it rather.
(k) Art thou called *being* a servant? care not for it: but if thou mayest be made free, use it rather.
- 7:22 (w) He that is a servant, and is called in the Lord, is a free man of the Lord. and he that is a free man, and is called, is the servant of Christ.
(p) He that is a servant, and is called in the Lord, is a free man of the Lord. Also he that is a free man, and is called, is the servant of Christ.
(t) For he that is called in the Lord being a servant, is the Lord's freeman. Likewise he that is called being free, is Christ's servant.
(g) For he that is called in the Lord, *being* a servant, is the Lord's freeman; likewise also he that is called *being* free, is Christ's servant.
(k) For he that is called in the Lord, *being* a servant, is the Lord's freeman {Gr. made free}: likewise also he that is called, *being* free, is Christ's servant.
- 7:23 (w) With price ye be bought; do not ye be made servants of men.
(p) With price ye be bought; do not ye be made servants of men.
(t) Ye are dearly bought, be not men's servants.
(g) Ye are bought with a price; be not the servants of men.
(k) Ye are bought with a price; be not ye the servants of men.
- 7:24 (w) Each man therefore in what calling he is called, in that dwell he with God.

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- (p) Therefore each man in what thing he is called a brother, dwell he in this with God.
(t) Brethren let every man wherein he is called, therein abide with God.
(g) Brethren, let every man, wherein he was called, therein abide with God.
(k) Brethren, let every man, wherein he is called, therein abide with God.
- 7:25 (w) But of virgins I have no commandment of God; but I give counsel, as he that hath gotten mercy of the Lord, that I be true.
(p) But of virgins I have no commandment of God; but I give counsel, as he that hath gotten mercy of the Lord, that I be true.
(t) ¶ As concerning virgins, I have no commandment of the Lord: yet give I counsel as one that hath obtained mercy of the Lord to be faithful.
(g) Now concerning virgins, I have no commandment of the Lord, but I give my advise, as one that hath obtained mercy of the Lord to be faithful.
(k) Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.
- 7:26 (w) Therefore I guess, that this thing is good for the present need; for it is good for a man to be so.
(p) Therefore I guess, that this thing is good for the present need; for it is good to a man to be so.
(t) I suppose that it is good for the present necessity. For it is good for a man so to be.
(g) I suppose then this to be good for the present necessity, *I mean* that it is good for a man so to be.
(k) I suppose therefore that this is good for the present distress {or, necessity}, *I say*, that it is good for a man so to be.
- 7:27 (w) Thou art bound to a wife, do not thou seek unbinding; thou art unbound from a wife, do not thou seek a wife.
(p) Thou art bound to a wife, do not thou seek unbinding; thou art unbound from a wife, do not thou seek a wife.
(t) Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.
(g) Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.
(k) Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
- 7:28 (w) But if thou hast taken a wife, thou hast not sinned; and if a maiden is wedded, she sinned not; nevertheless such shall have tribulation of flesh. But I spare you.
(p) But if thou hast taken a wife, thou hast not sinned; and if a maiden is wedded, she sinned not; nevertheless such shall have tribulation of flesh. But I spare you.
(t) But and if thou take a wife, thou sinnest not [hast not sinned]. Likewise if a virgin marry, she sinneth not [hath not sinned]: nevertheless such shall have trouble in their flesh: but I favor you.
(g) But if thou takest a wife, thou sinnest not; and if a virgin marry, she sinneth not. Nevertheless, such shall have trouble in the flesh, but I spare you.
(k) But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.
- 7:29 (w) And so, brethren, I say this thing, The time is short. Another is this, that they that have wives, be as though they had none;
(p) Therefore, brethren, I say this thing, The time is short. Another is this, that they that have wives, be as though they had none;
(t) ¶ This say I brethren, the time is short. It remaineth that they which have wives, be as though they had none:
(g) And this I say, brethren, because the time is short, hereafter that both they which have wives, be as though they had none;
(k) But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

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- 7:30 (w) and they that weep, as they wept not; and they that joy, as they joyed not; and they that buy, as they had not;
(p) and they that weep, as they wept not; and they that joy, as they joyed not; and they that buy, as they had not;
(t) and they that weep, be as though they wept not: and they that rejoice, be as though they rejoiced not: and they that buy, be as though they possessed not:
(g) And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;
(k) And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;
- 7:31 (w) and they that use this world, as not using. Forsooth the figure, *or fairness, or prosperity*, of this world passeth.
(p) and they that use this world, as they that use not. For why the figure of this world passeth.
(t) And they that use this world, be as though they used it not: For the fashion of this world goeth away.
(g) And they that use this world, as though they used it not; for the fashion of this world goeth away.
(k) And they that use this world, as not abusing it: for the fashion of this world passeth away.
- 7:32 (w) Forsooth I will you to be without busyness, for he that is without wife, is busy what things be of the Lord, how he shall please God.
(p) But I will, that ye be without busyness, for he that is without wife, is busy what things be of the Lord, how he shall please God.
(t) ¶ I would have you without care, the single man careth for the things of the Lord, how he may please the Lord:
(g) And I would have you without care. The unmarried careth for the things of the Lord, how he may please the Lord.
(k) But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:
- 7:33 (w) But he that is with a wife, is busy what things be of the world, how he shall please his wife, and he is parted.
(p) But he that is with a wife, is busy what things be of the world, how he shall please the wife, and he is parted.
(t) but he that hath married, careth for the things of the world, how he may please his wife.
(g) But he that is married, careth for the things of the world, how he may please *his* wife.
(k) But he that is married careth for the things that are of the world, how he may please his wife.
- 7:34 (w) And a woman unwedded and a maiden thinketh what things be of the Lord, that she be holy in body and spirit. But she that is wedded, thinketh what things be of the world, how she shall please her husband.
(p) And a woman unwedded and maiden thinketh what things be of the Lord, that she be holy in body and spirit. But she that is wedded, thinketh what things be of the world, how she shall please the husband.
(t) There is difference between a virgin and a wife. The single woman careth for the things of the Lord, that she may be pure both in body and also in spirit: but she that is married, careth for the things of the world, how she may please her husband.
(g) There is difference also between a virgin and a wife. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married, careth for the things of the world, how she may please her husband.
(k) There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.
- 7:35 (w) Soothly I say these things to your profit, not that I cast to you a snare, but to that that is honest, and that giveth facility, *or easiness*, without letting to beseech to the Lord.

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(p) And I say these things to your profit, not that I cast to you a snare, but to that that is seemly, and that giveth easiness, without hindering to make prayers to the Lord.

(t) This speak I for your profit, not to tangle you in a snare: but for that which is honest and comely unto you and that ye may quietly cleave unto the Lord without separation.

(g) And this I speak for your own commodity, not to tangle you in a snare, but that *ye follow* that which is honest, and that ye may cleave fast unto the Lord without separation.

(k) And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

7:36 (w) And if any man guesseth himself to be seen foul on his virgin, that she is well old, and so it behooveth to be done, do she what she will/do *her keeper* what she will/do she that he will; s/he sinneth not, if s/he be wedded.

(p) And if any man guesseth himself to be seen foul on his virgin, that she is full waxen, and so it behooveth to be done, do she that that she will; she sinneth not, if she be wedded.

(t) ¶ If any man think that it is uncomely for his virgin if she pass the time of marriage, and if so need require, let him do what he listeth, he sinneth not: let them be coupled in marriage.

(g) But if any man think that it is uncomely for his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not; let them be married.

(k) But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

7:37 (w) For why he that ordained stably, *or steadfast*, in his heart, not having need, but having power of his will, and hath deemed in his heart this thing, for to keep his virginity, doeth well.

(p) For he that ordained stably in his heart, not having need, but having power of his will, and hath deemed in his heart this thing, to keep his virgin, doeth well.

(t) Nevertheless, he that purposeth surely in his heart, having none need: but hath power over his own will: and hath so decreed in his heart that he will keep his virgin, doth well.

(g) Nevertheless, he that standeth firm in his heart, that he hath no need, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, he doeth well.

(k) Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

7:38 (w) Therefore he that joineth his virgin in matrimony, doeth well; and he that joineth not, doeth better.

(p) Therefore he that joineth his virgin in matrimony, doeth well; and he that joineth not, doeth better.

(t) So then he that joineth his virgin in marriage doth well. But [And] he that joineth not his virgin in marriage doth better.

(g) So then he that giveth her to marriage, doeth well, but he that giveth her not to marriage, doeth better.

(k) So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

7:39 (w) The woman is bound to the law, as long time as her husband liveth; and if her husband is dead, she is delivered from the law, be she wedded to whom she will, only in the Lord.

(p) The woman is bound to the law, as long time as her husband liveth; and if her husband is dead, she is delivered from the law of the husband, be she wedded to whom she will, only in the Lord.

(t) The wife is bound to the law as long as her husband liveth. If her husband sleep, she is at [her] liberty to marry with whom she will only in the Lord.

(g) The wife is bound by the law, as long as her husband liveth; but if her husband be dead, she is at liberty to marry with whom she will, only in the Lord.

(k) The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

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- 7:40 (w) But she shall be more blessed, if she shall thus dwell, after my counsel; and I ween, that I have the Spirit of God.
(p) But she shall be more blessed, if she dwelleth thus, after my counsel; and I ween, that I have the Spirit of God.
(t) But she is happier if she so abide, in my judgment. And I think verily that I have the spirit of God.
(g) But she is more blessed, if she so abide in my judgment; and I think that I have also the Spirit of God.
(k) But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER 8

- 8:1 (w) But of these things that be sacrificed to idols, we know, for all we have knowing. Soothly science, *or knowing*, in-bloweth *with pride*, charity edifieth.
(p) But of these things that be sacrificed to idols, we know, for all we have knowing. But knowing bloweth, charity edifieth.
(t) ¶ To speak of things dedicated unto idols, we are sure that we all have knowledge. Knowledge maketh a man swell: but love edifieth.
(g) And as touching things sacrificed unto idols, we know that we all have knowledge. Knowledge puffeth up, but love edifieth.
(k) Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
- 8:2 (w) Forsooth if any man guess, *or deem*, that he knoweth any thing, he hath not yet known how it behooveth him to know.
(p) But if any man guesseth, that he knoweth any thing, he hath not yet known how it behooveth him to know.
(t) If any man think that he knoweth anything, he knoweth nothing yet as he ought to know.
(g) Now, if any man think that he knoweth anything, he knoweth nothing, yet as he ought to know.
(k) And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.
- 8:3 (w) And if any man loveth God, this is known of him.
(p) And if any man loveth God, this is known of him.
(t) But if any man love God, the same is known of him.
(g) But if any man love God, the same is known of him.
(k) But if any man love God, the same is known of him.
- 8:4 (w) But of meats that be offered to idols, we know, that an idol is nothing in the world, and that there is no God but one.
(p) But of meats that be offered to idols, we know, that an idol is nothing in the world, and that there is no God but one.
(t) ¶ To speak of meat dedicated unto idols, we are sure that there is none idol in the world: and that there is none other God but one.
(g) Concerning therefore the eating of things sacrificed unto idols, we know that an idol *is* nothing in the world, and that there *is* none other God but one.
(k) As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.
- 8:5 (w) For why though there be that be said gods, either in heaven, either in earth, as there be many gods, and many lords;
(p) For though there be some that be said gods, either in heaven, either in earth, as there be many gods, and many lords;
(t) And though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many)
(g) For though there be that are called gods, whether in heaven, or in earth (as there be many gods, and many lords.)
(k) For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

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- 8:6 (w) nevertheless to us is one God, the Father, of whom *be* all things, and we in him; and one Lord Jesus Christ, by whom *be* all things, and we by him.
(p) nevertheless to us is one God, the Father, of whom *be* all things, and we in him; and one Lord Jesus Christ, by whom *be* all things, and we by him.
(t) yet [but] unto us is there one God, which is the father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him.
(g) Yet unto us there *is* but one God, *which is* the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.
(k) But to us there is but one God, the Father, of whom are all things, and we in {or, for} him; and one Lord Jesus Christ, by whom are all things, and we by him.
- 8:7 (w) But not in all men is knowing. For some men with conscience of idol till now eat as thing offered to idols; and their conscience is defouled, when it is sick.
(p) But not in all men is knowing. For some men with conscience of idol till now eat as thing offered to idols; and their conscience is defouled, for it is frail.
(t) ¶ But every man hath not knowledge. For some suppose that there is an idol, until this hour, and eat as of a thing offered unto the idol, and so their consciences being yet weak are defiled.
(g) But every man hath not that knowledge; for some having conscience of the idol, until this hour, eat as a thing sacrificed unto the idol, and so their conscience being weak, is defiled.
(k) Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.
- 8:8 (w) Forsooth Meat commendeth us not to God; for neither we shall fail, if we eat not, neither if we eat, we shall abound, *or have plenty*.
(p) Meat commendeth us not to God; for neither we shall fail, if we eat not, neither if we eat, we shall have plenty.
(t) Meat maketh us not acceptable [accepted] to God: Neither if we eat are we the better: Neither if we eat not are we the worse.
(g) But meat maketh us not acceptable to God, for neither if we eat, have we the more; neither if we eat not, have we the less.
(k) But meat commendeth us not to God: for neither, if we eat, are we the better {or, have we the more}; neither, if we eat not, are we the worse {or, have we the less};.
- 8:9 (w) See ye forsooth, lest peradventure this your license, *or leave*, be made hurting, *or offence*, to sick men, *or frail*.
(p) But see ye, lest peradventure this your leave be made hurting to frail men.
(t) ¶ But take heed that your liberty cause not the weak to fall.
(g) But take heed lest by any means this power of yours be an occasion of falling, to them that are weak.
(k) But take heed lest by any means this liberty {or, power} of yours become a stumblingblock to them that are weak.
- 8:10 (w) For if any man shall see him, that hath knowing, eating in a place where idols be worshipped, whether his conscience, since it is sick, shall not be edified to eat things offered to idols?
(p) For if any man shall see him, that hath knowing, eating in a place where idols be worshipped, whether his conscience, since it is frail, shall not be edified to eat things offered to idols?
(t) For if some man see thee which hast knowledge sit at meat in the idol's temple shall not the conscience of him which is weak be boldened to eat those things which are offered unto the idol?
(g) For if any man see thee which hast knowledge, sit at table in the idol's temple, shall not the conscience of him which is weak, be boldened to eat those things which are sacrificed to idols?

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(k) For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened {Gr. edified} to eat those things which are offered to idols;

8:11 (w) And the sick brother, for whom Christ died, shall perish in thy knowing.

(p) And the frail brother, for whom Christ died, shall perish in thy knowing.

(t) And so through thy knowledge shall the weak brother perish for whom Christ died.

(g) And through thy knowledge shall the weak brother perish, for whom Christ died.

(k) And through thy knowledge shall the weak brother perish, for whom Christ died?

8:12 (w) For thus ye sinning against brethren, and smiting their sick conscience, sin against Christ.

(p) For thus ye sinning against brethren, and smiting their frail conscience, sin against Christ.

(t) When ye [we] sin so against the brethren and wound their weak consciences, ye [we] sin against Christ.

(g) Now when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

(k) But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

8:13 (w) Wherefore if meat causeth my brother to offend, I shall not eat flesh into without end, lest I cause my brother to offend.

(p) Wherefore if meat causeth my brother to stumble, I shall never eat flesh, lest I cause my brother to stumble.

(t) Wherefore if meat hurt my brother, I will eat no flesh while the world standeth, because I will not hurt my brother.

(g) Wherefore if meat offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

(k) Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER 9

9:1 (w) Whether I am not free? Am I not apostle? Whether I saw not Jesus Christ, our Lord? Whether ye be not my work in the Lord?

(p) Whether I am not free? Am I not apostle? Whether I saw not Jesus Christ, our Lord? Whether ye be not my work in the Lord?

(t) ¶ Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord.

(g) Am I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are ye not my work in the Lord?

(k) Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

9:2 (w) And though to others I am not apostle, but nevertheless to you I am; for why ye be the signal, *or little sign*, of mine apostlehood in the Lord.

(p) And though to others I am not apostle, but nevertheless to you I am; for ye be the little sign of mine apostlehood in the Lord.

(t) If I be not an apostle unto other, yet am I unto you. For the seal of mine apostleship are ye in the Lord.

(g) If I be not an Apostle unto others, yet doubtless I am unto you; for ye are the seal of my Apostleship in the Lord.

(k) If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

9:3 (w) My defence to them that ask me, is this.

(p) My defence to them that ask me, that is.

(t) Mine answer to them that ask me, is this:

(g) My defense to them that examine me, is this,

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- (k) Mine answer to them that do examine me is this,
- 9:4 (w) Whether we have not power to eat and drink?
(p) Whether we have not power to eat and drink?
(t) Have we not power to eat and to drink?
(g) Have we not power to eat and to drink?
(k) Have we not power to eat and to drink?
- 9:5 (w) Whether we have not power to lead about a woman, a sister, as also other apostles, and brethren of the Lord, and Cephas?
(p) Whether we have not power to lead about a woman, a sister, as also other apostles, and brethren of the Lord, and Cephas?
(t) Either have we not power to lead about a sister to wife as well as other apostles, and as the brethren of the Lord, and Cephas?
(g) Or have we not power to lead about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?
(k) Have we not power to lead about a sister, a wife {or, woman}, as well as other apostles, and as the brethren of the Lord, and Cephas?
- 9:6 (w) Or I alone and Barnabas have not power to work these things?
(p) Or I alone and Barnabas have not power to work these things?
(t) Either only I and Barnabas have not power this to do?
(g) Or I only and Barnabas, have not we power not to work?
(k) Or I only and Barnabas, have not we power to forbear working?
- 9:7 (w) Who fighteth, *or holdeth knighthood*, any time with his own soldiers? Who planteth a vineyard, and eateth not of the fruits? Who feedeth a flock, and eateth not of the milk of the flock?
(p) Who travaileth any time with his own wages? Who planteth a vineyard, and eateth not of his fruit? Who keepeth a flock, and eateth not of the milk of the flock?
(t) Who goeth a warfare any time at his own cost? Who planteth a vineyard and eateth not of the fruit? [Or] Who feedeth a flock and eateth not of the milk?
(g) Who goeth a warfare any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?
(k) Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
- 9:8 (w) Whether after man I say these things? whether also the law saith not these things?
(p) Whether after man I say these things? whether also the law saith not these things?
(t) ¶ Say I these things after the manner of men? Or saith not the law the same also?
(g) Say I these things according to man? Saith not the Law the same also?
(k) Say I these things as a man? or saith not the law the same also?
- 9:9 (w) For it is written in the law of Moses, Thou shalt not bind up the mouth of the ox that thresheth. Whether of oxen is charge to God?
(p) For it is written in the law of Moses, Thou shalt not bind the mouth of the ox that thresheth. Whether of oxen is charge to God?

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- (t) For it is written in the law of Moses: Thou shall not muzzle the mouth of the ox that treadeth out the corn. Doth God take thought for oxen?
- (g) For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doeth God take care for oxen?
- (k) For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?
- 9:10 (w) Whether for us he saith these things? For why for us they be written; for he that ploweth, oweth to plow in hope, and he that thresheth, in hope to take fruits.
- (p) Whether for us he saith these things? For why those be written for us; for he that ploweth, oweth to plow in hope, and he that thresheth, in hope to take fruits.
- (t) Either saith he it not altogether for our sakes? For our sakes no doubt this is written: that he which eareth should ear in hope: and that he which thresheth in hope, should be partaker of his hope.
- (g) Either saith he it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should ear in hope, and that he that thresheth in hope, should be partaker of his hope.
- (k) Or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.
- 9:11 (w) If we sow spiritual things to you, is it great, if we reap your fleshly things?
- (p) If we sow spiritual things to you, is it great, if we reap your fleshly things?
- (t) If we sow unto you spiritual things: is it a great thing if we reap your carnal things?
- (g) If we have sown unto you spiritual things, *is it* a great thing if we reap your carnal things?
- (k) If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?
- 9:12 (w) If others be partners of your power, why not rather we? But we use not this power, but we suffer all things, that we give no letting to the evangel of Christ.
- (p) If others be partners of your power, why not rather we? But we use not this power, but we suffer all things, that we give no hindering to the evangel of Christ.
- (t) If other be parttakers of this power over you? Wherefore are not we rather.
- (g) If others with you be partakers of *this* power, *are* not we rather? Nevertheless, we have not used this power; but suffer all things, that we should not hinder the Gospel of Christ.
- (k) If others be partakers of this power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
- 9:13 (w) Know ye not, that they that work in the sanctuary, eat those things that be of the sanctuary, and they that serve to the altar, be partners of the altar?
- (p) Know ye not, that they that work in the temple, eat those things that be of the temple, and they that serve to the altar, be partners of the altar?
- (t) ¶ Nevertheless we have not used this power: but suffer all things lest we should hinder the gospel of Christ. Do ye not understand how that they which minister in the temple: have their finding of the temple? And they which wait at the altar are partakers with the altar?
- (g) Do ye not know, that they which minister about the holy things, eat of the things of the Temple? And they which wait at the altar, are partakers with the altar?
- (k) Do ye not know that they which minister about holy things live {or, feed} of the things of the temple? and they which wait at the altar are partakers with the altar?
- 9:14 (w) and the Lord ordained to them that tell the gospel, to live of the gospel.
- (p) So the Lord ordained to them that tell the gospel, to live of the gospel.

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(t) Even so also did the Lord ordain, that they which preach the gospel, should live of the gospel:

(g) So also hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.

(k) Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

9:15 (w) But I used none of these things; and I wrote not these things, that they be done so in me; for it is good rather for me to die, than that any man void my glory.

(p) But I used none of these things; and I wrote not these things, that they be done so in me; for it is good rather for me to die, than that any man should make my rejoicing void.

(t) But I have used none of these things.

(g) But I have used none of these things. Neither wrote I these things, that it should be so done unto me; for it were better for me to die, than that any man should make my rejoicing vain.

(k) But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

9:16 (w) For if I preach the gospel, glory is not to me, forsooth need lieth *before* me; for woe to me, if I preach not the gospel.

(p) For if I preach the gospel, glory is not to me, for need-like I must do it; for woe to me, if I preach not the gospel.

(t) ¶ Neither wrote I these things that it should be so done unto me. For It were better for me to die than any man should take this rejoicing from me. In that I preach the gospel I have nothing to rejoice of. For necessity is put unto me. Woe is it unto me if I preach not the gospel.

(g) For though I preach the Gospel, I have nothing to rejoice of, for necessity is laid upon me, and woe is unto me, if I preach not the Gospel.

(k) For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

9:17 (w) Forsooth if I willing do this thing, I have meed; soothly if against my will, dispensation is betaken to me.

(p) But if I do this thing willfully, I have meed; but if against my will, dispensing is betaken to me.

(t) If I do it with a good will, I have a [my] reward. But If I do it against my will, an office is committed unto me.

(g) For if I do it willingly, I have a reward, but if I do it against my will, *notwithstanding* the dispensation is committed unto me.

(k) For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

9:18 (w) What therefore is my hire, *or meed*? That I preach the gospel, put the gospel without expense, *either taking of sustenance therefore*, that I mis-use not my power in the gospel.

(p) What then is my meed? That I preaching the gospel, put the gospel without others' cost, that I use not my power in the gospel.

(t) What is my reward then? Verily that when I preach the gospel, I make the gospel of Christ free, that I misuse not mine authority in the gospel.

(g) What is my reward then? Verily that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not my authority in the Gospel.

(k) What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

9:19 (w) For why when I was free of all men, I made me servant of all men, that I should win more men.

(p) For why when I was free of all men, I made me servant of all men, to win the more men.

(t) ¶ For though I be free from all men, yet have I made myself servant unto all men, that I might win the more.

(g) For though I be free from all men, yet have I made myself servant unto all men, that I might win the more.

(k) For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

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- 9:20 (w) And to Jews I am made as a Jew, that I should win Jews; to them that be under the law, as I were under the law, when I was not under the law, that I should win them that were under the law;
(p) And to Jews I am made as a Jew, to win the Jews; to them that be under the law, as I were under the law, when I was not under the law, to win them that were under the law;
(t) [And] Unto the Jews, I became as a Jew, to win the Jews. To them that were under the law, was I made as though I had been under the law, to win them that were under the law.
(g) And unto the Jews, I become as a Jew, that I may win the Jews; to them that are under the Law, as *though I were* under the Law, that I may win them that are under the Law;
(k) And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;
- 9:21 (w) to them that were without law, as I were without law, when I was not without the law of God, but I was in the law of Christ, that I should win them that were without law.
(p) to them that were without law, as I were without law, when I was not without law of God, but I was in the law of Christ, to win them that were without law.
(t) To them that were without law, became I as though I had been without law (when I was not without law as pertaining to God, but under a law as concerning Christ) to win them that were without law.
(g) To them that are without law, as *though I were* without law, (when I am not without Law as pertaining to God, but *am* in the Law through Christ) that I may win them that are without Law.
(k) To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
- 9:22 (w) I am made sick to sick men, that I should win sick men; to all men I am made all things, that I should make all men safe.
(p) I am made frail to frail men, to win frail men; to all men I am made all things, to make all men safe.
(t) To the weak became I as weak, to win the weak. In all thing I fashioned myself to all men, to save at the leastway some.
(g) To the weak I become as weak, that I may win the weak; I am made all things to all men, that I might by all means save some.
(k) To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.
- 9:23 (w) But I do all things for the gospel, that I should be made partner of it.
(p) But I do all things for the gospel, that I be made partner of it.
(t) And this I do for the gospel's sake, that I might have my part thereof.
(g) And this I do for the Gospel's sake, that I might be partaker thereof with you.
(k) And this I do for the gospel's sake, that I might be partaker thereof with *you*.
- 9:24 (w) Know ye not, that they that run in a furlong, all run, but one taketh the prize? So run ye, that ye catch.
(p) Know ye not, that they that run in a furlong, all run, but one taketh the prize? So run ye, that ye catch.
(t) ¶ Perceive ye not how that they which run in a course, run all, yet but one receiveth the reward? So run that ye may obtain.
(g) Know ye not, that they which run in a race, run all, yet one receiveth the prize? So run that ye may obtain.
(k) Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.
- 9:25 (w) Each man that striveth in fight, abstaineth him from all things; forsooth, that they take a corruptible crown, but we an uncorrupt.

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(p) Each man that striveth in fight, abstaineth him from all things; and they, that they take a corruptible crown, but we an uncorrupt.

(t) Every man that proveth masteries abstaineth from all things. And they do it to obtain a corruptible crown: but we to obtain an incorruptible [everlasting] crown:

(g) And every man that proveth masteries, abstaineth from all things. And they *do it* to obtain a corruptible crown; but we for an incorruptible.

(k) And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

9:26 (w) Therefore I run so, not as to an uncertain thing; thus I fight, not as beating the air;

(p) Therefore I run so, not as to an uncertain thing; thus I fight, not as beating the air;

(t) I therefore so run, not as at an uncertain thing. So fight I, not as one that beateth the air:

(g) I therefore so run, not as uncertainly; so fight I, not as one that beateth the air;

(k) I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

9:27 (w) but I chastise my body, and bring *it* into servage; lest peradventure when I have preached to others, I myself be made reprovab^{le}.

(p) but I chastise my body, and bring *it* into servage; lest peradventure when I preach to others, I myself be made reprovab^{le}.

(t) but I tame my body and bring it [him] into subjection, lest after that I have preached to other, I myself should be a castaway.

(g) But I beat down my body, and bring it into subjection, lest by any means after that I have preached to others, I myself should be reproved.

(k) But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER 10

10:1 (w) Soothly, brethren, I will not you to unknow, that all our fathers were under a cloud, and all passed the sea;

(p) Brethren, I will not, that ye not know, that all our fathers were under cloud, and all passed the sea;

(t) ¶ Brethren I would not that ye should be ignorant of this, how that our fathers were all under a cloud, and all passed through the sea,

(g) Moreover, brethren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the sea;

(k) Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

10:2 (w) and all were baptized in Moses, in the cloud and in the sea;

(p) and all were baptized in Moses, in the cloud and in the sea;

(t) and were all baptized under Moses in the cloud and in the sea:

(g) And were all baptized unto Moses, in the cloud, and in the sea,

(k) And were all baptized unto Moses in the cloud and in the sea;

10:3 (w) and all ate the same spiritual meat,

(p) and all ate the same spiritual meat,

(t) and did all eat of one spiritual meat,

(g) And did all eat the same spiritual meat;

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- (k) And did all eat the same spiritual meat;
- 10:4 (w) and all drank the same spiritual drink; forsooth they drank of the spiritual stone following them; and the stone was Christ.
(p) and all drank the same spiritual drink; and they drank of the spiritual stone following them; and the stone was Christ.
(t) and did all drink of one manner of spiritual drink. And they drank of that spiritual rock that followed them, which rock was Christ.
(g) And did all drink the same spiritual drink (for they drank of the spiritual Rock that followed them; and the Rock was Christ.)
(k) And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them {or, went with them}: and that Rock was Christ.
- 10:5 (w) But not in full many of them it was well pleasant to God; for why they were cast down in the desert.
(p) But not in full many of them it was well pleasant to God; for why they were cast down in desert.
(t) But in many of them had God no delight. For they were overthrown in the wilderness.
(g) But with many of them God was not pleased; for they were overthrown in the wilderness.
(k) But with many of them God was not well pleased: for they were overthrown in the wilderness.
- 10:6 (w) But these things were done in figure of us, that we be not coveters of evil things, and they coveted.
(p) But these things were done in figure of us, that we be not coveters of evil things, as they coveted.
(t) ¶ These are examples to us that we should not lust after evil things, as they lusted.
(g) Now these things are our examples, to the intent that we should not lust after evil things as they also lusted.
(k) Now these things were our example {Gr. our figures}, to the intent we should not lust after evil things, as they also lusted.
- 10:7 (w) Neither be ye made idolaters, as some of them; as it is written, The people sat to eat and drink, and they have risen up to play.
(p) Neither be ye made idolaters, as some of them; as it is written, The people sat to eat and drink, and they rose up to play.
(t) Neither be ye worshippers of images as were some of them according as it is written: The people sat down to eat and drink, and rose up again to play.
(g) Neither be ye idolaters as *were* some of them, as it is written, The people sat down to eat and drink, and rose up to play.
(k) Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.
- 10:8 (w) Neither do we fornication, as some of them did fornication, and three and twenty thousand fell, *or died*, in one day.
(p) Neither do we fornication, as some of them did fornication, and three and twenty thousand were dead in one day.
(t) Neither let us commit fornication as some of them committed fornication, and were destroyed in one day twenty-three thousand.
(g) Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand.
(k) Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
- 10:9 (w) Neither tempt we Christ, as some of them tempted, and perished of serpents.
(p) Neither tempt we Christ, as some of them tempted, and perished of serpents.
(t) Neither let us tempt Christ, as some of them tempted and were destroyed of serpents.

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- (g) Neither let us tempt Christ, as some of them also tempted him, and were destroyed of serpents.
(k) Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
- 10:10 (w) Neither grutch ye, as some of them gruched, and they perished of the waster, *or destroyer*.
(p) Neither grumble ye, as some of them grumbled, and they perished of a destroyer.
(t) Neither murmur ye as some of them murmured, and were destroyed of the destroyer.
(g) Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.
(k) Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.
- 10:11 (w) And all these things fell to them in figure; soothly they be written to our correction, *or amending*, into whom the ends of the world have come.
(p) And all these things fell to them in figure; but they be written to our amending, into whom the ends of the worlds be come.
(t) ¶ All these things happened upon them for examples, and were written to put us in remembrance, whom the ends of the world are come upon.
(g) Now all these things came unto them for examples, and were written to admonish us, upon whom the ends of the world are come.
(k) Now all these things happened unto them for ensamples {or, types}: and they are written for our admonition, upon whom the ends of the world are come.
- 10:12 (w) And so he that guesseth him to stand, see, that he fall not.
(p) Therefore he that guesseth him(self), that he standeth, see he, that he fall not.
(t) Wherefore let him that thinketh he standeth, take heed lest he fall.
(g) Wherefore, let him that thinketh he standeth, take heed lest he fall.
(k) Wherefore let him that thinketh he standeth take heed lest he fall.
- 10:13 (w) Temptation take not you, but man's *temptation*; for God is true, which shall not suffer you to be tempted above that that ye be able; but he shall make with temptation also purveyance, that ye may sustain.
(p) Temptation take not you, but man's *temptation*; for God is true, which shall not suffer you to be tempted above that that ye be able; but he shall make with temptation also purveyance, that ye be able to suffer.
(t) There hath none other temptation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted above your strength: but shall in the midst of the temptation make a way to escape out.
(g) There hath no temptation taken you, but such as appertaineth to man; and God is faithful, which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to bear it.
(k) There hath no temptation taken you but such as is common {or, moderate} to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.
- 10:14 (w) Wherefore, ye most dear-worthy to me, flee from worshipping of idols.
(p) Wherefore, ye most dear-worthy to me, flee ye from the worshipping of maumets.
(t) Wherefore my dear beloved, flee from worshipping of idols.
(g) Wherefore my beloved, flee from idolatry.
(k) Wherefore, my dearly beloved, flee from idolatry.
- 10:15 (w) As to prudent men I speak, deem ye yourselves that thing that I say.
(p) As to prudent men I speak, deem ye yourselves that thing that I say.

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- (t) ¶ I speak as unto them which have discretion, judge ye what I say.
(g) I speak as unto them which have understanding; judge ye what I say.
(k) I speak as to wise men; judge ye what I say.
- 10:16 (w) The cup of blessing which we bless, whether it is not the communing of Christ's blood? and the bread which we break, whether it is not the dealing, *or part taking*, of the body of the Lord?
(p) Whether the cup of blessing which we bless, is not the communing of Christ's blood? and whether the bread which we break, is not the *part* taking of the body of the Lord?
(t) Is not the cup of blessing which we bless, partaking of the blood of Christ? Is not the bread which we break, partaking of the body of Christ?
(g) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
(k) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
- 10:17 (w) For we many be one bread and one body, all we that take part of one bread and of one cup.
(p) For we many be one bread and one body, all we that take part of one bread and of one cup.
(t) Because that we (though we be many) yet are one bread, and one body in as much as we all are partakers of one bread.
(g) For we that are many, are one bread and one body, because we all are partakers of one bread.
(k) For we being many are one bread, and one body: for we are all partakers of that one bread.
- 10:18 (w) See ye Israel after the flesh, whether they that eat sacrifices, be not partners of the altar?
(p) See ye Israel after the flesh, whether they that eat sacrifices, be not partners of the altar?
(t) Behold Israel which walketh carnally. Are not they which eat of the sacrifice, partakers of the altar?
(g) Behold Israel, *which is* after the flesh; are not they which eat of the sacrifices partakers of the altar?
(k) Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?
- 10:19 (w) What therefore say I, that a thing that is offered to idols is any thing, or that the idol is any thing?
(p) What therefore say I, that a thing that is offered to idols is any thing, or that the idol is any thing?
(t) ¶ What say I then? That the image is anything? Or that it which is offered to images is anything?
(g) What say I then? That the idol is anything? Or that which is sacrificed to idols, is anything?
(k) What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?
- 10:20 (w) But those things that heathen men offer, they offer to devils, and not to God. But I will not, that ye be made fellows of fiends;
(p) But those things that heathen men offer, they offer to devils, and not to God. But I will not, that ye be made fellows of fiends;
(t) Nay, but I say, that those things which the gentiles offer, they offer to devils, and not to God. And I would not that ye should have fellowship with the devils.
(g) Nay, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not unto God; and I would not that ye should have fellowship with the devils.
(k) But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.
- 10:21 (w) for ye may not drink the cup of the Lord, and the cup of fiends; ye may not be partners of the board of the Lord, and of the board of fiends.

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- (p) for ye be not able to drink the cup of the Lord, and the cup of fiends; ye be not able to be partners of the board of the Lord, and of the board of fiends.
- (t) Ye cannot drink of the cup of the Lord, and of the cup of the devils. Ye cannot be partakers of the Lord's table, and of the table of devils.
- (g) Ye cannot drink the cup of the Lord, and the cup of the devils. Ye cannot be partakers of the Lord's table, and of the table of the devils.
- (k) Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.
- 10:22 (w) Whether we have envy to the Lord? whether we be stronger than he?
- (p) Whether we have envy to the Lord? whether we be stronger than he?
- (t) Other shall we provoke the Lord? Other are we stronger than he?
- (g) Do we provoke the Lord to anger? Are we stronger than he?
- (k) Do we provoke the Lord to jealousy? are we stronger than he?
- 10:23 (w) All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but not all things edify.
- (p) All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but not all things edify.
- (t) All things are lawful unto me, but all things are not expedient. All things are lawful, but all things edify not.
- (g) All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things edify not.
- (k) All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
- 10:24 (w) No man seek that thing that is his own, but that thing that is of another.
- (p) No man seek that thing that is his own, but that thing that is of another.
- (t) Let no man seek his own profit: but let every man seek anothers [his neighbors] wealth.
- (g) Let no man seek his own, but every man another's wealth.
- (k) Let no man seek his own, but every man another's wealth.
- 10:25 (w) All thing that is sold in the butchery, eat ye, asking nothing for conscience.
- (p) All thing that is sold in the butchery, eat ye, asking nothing for conscience.
- (t) ¶ Whatsoever is sold in the market, that eat, and ask no questions for conscience sake.
- (g) Whatsoever is sold in the shambles, eat ye, and ask no question for conscience' sake.
- (k) Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:
- 10:26 (w) The earth and the plenty of it, is the Lord's.
- (p) The earth and the plenty of it, is the Lord's.
- (t) For the earth is the Lord's, and all that therein is.
- (g) For the earth is the Lord's, and all that therein is.
- (k) For the earth is the Lord's, and the fulness thereof.
- 10:27 (w) Forsooth if any of unfaithful, *or heathen men*, calleth you to supper, and ye will go, all thing that is set to you, eat ye, asking nothing for conscience.
- (p) If any of heathen men call you to supper, and ye will go, all thing that is set to you, eat ye, asking nothing for conscience.
- (t) If any of them which believe not bid you to a feast, and if ye be disposed to go, whatsoever is set before you eat, asking no question for conscience sake.

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- (g) If any of them which believe not, call you *to a feast*, and if ye will go, whatsoever is set before you, eat, asking no question for conscience' sake.
- (k) If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.
- 10:28 (w) If any man soothly say to you, This thing is offered to idols, do not ye eat, for him that showed *this thing*, and for conscience;
- (p) But if any man saith, This thing is offered to idols, do not ye eat, for him that showed, and for conscience;
- (t) but and if any man say unto you: this is dedicated unto idols, eat not of it for his sake that showed it, and for hurting of conscience: the earth is the Lord's and all that therein is.
- (g) But if any man say unto you, This is sacrificed unto idols, eat it not, because of him that shewed it, and for the conscience (for the earth *is* the Lord's, and all that therein is.)
- (k) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:
- 10:29 (w) and I say not, thy conscience, but of another *man's*. Soothly whereto is my liberty, *or freedom*, deemed of another man's conscience?
- (p) and I say not, thy conscience, but of another. But whereto is my freedom deemed of another man's conscience?
- (t) Conscience I say, not thine: but the conscience of that other. For Why should my liberty be judged of another man's conscience?
- (g) And the conscience, I say, not thine, but of that other; for why should my liberty be condemned of another man's conscience?
- (k) Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?
- 10:30 (w) Therefore if I take part with grace, what am I blasphemed, for that that I do graces, *or thankings*?
- (p) Therefore if I take part with grace, what am I blasphemed, for that that I do thankings?
- (t) For if I take my part with thanks: why am I evil spoken of for that thing wherefore I give thanks?
- (g) For if I through *God's* benefit be partaker, why am I evil spoken of, for that wherefore I give thanks?
- (k) For if I by grace {or, thanksgiving} be a partaker, why am I evil spoken of for that for which I give thanks?
- 10:31 (w) Therefore whether ye eat, or drink, or do any other thing, do ye all things to the glory of God.
- (p) Therefore whether ye eat, or drink, or do any other thing, do ye all things to the glory of God.
- (t) ¶ Whether therefore ye eat or drink, or whatsoever ye do, do all to the praise of God.
- (g) Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
- (k) Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
- 10:32 (w) Be ye without offence to Jews, and to heathen men, and to the church of God;
- (p) Be ye without offence to Jews, and to heathen men, and to the church of God;
- (t) See that ye give none occasion of evil, neither to the Jews, nor yet to the gentiles, neither to the congregation of God:
- (g) Give none offence, neither to the Jews, nor to the Grecians, nor to the Church of God;
- (k) Give none offence, neither to the Jews, nor to the Gentiles {Gr. Greeks}, nor to the church of God:
- 10:33 (w) and I by all things please to all men, not seeking what is profitable to me, but that that *is profitable* to many men, that they be made safe.
- (p) as I by all things please to all men, not seeking that that is profitable to me, but that that *is profitable* to many men, that they be made safe.
- (t) even as I please all men in all things not seeking mine own profit, but the profit of many, that they might be saved.

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- (g) Even as I please all men in all things, not seeking my own profit, but *the profit* of many, that they might be saved.
(k) Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAPTER 11

- 11:1 (w) Be ye followers of me, as and I of Christ.
(p) Be ye my followers, as I *am* of Christ.
(t) Follow me as I do Christ. {This verse was at the end of the preceding chapter in the original Tyndale}
(g) Be ye followers of me, even as I am of Christ.
(k) Be ye followers of me, even as I also am of Christ.
- 11:2 (w) And, brethren, I praise you, that by all things ye be mindful of me; and as I betook to you my commandments, ye keep.
(p) And, brethren, I praise you, that by all things ye be mindful of me; and as I betook to you my commandments, ye hold.
(t) ¶ I commend you brethren that ye remember me in all things, and keep the ordinances even as I delivered them [which I gave] to you.
(g) Now brethren, I commend you, that ye remember all my things, and keep the ordinances, as I delivered them to you.
(k) Now I praise you, brethren, that ye remember me in all things, and keep the ordinances {or, traditions}, as I delivered them to you.
- 11:3 (w) But I will that ye know, that Christ is the head of each man; but the head of the woman is the man; and the head of Christ *is* God.
(p) But I will that ye know, that Christ is head of each man; but the head of the woman is the man; and the head of Christ *is* God.
(t) I would ye knew that Christ is the head of every man. And the man is the woman's head [And the woman's head is the man]. And God is Christ's head [And Christ's head is God].
(g) But I will that ye know, that Christ is the head of every man, and the man is the woman's head, and God is Christ's head.
(k) But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
- 11:4 (w) Each man praying, or prophesying, when his head is covered, defouleth his head.
(p) Each man praying, or prophesying, when his head is covered, defouleth his head.
(t) Every man praying or prophesying having anything on his head, shameth his head.
(g) Every man praying or prophesying having *anything* on *his* head, dishonoreth his head.
(k) Every man praying or prophesying, having his head covered, dishonoureth his head.
- 11:5 (w) But each woman praying, or prophesying, when her head is not covered, defouleth her head; for it is one, as if she be made bald, *polled, or clipped*.
(p) But each woman praying, or prophesying, when her head is not covered, defouleth her head; for it is one, as if she were polled.
(t) Every woman that prayeth or prophesieth bareheaded, dishonesteth her head. For it is even all one, and the very same thing even as though she were shaven.
(g) But every woman that prayeth or prophesieth bareheaded, dishonoreth her head, for it is even one very thing, as though she were shaven.
(k) But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

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- 11:6 (w) For if a woman be not veiled, *or covered*, be she polled; and if it is foul thing to a woman to be polled, or to be made bald, cover she her head.
(p) And if a woman be not covered, be she polled; and if it is foul thing to a woman to be polled, or to be made bald, cover she her head.
(t) If the woman be not covered, let her also be shorn [shaven]. If it be shame for a woman to be shaven or shorn, let her cover her head.
(g) Therefore if the woman be not covered, let her also be shorn: and if it be shame for a woman to be shorn or shaven, let her be covered.
(k) For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
- 11:7 (w) But a man shall not cover his head, for he is the image and glory of God; but a woman is the glory of man.
(p) But a man shall not cover his head, for he is the image and glory of God; but a woman is the glory of man.
(t) ¶ A man ought not to cover his head, forasmuch as he is the image and glory of God. The woman is the glory of the man.
(g) For a man ought not to cover *his* head, for as much as he is the image and glory of God; but the woman is the glory of the man.
(k) For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
- 11:8 (w) For a man is not of the woman, but the woman of the man.
(p) For a man is not of the woman, but the woman of the man.
(t) For the man is not of the woman, but the woman of the man.
(g) For the man is not of the woman, but the woman of the man.
(k) For the man is not of the woman; but the woman of the man.
- 11:9 (w) And the man is not made for the woman, but the woman for the man.
(p) And the man is not made for the woman, but the woman for the man.
(t) Neither was the man created for the woman's sake: but the woman for the man's sake.
(g) For the man was not created for the woman's sake; but the woman for the man's sake.
(k) Neither was the man created for the woman; but the woman for the man.
- 11:10 (w) Therefore the woman shall have a covering on her head, also for angels.
(p) Therefore the woman shall have a covering on her head, also for angels.
(t) For this cause ought the woman to have power on [in] her head, for the angels' sake.
(g) Therefore ought the woman to have power on *her* head, because of the Angels.
(k) For this cause ought the woman to have power on her head {that is a covering in sign that she is under the power of her husband} because of the angels.
- 11:11 (w) Nevertheless neither the man *is* without the woman, neither the woman *is* without the man, in the Lord.
(p) Nevertheless neither the man *is* without the woman, neither the woman *is* without man, in the Lord.
(t) Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.
(g) Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.
(k) Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

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- 11:12 (w) For why as the woman *is* of the man, so and the man *is* by the woman; but all things *be* of God.
(p) For why as the woman *is* of the man, so the man *is* by the woman; but all things *be* of God.
(t) For as the woman *is* of the man, even so is the man *by* the woman: but all *is* of God.
(g) For as the woman is of the man, so is the man also by the woman; but all things are of God.
(k) For as the woman is of the man, even so is the man also by the woman; but all things of God.
- 11:13 (w) Ye yourselves deem; becometh, *or beseemeth*, it a woman not veiled, *or covered*, to pray to God?
(p) Deem ye yourselves; beseemeth it a woman not covered on the head to pray to God?
(t) ¶ Judge in yourselves whether it be comely that a woman pray unto God bareheaded.
(g) Judge in yourselves, Is it comely that a woman pray unto God uncovered?
(k) Judge in yourselves: is it comely that a woman pray unto God uncovered?
- 11:14 (w) Neither the kind itself teacheth us that, for if a man nourish long hair, it is evil fame to him;
(p) Neither the nature itself teacheth us, for if a man nourish long hair, it is shame to him;
(t) Or else doth not nature teach you, that it is a shame for a man, if he have long hair:
(g) Doeth not nature itself teach you, that if a man have long hair, it is a shame unto him?
(k) Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?
- 11:15 (w) but if a woman nourish long hair, it is glory to her, for hairs be given to her for covering.
(p) but if a woman nourish long hair, it is glory to her, for hairs be given to her for covering.
(t) and a praise to a woman if she have long hair? For her hair is given her to cover her withall.
(g) But if a woman have long hair, it is a praise unto her, for her hair is given her for a covering.
(k) But if a woman have long hair, it is a glory to her: for her hair is given her for a covering {or, veil}.
- 11:16 (w) But if any man is seen to be full of strife, we have none such custom, neither the church of God.
(p) But if any man is seen to be full of strife, we have none such custom, neither the church of God.
(t) If there be any man among you that lusteth to strive, let him know that we have no such custom [customs], neither the congregations of God.
(g) But if any man lust to be contentious, we have no such custom, neither the Churches of God.
(k) But if any man seem to be contentious, we have no such custom, neither the churches of God.
- 11:17 (w) But this thing I command, not praising, that ye come together not into the better, but into the worse.
(p) But this thing I command, not praising, that ye come together not into the better, but into the worse.
(t) ¶ This I warn you of, and commend not that ye come together not after a better manner but after a worse [after a worse manner, and not after a better].
(g) ¶ Now in this that I declare, I praise *you* not, that ye come together, not with profit, but with hurt.
(k) Now in this that I declare *unto you* I praise you not, that ye come together not for the better, but for the worse.
- 11:18 (w) First for when ye come together into the church, I hear that partings, *or dissensions*, be, and of part I believe.
(p) First for when ye come together into the church, I hear that dissensions be, and in part I believe.
(t) First of all when ye come together in the congregation, I hear that there is dissension among you: And I partly believe it.
(g) For first of all, when ye come together in the Church, I hear that there are dissensions among you; and I believe it *to be true* in some part.

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- (k) For first of all, when ye come together in the church, I hear that there be divisions {or, schisms} among you; and I partly believe it.
- 11:19 (w) For why it behooveth heresies to be, that they the which be proved, be made known to you.
(p) For it behooveth heresies to be, that they that be approved, be openly known in you.
(t) For there must be sects among you, that they which are perfect among you [among you are perfect] might be known.
(g) For there must be heresies even among you, that they which are approved among you, might be known.
(k) For there must be also heresies {or, sects} among you, that they which are approved may be made manifest among you.
- 11:20 (w) Therefore when ye come together into one, now it is not to eat the Lord's supper;
(p) Therefore when ye come together into one, now it is not to eat the Lord's supper;
(t) When ye come together [in one place], a man cannot eat the Lord's supper.
(g) When ye come together therefore into one place, *this* is not to eat the Lord's Supper.
(k) When ye come together therefore into one place, *this is* not to eat {or, ye cannot eat} the Lord's supper.
- 11:21 (w) for why each man before taketh his supper to eat, and one is hungry, and another is drunken.
(p) for why each man before taketh his supper to eat, and one is hungry, and another is drunken.
(t) For every man beginneth afore to eat his own supper. And one is hungry, and another is drunken.
(g) For every man when they should eat, taketh his own supper afore, and one is hungry, and another is drunken.
(k) For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.
- 11:22 (w) Whether ye have not houses for to eat and drink, or ye despise the church of God, and confound, *or shame*, them that have not? What shall I say to you? I praise you; in this thing I praise *you* not.
(p) Whether ye have not houses to eat and drink, or ye despise the church of God, and confound them that have none? What shall I say to you? I praise you, but herein I praise *you* not.
(t) Have ye not houses to eat and to drink in? Or else despise ye the congregation of God? And shame them that have not? What shall I say unto you? Shall I praise you? In this praise I you not.
(g) Have ye not houses to eat and to drink in? Despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not.
(k) What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not {or, them that are poor}? What shall I say to you? shall I praise you in this? I praise you not.
- 11:23 (w) For I have taken of the Lord that thing, which and I have betaken to you. For the Lord Jesus, in what night he was betrayed, took bread,
(p) For I have taken of the Lord that thing, which I have betaken to you. For the Lord Jesus, in what night he was betrayed, took bread,
(t) ¶ That which I delivered [gave] unto you I received of the Lord. For the Lord Jesus the same night in the which he was betrayed, took bread:
(g) For I have received of the Lord that which I also have delivered unto you, *to wit*, That the Lord Jesus in the night when he was betrayed, took bread;
(k) For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:
- 11:24 (w) and doing graces, *or thanks*, he brake, and said, Take ye, and eat ye; this is my body, which shall be betrayed for you; do ye this thing into my mind.
(p) and did thankings, and brake, and said, Take ye, and eat ye; this is my body, which shall be betrayed for you; do ye this thing into my mind.

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- (t) and thanked and brake, and said. Take ye, and eat ye: this is my body which is broken for you. This do ye in the remembrance of me.
- (g) And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do ye in remembrance of me.
- (k) And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance {or, for a remembrance} of me.
- 11:25 (w) Also and *he took* the cup, after he had supped, saying, This cup is the new testament in my blood; do ye this thing, as oft as ye shall drink *it*, into my mind.
- (p) Also the cup, after that he had supped, and said, This cup is the new testament in my blood; do ye this thing, as oft as ye shall drink, into my mind.
- (t) After the same manner he took the cup when supper was done saying: This cup is the new testament in my blood, this do as oft as ye drink it, in the remembrance of me.
- (g) After the same manner also *he took* the cup, when he had supped, saying, This cup is the New Testament in my blood; this do as oft as ye drink it, in remembrance of me.
- (k) After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
- 11:26 (w) For as oft as ye shall eat this bread, and drink this cup, ye shall show the death of the Lord, till he come.
- (p) For as oft as ye shall eat this bread, and drink this cup, ye shall tell the death of the Lord, till that he come.
- (t) ¶ For as often as ye shall eat this bread, and drink this cup, ye shall show the Lord's death, till he come.
- (g) For as often as ye shall eat this bread, and drink this cup, ye shew the Lord's death till he come.
- (k) For as often as ye eat this bread, and drink this cup, ye do shew {or, show ye} the Lord's death till he come.
- 11:27 (w) And so whoever shall eat the bread, or drink the cup of the Lord unworthily, he shall be guilty of the body and blood of the Lord.
- (p) Therefore whoever eateth the bread, or drinketh the cup of the Lord unworthily, he shall be guilty of the body and of the blood of the Lord.
- (t) Wherefore whosoever shall eat of this bread, or drink of the cup unworthily, shall be guilty of the body and blood of the Lord.
- (g) Wherefore, whosoever shall eat this bread, and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.
- (k) Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
- 11:28 (w) But prove a man himself, and so eat he of that bread, and drink of the cup.
- (p) But prove a man himself, and so eat he of that bread, and drink he of the cup.
- (t) Let a man therefore examine himself, and so let him eat of the bread and drink of the cup.
- (g) Let every man therefore examine himself, and so let him eat of this bread, and drink of this cup.
- (k) But let a man examine himself, and so let him eat of that bread, and drink of that cup.
- 11:29 (w) For he that eateth and drinketh unworthily, eateth and drinketh doom, *or damnation*, to himself, not wisely deeming the body of the Lord.
- (p) For he that eateth and drinketh unworthily, eateth and drinketh doom to him, not wisely deeming the body of the Lord.
- (t) For he that eateth or drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lord's body.

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(g) For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, *because* he discerneth not the Lord's body.

(k) For he that eateth and drinketh unworthily, eateth and drinketh damnation {or, judgment} to himself, not discerning the Lord's body.

11:30 (w) Therefore among you many *be* sick and unstrong, *or feeble*, and many sleep, *or die*.

(p) Therefore among you many *be* sick and feeble, and many sleep.

(t) ¶ For this cause many are weak and sick among you, and many sleep.

(g) For this cause many *are* weak, and sick among you, and many sleep.

(k) For this cause many are weak and sickly among you, and many sleep.

11:31 (w) For if we deemed wisely ourselves, we should not be deemed;

(p) And if we deemed wisely us selves, we should not be deemed;

(t) If we had truly judged ourselves, we should not have been judged.

(g) For if we would judge ourselves, we should not be judged.

(k) For if we would judge ourselves, we should not be judged.

11:32 (w) but while we be deemed of the Lord, we be chastised, that we be not condemned with this world.

(p) but while we be deemed of the Lord, we be chastised, that we be not condemned with this world.

(t) When we are judged of the Lord we are chastened, because we should not be damned with the world.

(g) But when we are judged, we are chastened of the Lord, because we should not be condemned with the world.

(k) But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

11:33 (w) Therefore, my brethren, when ye come together to eat, abide ye together.

(p) Therefore, my brethren, when ye come together to eat, abide ye together.

(t) Wherefore my brethren, when ye come together to eat, tarry one for another.

(g) Wherefore, my brethren, when ye come together to eat, tarry one for another.

(k) Wherefore, my brethren, when ye come together to eat, tarry one for another.

11:34 (w) If any man hunger, eat he at home, that ye come not together into doom. And I shall dispose other things, when I come.

(p) If any man hungereth, eat he at home, that ye come not together into doom. And I shall dispose other things, when I come.

(t) If any man hunger, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

(g) And if any man be hungry, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

(k) And if any man hunger, let him eat at home; that ye come not together unto condemnation {or, judgment}. And the rest will I set in order when I come.

CHAPTER 12

12:1 (w) But of spiritual things, brethren, I will not you to unknow.

(p) But of spiritual things, brethren, I will not that ye not know.

(t) ¶ In spiritual things brethren I would not have you ignorant.

(g) Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

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- (k) Now concerning spiritual *gifts*, brethren, I would not have you ignorant.
- 12:2 (w) Soothly ye know, for when ye were heathen men, as ye were led going to dumb simulacra.
(p) For ye know, that when ye were heathen men, how ye were led going to dumb maumets.
(t) Ye know that ye were gentiles, and went your ways unto dumb idols, even as ye were led.
(g) Ye know that ye were Gentiles, and were carried away unto the dumb Idols, as ye were led.
(k) Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
- 12:3 (w) Therefore I make known to you, that no man speaking in the Spirit of God, saith parting from Jesus; and no man may say the Lord Jesus *is*, but in the Holy Ghost.
(p) Therefore I make known to you, that no man speaking in the Spirit of God, saith parting from Jesus; and no man may say the Lord Jesus, but in the Holy Ghost.
(t) Wherefore I declare unto you that no man speaking in the spirit of God defieth Jesus. Also no man can say that Jesus is the Lord: but by the holy ghost.
(g) Wherefore I declare unto you, that no man speaking by the Spirit of God calleth Jesus execrable; also no man can say that Jesus is the Lord, but by the holy Ghost.
(k) Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed {or, anathema}: and that no man can say that Jesus is the Lord, but by the Holy Ghost.
- 12:4 (w) And diverse graces there be, but the same Spirit *is*;
(p) And diverse graces there be, but *it is* all one Spirit;
(t) ¶ There are diversities of gifts verily, yet but one spirit.
(g) Now there are diversities of gifts, but the same Spirit.
(k) Now there are diversities of gifts, but the same Spirit.
- 12:5 (w) and partings of servings *be*, but the same Lord *is*;
(p) and diverse services *there be*, but *it is* all one Lord;
(t) And there are differences of administrations, and yet but one Lord.
(g) And there are diversities of administrations, but the same Lord,
(k) And there are differences of administrations {or, ministries}, but the same Lord.
- 12:6 (w) and partings of workings be, but the same God *is*, that worketh all things in all things.
(p) and diverse workings there be, but *it is* all one God, that worketh all things in all things.
(t) And there are divers manners of operations, and yet but one God, which worketh all things that are wrought in all creatures.
(g) And there are diversities of operations, but God is the same which worketh all in all.
(k) And there are diversities of operations, but it is the same God which worketh all in all.
- 12:7 (w) And to each man the showing of Spirit is given to profit.
(p) And to each man the showing of Spirit is given to profit.
(t) The gifts of the spirit are given to every man to profit the congregation.
(g) But the manifestation of the Spirit is given to every man, to profit withal.
(k) But the manifestation of the Spirit is given to every man to profit withal.
- 12:8 (w) To another forsooth by Spirit the word of wisdom is given; to another the word of knowing, by the same Spirit;
(p) And the word of wisdom is given to one by Spirit; to another the word of knowing, by the same Spirit;

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- (t) To one is given through the spirit the utterance of wisdom: To another is given the utterance of knowledge by the same spirit:
- (g) For to one is given by the Spirit the word of wisdom; and to another the word of knowledge, by the same Spirit;
- (k) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
- 12:9 (w) faith to another, in the same Spirit; to another, grace of healths/grace of heals, in one Spirit;
- (p) faith to another, in the same Spirit; to another, grace of healings, in one Spirit;
- (t) To another is given faith, by the same spirit. To another the gifts of healing, by the same spirit.
- (g) And to another *is given* faith by the same Spirit; and to another the gifts of healing, by the same Spirit;
- (k) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
- 12:10 (w) to another, the working of virtues; to another, prophecy; to another, discretion, *or very knowing*, of spirits; to another, kinds of tongues, *or languages*; to another, interpreting, *or expounding*, of words.
- (p) to another, the working of works of power; to another, prophecy; to another, very knowing of spirits; to another, kinds of languages; to another, expounding of words.
- (t) To another power to do miracles: to another prophecy, to another judgment of spirits, to another diverse tongues: to another the interpretation of tongues:
- (g) And to another the operations of great works; and to another, prophecy; and to another, the discerning of spirits; and to another, diversities of tongues; and to another, the interpretation of tongues.
- (k) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:
- 12:11 (w) Forsooth all these things one and the same Spirit worketh, parting to each by themselves as he will.
- (p) And one and the same Spirit worketh all these things, parting to each by themselves as he will.
- (t) And these all worketh even the self same spirit, dividing to every man several gifts even as he will.
- (g) And all these things worketh one and the selfsame Spirit, distributing to every man severally as he will.
- (k) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.
- 12:12 (w) For as there is one body, and hath many members, and all the members of the body when they be many, be one body, so also Christ.
- (p) For as there is one body, and hath many members, and all the members of the body when those be many, be one body, so also Christ.
- (t) ¶ For as the body is one, and hath many members, and all the members of one body though they be many, yet are but one body: even so is Christ.
- (g) For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are *but* one body, even so is Christ.
- (k) For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
- 12:13 (w) And soothly in one Spirit all we be baptized into one body, either Jews, or heathen, or servants, or free; and all we have drunk in one Spirit.
- (p) For in one Spirit all we be baptized into one body, either Jews, either heathen, either servants, either free; and all we be filled with drink in one Spirit.
- (t) For in one spirit are we all baptized to make one body, whether we be Jews or gentiles: whether we be bond or free, and have all drunk of one spirit.
- (g) For by one Spirit are we all baptized into one body, whether *we be* Jews, or Grecians, whether *we be* bond, or free, and have been all made to drink into one Spirit.

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(k) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles {Gr. Greeks}, whether *we be* bond or free; and have been all made to drink into one Spirit.

12:14 (w) For the body is not one member, but many.

(p) For the body is not one member, but many.

(t) For the body is not one member, but many.

(g) For the body also is not one member, but many.

(k) For the body is not one member, but many.

12:15 (w) If the foot shall say, For I am not the hand, I am not of the body; not therefore is it not of the body(?).

(p) If the foot shall say, For I am not the hand, I am not of the body; not therefore it is not of the body.

(t) If the foot say: I am not the hand, therefore I am not of the body: is he therefore not of the body?

(g) If the foot would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

(k) If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

12:16 (w) And if the ear shall say, For I am not the eye, I am not of the body; not therefore is it not of the body(?).

(p) And if the ear saith, For I am not the eye, I am not of the body; not therefore it is not of the body.

(t) And if the ear say I am not the eye: therefore I am not of the body: is he therefore not of the body?

(g) And if the ear would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

(k) And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

12:17 (w) If all the body were the eye, where is the hearing? and if all the body is hearing, where is the smelling?

(p) If all the body is the eye, where is hearing? and if all the body is hearing, where is smelling?

(t) If all the body were an eye: where were then the ear? If all were hearing: where were the smelling?

(g) If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

(k) If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

12:18 (w) But now God hath set members, and each of them in the body, as he would.

(p) But now God hath set members, and each of them in the body, as he would.

(t) ¶ But now hath God disposed the members, every one of them in the body, at his own pleasure.

(g) But now hath God disposed the members every one of them in the body at his own pleasure.

(k) But now hath God set the members every one of them in the body, as it hath pleased him.

12:19 (w) And if all were one member, where *were* the body?

(p) And if all were one member, where *were* the body?

(t) If they were all one member: where were the body?

(g) For if they were all one member, where *were* the body?

(k) And if they were all one member, where were the body?

12:20 (w) But now there be many members, but one body.

(p) But now there be many members, but one body.

(t) Now are there many members, yet but one body.

(g) But now *are* there many members, yet but one body.

(k) But now are they many members, yet but one body.

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- 12:21 (w) Forsooth the eye shall not be able to say to the hand, I have no need to thy works; or again the head to the feet, Ye be not necessary to me.
(p) And the eye may not say to the hand, I have no need to thy works; or again the head to the feet, Ye be not necessary to me.
(t) And the eye cannot say unto the hand: I have no need of thee: nor the head also to the feet: I have no need of you.
(g) And the eye cannot say unto the hand, I have no need of thee; nor the head again to the feet, I have no need of you.
(k) And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.
- 12:22 (w) But much more those that be seen to be more sick, *or lower*, members of the body, be more needful;
(p) But much more those that be seen to be the lower members of the body, be more needful;
(t) Yea rather a great deal those members of the body which seem to be most feeble, are most necessary.
(g) Yea, much rather those members of the body, which seem to be more feeble, are necessary.
(k) Nay, much more those members of the body, which seem to be more feeble, are necessary:
- 12:23 (w) and to them that we guess to be unnobler members of the body, we give more honour about; and those members that be dishonest, have more honesty.
(p) and those that we guess to be the unworthier members of the body, to them we give more honour; and those members that be unseemly, have more seemliness.
(t) And upon those members of that [the] body which we think least honest, put we most honesty on. And our ungodly parts have most beauty on.
(g) And upon those *members* of the body, which we think most dishonest, put we more honesty on; and our uncomely *parts* have more comeliness on.
(k) And those *members* of the body, which we think to be less honourable, upon these we bestow {or, put on} more abundant honour; and our uncomely parts have more abundant comeliness.
- 12:24 (w) Forsooth our honest members of none have need; but God tempered the body, giving more worship to it, to whom it failed,
(p) For our seemly members have need of none; but God tempered the body, giving more honour to it, to whom it failed,
(t) For our honest members need it not: but God hath so disposed the body, and hath given most honor to that part which lacked,
(g) For our comely *parts* need it not; but God hath tempered the body together, and hath given the more honor to that *part* which lacked,
(k) For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:
- 12:25 (w) that debate be not in the body, but that the members be busy into the same thing for each other.
(p) that debate be not in the body, but that the members be busy into the same thing each for other.
(t) lest there should be any strife in the body: but that the members should indifferently care for one another.
(g) Lest there should be any division in the body, but that the members should have the same care one for another.
(k) That there should be no schism {or, division} in the body; but that the members should have the same care one for another.
- 12:26 (w) And if one member suffer any thing, all members suffer therewith; either if one member glorieth, all members joy together.
(p) And if one member suffereth any thing, all members suffer therewith; either if one member joyeth, all members joy together.

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(t) And if one member suffer all suffer with him: If one member be had in honor, all members be glad also.

(g) Therefore if one member suffer, all suffer with it; if one member be had in honor, all the members rejoice with it.

(k) And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

12:27 (w) Forsooth ye be the body of Christ, and members of members.

(p) And ye be the body of Christ, and members of member.

(t) ¶ Ye are the body of Christ, and members one of another.

(g) Now ye are the body of Christ, and members for *your* part.

(k) Now ye are the body of Christ, and members in particular.

12:28 (w) And soothly God put some in the church, first apostles, the second prophets, the third teachers, afterward works of power, afterward graces of healings, helpings, governings, kinds of languages, interpretations of words.

(p) But God set some men in the church, first apostles, the second time prophets, the third teachers, afterward works of power, afterward graces of healings, helpings, governings, kinds of languages, interpretations of words.

(t) And God hath also ordained in the congregation, first the apostles, secondarily prophets, thirdly teachers, then them that do miracles, after that, the gifts of healing, helpers, governors, diversity of tongues.

(g) And God hath ordained some in the Church, *as* first Apostles, secondly Prophets, thirdly teachers, then them that do miracles, after that, the gifts of healing, helpers, governors, diversity of tongues.

(k) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities {or, kinds} of tongues.

12:29 (w) Whether all *be* apostles? whether all *be* prophets? Whether all teachers? whether all works of power?

(p) Whether all apostles? whether all prophets? Whether all teachers? whether all works of power?

(t) ¶ Are all apostles? Are all prophets? Are all teachers? Are all doers of miracles?

(g) Are all Apostles? Are all Prophets? Are all teachers?

(k) Are all apostles? are all prophets? are all teachers? are all workers {or, powers} of miracles?

12:30 (w) whether all have grace of healings? whether all speak with languages? whether all interpret, *or expound*?

(p) whether all have grace of healings? whether all speak with languages? whether all expound?

(t) Have all the gifts of healing? Do all speak with tongues? Do all interpret?

(g) Are all doers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?

(k) Have all the gifts of healing? do all speak with tongues? do all interpret?

12:31 (w) But follow ye the better ghostly gifts. And yet I show to you a more excellent way.

(p) But follow ye the better ghostly gifts. And yet I show to you a more excellent way.

(t) Covet after the best gifts. And yet show I unto you a more excellent way.

(g) But desire you the best gifts, and I will yet shew you a more excellent way.

(k) But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER 13

13:1 (w) If I speak with tongues of men and of angels, and I have not charity, I am made as brass sounding, or a cymbal tinkling.

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- (p) If I speak with tongues of men and of angels, and I have not charity, I am made as brass sounding, or a cymbal tinkling.
- (t) ¶ Though I spake [speak] with the tongues of men and angels, and yet had no love, I were even as sounding brass: or [and] as a tinkling cymbal.
- (g) Though I speak with the tongues of men and Angels, and have not love, I am *as* sounding brass, or a tinkling cymbal.
- (k) Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
- 13:2 (w) And if I have prophecy, and all knowing, *or science*, and if I have all faith, so that I bear over hills *from one place to another*, and I have not charity, I am nought.
- (p) And if I have prophecy, and know all mysteries, and all knowing, and if I have all faith, so that I move hills from their place, and I have not charity, I am nought.
- (t) And though I could prophesy, and understood all secrets, and all knowledge: yea, if I had all faith so that I could move mountains out of their places, and yet had no love, I were nothing.
- (g) And though I had the *gift* of prophecy, and knew all secrets and all knowledge, yea, if I had all faith, so that I could remove mountains, and had not love, I were nothing.
- (k) And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
- 13:3 (w) And if I part all my goods into the meats of poor men, and if I betake my body, so that I burn, and if I have not charity, it profiteth to me nothing.
- (p) And if I part all my goods into the meats of poor men, and if I betake my body, so that I burn, and if I have not charity, it profiteth to me nothing.
- (t) And though I bestowed all my goods to feed the poor, and though I gave my body even that I burned, and yet had no love, it profiteth me nothing.
- (g) And though I feed the poor with all my goods, and though I give my body, that I be burned, and have not love, it profiteth me nothing.
- (k) And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
- 13:4 (w) Charity is patient, it is benign; charity envieth not, it doeth not wickedly, it is not in-blown *with pride*,
- (p) Charity is patient, it is benign; charity envieth not, it doeth not wickedly, it is not blown,
- (t) ¶ Love suffereth long, and is courteous. Love envyeth not. Love doth not frowardly, swelleth not,
- (g) Love suffereth long, it is bountiful; love envieth not; love doth not boast itself, it is not puffed up,
- (k) Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself {or, is not rash}, is not puffed up,
- 13:5 (w) it is not covetous *of worships*, it seeketh not those things that be her own, it is not stirred to wrath, it thinketh not evil,
- (p) it is not covetous, it seeketh not those things that be his own, it is not stirred to wrath, it thinketh not evil,
- (t) dealeth not dishonestly, seeketh not her own, is not provoked to anger, thinketh not evil,
- (g) It doth no uncomely thing, it seeketh not her own things, it is not provoked to anger, it thinketh no evil;
- (k) Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
- 13:6 (w) it joyeth not in wickedness, forsooth it joyeth together with truth;
- (p) it joyeth not on wickedness, but it joyeth together to truth;
- (t) rejoiceth not in iniquity: but rejoiceth in the truth,
- (g) It rejoiceth not in iniquity, but rejoiceth in the truth;

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- (k) Rejoiceth not in iniquity, but rejoiceth in the truth {or, with the truth};
- 13:7 (w) it suffereth all things, it believeth all things, it hopeth all things, it sustaineth all things.
(p) it suffereth all things, it believeth all things, it hopeth all things, it sustaineth all things.
(t) suffereth all things, believeth all things, hopeth all things, endureth in all things.
(g) It suffereth all things, it believeth all things, it hopeth all things, it endureth all things.
(k) Beareth all things, believeth all things, hopeth all things, endureth all things.
- 13:8 (w) Charity falleth never down, whether prophecies shall be voided, or languages shall cease, or science shall be destroyed.
(p) Charity falleth never down, whether prophecies shall be voided, either languages shall cease, either science shall be destroyed.
(t) Though that prophesying fail, or tongues shall cease, or knowledge vanish away: yet love falleth never away.
(g) Love doeth never fall away, though that prophesyings be abolished, or the tongues cease, or knowledge vanish away.
(k) Charity never faileth: but whether there be prophecies, *they* shall fail {Gr. vanish away}; whether there be tongues, *they* shall cease; whether there be knowledge, it shall vanish away.
- 13:9 (w) For of part we know, and of part we prophesy;
(p) For a part we know, and a part we prophesy;
(t) ¶ For our knowledge is imperfect, and our prophesying is imperfect:
(g) For we know in part, and we prophesy in part.
(k) For we know in part, and we prophesy in part.
- 13:10 (w) but when that shall come that is perfect, that thing that is of part shall be voided.
(p) but when that shall come that is perfect, that thing that is of part shall be voided.
(t) but when that which is perfect is come: then that which is imperfect shall be done away.
(g) But when that which is perfect, is come, then that which is in part shall be abolished.
(k) But when that which is perfect is come, then that which is in part shall be done away {Gr. vanish away}.
- 13:11 (w) When I was a little child, I spake as a little child, I understood as a little child, I thought as a little child; but when I was made a man, I voided those things that were of a little child.
(p) When I was a little child, I spake as a little child, I understood as a little child, I thought as a little child; but when I was made a man, I voided those things that were of a little child.
(t) When I was a child, I spake as a child, I understood as a child, I imagined as a child: but as soon as I was a man I put away [all] childishness.
(g) When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.
(k) When I was a child, I spake as a child, I understood as a child, I thought {or, reasoned} as a child: but when I became a man, I put away childish things.
- 13:12 (w) Forsooth we see now by a mirror in darkness, but then face to face; now I know of part, but then I shall know, as and I am known.
(p) And we see now by a mirror in darkness, but then face to face; now I know of part, but then I shall know, as I am known.
(t) Now we see in a glass even in a dark speaking: but then shall we see face to face. Now I know imperfectly: but then shall I know even as I am known.

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(g) For now we see through a glass darkly; but then *shall we see* face to face. Now I know in part; but then shall I know even as I am known.

(k) For now we see through a glass, darkly {Gr. in a riddle}; but then face to face: now I know in part; but then shall I know even as also I am known.

13:13 (w) And now dwelleth faith, hope, charity, these three; but the most of these is charity.

(p) And now dwelleth faith, hope, charity, these three; but the most of these is charity.

(t) Now abideth faith, hope, and love, even these three: but the chief of these is love.

(g) And now abideth faith, hope *and* love, *even* these three; but the chiefest of these *is* love.

(k) And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAPTER 14

14:1 (w) Follow ye charity, love ye spiritual things, but more that ye prophesy.

(p) Follow ye charity, love ye spiritual things, but more that ye prophesy.

(t) ¶ Labor for love, and covet spiritual gifts: and most chiefly for to prophesy.

(g) Follow after love, and covet spiritual *gifts*, and rather that ye may prophesy.

(k) Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

14:2 (w) And he that speaketh in tongue, speaketh not to men, but to God; for no man heareth. But the Spirit speaketh mysteries.

(p) And he that speaketh in tongue, speaketh not to men, but to God; for no man heareth. But the Spirit speaketh mysteries.

(t) For he that speaketh with tongues speaketh not unto men, but unto God. For No man heareth him: Howbeit [For] in the spirit he speaketh mysteries.

(g) For he that speaketh a *strange* tongue, speaketh not unto men, but unto God; for no man heareth *him*, howbeit in the spirit he speaketh secret things.

(k) For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth {Gr. heareth} him; howbeit in the spirit he speaketh mysteries.

14:3 (w) For he that prophesieth, speaketh to men to edification, and admonishing, and comforting.

(p) For he that prophesieth, speaketh to men to edification, and admonishing, and comforting.

(t) But he that prophesieth speaketh unto men, to edifying, to exhortation and to comfort [for their edifying and comfort].

(g) But he that prophesieth, speaketh unto men to edifying, and to exhortation, and to comfort.

(k) But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

14:4 (w) He that speaketh in tongue, edifieth himself; but he that prophesieth, edifieth the church of God.

(p) He that speaketh in tongue, edifieth himself; but he that prophesieth, edifieth the church of God.

(t) He that speaketh with tongues, profiteth himself: He that prophesieth edifieth the congregation.

(g) He that speaketh *strange* language, edifieth himself; but he that prophesieth, edifieth the Church.

(k) He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

14:5 (w) Forsooth I will you all to speak in tongues, but more that ye prophesy. For why he that prophesieth, is more than he that speaketh with tongues, *or languages*; but peradventure he interpret, *or declare*, that the church take edification.

(p) And I will, that all ye speak in tongues, but more that ye prophesy. For he that prophesieth, is more than he that speaketh in languages; but peradventure he expound, that the church take edification.

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(t) I would that ye all spake with tongues: but rather that ye prophesied. For greater is he that prophesieth, than he that speaketh with tongues, except he expound it also, that the congregation may have edifying.

(g) I would that ye all spake *strange* languages, but rather that ye prophesied; for greater is he that prophesieth, than he that speaketh *divers* tongues, except he expound it, that the Church may receive edification.

(k) I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

14:6 (w) Now forsooth, brethren, if I come to you, speaking with tongues, what shall I profit/what shall it profit to you, but if I shall speak to you either in revelation, or in science, or in prophecy, or in teaching?

(p) But now, brethren, if I come to you, and speak in tongues, what shall I profit to you, but if I speak to you either in revelation, either in science, either in prophecy, either in teaching?

(t) Now brethren if I come unto you speaking with tongues: what shall I profit you? Except I speak unto you, either by revelation, or knowledge, or prophesying, or doctrine.

(g) And now, brethren, if I come unto you speaking *divers* tongues, what shall I profit you, except I speak to you, either by revelation, or by knowledge, or by prophesying, or by doctrine?

(k) Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

14:7 (w) Nevertheless those things that be without soul, *or life*, giving voices, either pipe, or harp, but if they shall give distinction of soundings, how shall it be known, that is sung, or that that is harped.

(p) For those things that be without soul, and giveth voices, either pipe, either harp, but those give distinction of soundings, how shall it be known that that is sung, either that that is trumpeted.

(t) ¶ Moreover when things without life give sound: whether it be a pipe, or an harp: except they make a distinction in the sounds: how shall it be known what is piped or harped?

(g) Moreover things without life which give a sound, whether *it be* a pipe or a harp, except they make a distinction in the sounds, how shall it be known what is piped or harped?

(k) And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds {or, tunes}, how shall it be known what is piped or harped?

14:8 (w) For why if the trump give uncertain voice, who shall make himself ready to battle?

(p) For if a trumpet give an uncertain sound, who shall make himself ready to battle?

(t) And also if the trumpet give an uncertain voice, who shall prepare himself to fight?

(g) And also if the trumpet give an uncertain sound, who shall prepare himself to battle?

(k) For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

14:9 (w) So and but ye give an open word by tongue, how shall that that is said be known? For ye shall be speaking in the air/Soothly ye shall be speaking into the airs, *or firmament*,

(p) So but ye give an open word by tongue, how shall that that is said be known? For ye shall be speaking in vain.

(t) Even so likewise when ye speak with tongues, except ye speak words that have signification, how shall it be understood what is spoken? For ye shall but speak in the air.

(g) So likewise you, by the tongue, except ye utter words that have signification, how shall it be understood what is spoken? For ye shall speak in the air.

(k) So likewise ye, except ye utter by the tongue words easy to be understood {Gr. significant}, how shall it be known what is spoken? for ye shall speak into the air.

14:10 (w) as so many kinds of tongues, *or languages*, be in this world, and nothing is without voice.

(p) There be many kinds of languages in this world, and nothing is without voice.

(t) ¶ Many kinds of voices are in the world, and none of them are without signification.

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- (g) There are so many kinds of voices (as it cometh to pass) in the world, and none of them is dumb.
(k) There are, it may be, so many kinds of voices in the world, and none *of them* is without signification.
- 14:11 (w) Therefore if I know not the virtue of voice, I shall be to him, to whom I shall speak, a barbaric; and he that speaketh to me, *shall be* a barbaric.
(p) But if I know not the virtue of a voice, I shall be to him, to whom I shall speak, a barbaric; and he that speaketh to me, *shall be* a barbaric.
(t) If I know not what the voice meaneth, I shall be unto him that speaketh an alien: and he that speaketh shall be an alien unto me.
(g) Except I know then the power of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh, shall be a Barbarian unto me.
(k) Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.
- 14:12 (w) So and ye, for ye be lovers of spirits, *that is, of ghostly gifts*, to the edification of the church seek that ye be plenteous.
(p) So ye, for ye be lovers of spirits, seek ye that ye be plenteous to edification of the church.
(t) Even so ye (for as much as ye covet spiritual gifts) seek that ye may have plenty unto the edifying of the congregation.
(g) Even so, forasmuch as ye covet spiritual *gifts*, seek that ye may excel unto the edifying of the Church.
(k) Even so ye, forasmuch as ye are zealous of spiritual *gifts* {Gr. of spirits}, seek that ye may excel to the edifying of the church.
- 14:13 (w) And therefore he that speaketh in tongue, pray, that he interpret, *or expound*.
(p) And therefore he that speaketh in language, pray, that he expound.
(t) ¶ Wherefore let him that speaketh with tongues, pray that he may interpret also.
(g) Wherefore, let him that speaketh a *strange* tongue, pray that he may interpret.
(k) Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.
- 14:14 (w) For why if I pray in tongue, my spirit prayeth; forsooth my mind, *or reason*, is without fruit.
(p) For if I pray in tongue, my spirit prayeth; mine understanding is without fruit.
(t) If I pray with tongues, my spirit prayeth: but my mind is without fruit.
(g) For if I pray in a *strange* tongue, my spirit prayeth, but my understanding is without fruit.
(k) For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.
- 14:15 (w) What then? I shall pray in spirit, I shall pray and in mind; I shall say psalm in spirit, I shall say psalm also in mind.
(p) What then? I shall pray in spirit, I shall pray in mind; I shall say psalm in spirit, I shall say psalm also in mind.
(t) What is it then? I will pray with the [my] spirit, and will pray with the [my] mind also. I will sing with the [my] spirit, and will sing with the [my] mind also.
(g) What is it then? I will pray with the spirit, but I will pray with the understanding also; I will sing with the spirit, but I will sing with the understanding also.
(k) What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
- 14:16 (w) For why if thou shalt bless in spirit, who filleth the place of an idiot, *or unlearned man*, how shall he say Amen upon thy blessing, for he knoweth not, what thou sayest?

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(p) For if thou blessest in spirit, who filleth the place of an unlearned man, how shall he say Amen on thy blessing, for he knoweth not, what thou sayest?

(t) ¶ For else when thou blessest with the spirit, how shall he that occupieth the room of the unlearned say amen at thy giving of thanks, seeing he understandeth not what thou sayest?

(g) Else, when thou blessest with the spirit, how shall he that occupieth the room of the unlearned, say Amen, at thy giving of thanks, seeing he knoweth not what thou sayest?

(k) Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

14:17 (w) For why thou soothly doest well graces, *or thankings*, but another is not edified.

(p) For thou doest well thankings, but another man is not edified.

(t) Thou verily givest thanks well: but the other is not edified.

(g) For thou verily givest thanks well, but the other is not edified.

(k) For thou verily givest thanks well, but the other is not edified.

14:18 (w) I do graces to my God, for I speak in the tongue of all you;

(p) I thank my God, for I speak in the language of all you;

(t) I thank my God, I speak with tongues more than ye all.

(g) I thank my God, I speak languages more than ye all.

(k) I thank my God, I speak with tongues more than ye all:

14:19 (w) but in the church I will speak five words in my wit, that also I teach other men, than ten thousands of words in tongue *not understood*.

(p) but in the church I will speak five words in my wit, that also I teach other men, than ten thousand words in tongue.

(t) Yet had I lever in the congregation to speak five words with my mind to the information of other, rather than ten thousand words with the tongue.

(g) Yet had I rather in the Church to speak five words with my understanding, that I might also instruct others, than ten thousand words in a *strange* tongue.

(k) Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

14:20 (w) Brethren, do not ye be made children in wits, but in malice be ye children; but in wits be ye perfect.

(p) Brethren, do not ye be made children in wits, but in malice be ye children; but in wits be ye perfect.

(t) ¶ Brethren, be not children in wit: Howbeit as concerning maliciousness be children: but in wit be perfect.

(g) Brethren, be not children in understanding, but as concerning maliciousness be children, but in understanding be of a ripe age.

(k) Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men {Gr. perfect, or, of a ripe age}.

14:21 (w) For in the law it is written, That in other tongues and other lips I shall speak to this people, and neither so they shall hear me, saith the Lord.

(p) For in the law it is written, That in other tongues and other lips I shall speak to this people, and neither so they shall hear me, saith the Lord.

(t) In the law it is written, with other tongues, and with other lips will I speak unto this people, and yet for all that will they not hear me saith the Lord.

(g) In the Law it is written, By men of other tongues, and by other languages will I speak unto this people; yet so shall they not hear me, saith the Lord.

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(k) In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

14:22 (w) Therefore languages be into token, not to faithful men, but to men out of the faith; but prophecies be not to men out of the faith, but to faithful men.

(p) Therefore languages be into token, not to faithful men, but to men out of the faith; but prophecies be not to men out of the faith, but to faithful men.

(t) Wherefore tongues are for a sign, not to them that believe: but to them that believe not. Contrariwise prophesying serveth not for them that believe not: but for them which believe.

(g) Wherefore *strange* tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe.

(k) Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

14:23 (w) Therefore if all the church come together into one, and all men speak in tongues, soothly if idiots enter, or men out of the faith, whether they say not, What be ye mad?

(p) Therefore if all the church come together into one, and all men speak in tongues, if unlearned men, either men out of the faith enter, whether they shall not say, What be ye mad?

(t) ¶ If therefore when all the congregation is come together, and all speak with tongues, there come in they that are unlearned, or they which believe not: will they not say that ye are out of your wits?

(g) If therefore when the whole Church is come together in one, and all speak *strange* tongues, there come in they that are unlearned, or they which believe not, will they not say, that ye are out of your wits?

(k) If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

14:24 (w) Forsooth if all men prophecy, forsooth if any unfaithful man or idiot enter, he is convicted of all, he is wisely deemed of all.

(p) But if all men prophesy, if any unfaithful man or unlearned man enter, he is convicted of all, he is wisely deemed of all.

(t) But and if all prophesy, and there come in one that believeth not, or one unlearned, he is rebuked [reproved] of all men, and is judged of every man:

(g) But if all prophesy, and there come in one that believeth not, or one unlearned, he is rebuked of all men, and is judged of all;

(k) But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

14:25 (w) For the hid things of his heart be known, and so he falling down on the face, shall worship God, and show verily that God is in you.

(p) For the hid things of his heart be known, and so he shall fall down on the face, and shall worship God, and show verily that God is in you.

(t) And so are the secrets of his heart opened: and so [then] falleth he down on his face, and worshipeth God, and saith that God is with you indeed.

(g) And so are the secrets of his heart made manifest, and so he will fall down on his face and worship God, and say plainly that God is in you indeed.

(k) And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

14:26 (w) Therefore, brethren, what is? When ye come together, each of you hath a psalm, he hath teaching, he hath apocalypse, or revelation, he hath tongue, he hath interpreting, or expounding; be all things done to edification.

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- (p) What then, brethren? When ye come together, each of you hath a psalm, he hath teaching, he hath apocalypse, he hath tongue, he hath expounding; all things be they done to edification.
- (t) ¶ How is it then brethren? When ye come together every man hath his song, hath his doctrine, hath his tongue, hath his revelation, hath his interpretation: Let all things be done unto edifying.
- (g) What is to be *done* then, brethren? when ye come together, *according as* every one of you hath a Psalm, *or* hath doctrine, *or* hath a tongue, *or* hath revelation, *or* hath interpretation, let all things be done unto edifying.
- (k) How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
- 14:27 (w) Whether a man speak in tongue, *be this done* by two men/after two, or as much three, and by parts, that one interpret.
- (p) Whether a man speaketh in tongue, by two men, either three at the most, and by parts, that one interpret.
- (t) If any man speak with tongues, let it be two at once: or at the most three at once: and that by course, and let another interpret it:
- (g) If any man speak a *strange* tongue, *let it be* by two, or at the most, by three, and that by course, and let one interpret.
- (k) If any man speak in *an unknown* tongue, let it be by two, or at the most by three {or, by two or three sentences separately}, and that by course; and let one interpret.
- 14:28 (w) But if there be not an interpreter, be he still in the church, and speak he to himself and to God.
- (p) But if there be not an interpreter, be he still in the church, and speak he to himself and to God.
- (t) But if there be no interpreter, let him keep silence in the congregation, and let him speak to himself, and to God.
- (g) But if there be no interpreter, let him keep silence in the Church, *which speaketh languages*, and let him speak to himself, and to God.
- (k) But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
- 14:29 (w) Soothly prophets two or three say, and others wisely deem.
- (p) Prophets twain or three say, and others wisely deem.
- (t) ¶ Let the prophets speak two at once, or three at once, and let other judge.
- (g) Let the Prophets speak, two or three, and let the others judge.
- (k) Let the prophets speak two or three, and let the other judge.
- 14:30 (w) That if any thing shall be showed to one sitting, be the former still.
- (p) But if any thing be showed to a sitter, the former be still.
- (t) If any revelation be made to another that sitteth by, let the first hold his peace.
- (g) And if anything be revealed to another that sitteth by, let the first hold his peace.
- (k) If *any thing* be revealed to another that sitteth by, let the first hold his peace.
- 14:31 (w) For ye be able to prophesy all, each by himself, that all men learn, and all admonish.
- (p) For ye may all prophesy, each by himself, that all men learn, and all admonish.
- (t) For ye may all prophesy one by one, that all may learn, and all may have comfort.
- (g) For ye may all prophesy one by one, that all may learn, and all may have comfort.
- (k) For ye may all prophesy one by one, that all may learn, and all may be comforted.
- 14:32 (w) And the spirits of prophets be subject to prophets;
- (p) And the spirits of prophets be subject to prophets;
- (t) For the spirits of the prophets are in the power of the prophets.
- (g) And the spirits of the Prophets are subject to the Prophets.

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- (k) And the spirits of the prophets are subject to the prophets.
- 14:33 (w) for why God is not of dissension, but of peace; as I teach in all churches of holy men.
(p) for why God is not of dissension, but of peace; as I teach in all churches of holy men.
(t) For God is not causer of strife: but of peace, as he is in all other congregations of the saints.
(g) For God is not *the author* of confusion, but of peace, as *we see* in all the Churches of the Saints.
(k) For God is not *the author* of confusion {Gr. tumult, or, unquietness}, but of peace, as in all churches of the saints.
- 14:34 (w) Women in churches be still; for it is not suffered to them to speak, but to be subject, as the law saith.
(p) Women in churches be still; for it is not suffered to them to speak, but to be subject, as the law saith.
(t) ¶ Let your wives keep silence in the congregations. For it is not permitted unto them to speak: but let them be under obedience, as saith the law:
(g) Let your women keep silence in the Churches; for it is not permitted unto them to speak, but *they ought* to be subject, as also the Law saith.
(k) Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.
- 14:35 (w) But if they will any thing learn, ask they their husbands at home; for it is foul thing to a woman to speak in the church.
(p) But if they will any thing learn, ask they their husbands at home; for it is foul thing to a woman to speak in the church.
(t) if they will learn anything, let them ask their husbands at home. For it is a shame for women to speak in the congregation.
(g) And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the Church.
(k) And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
- 14:36 (w) Whether the word of God came forth of you, or to you alone it came?
(p) Whether the word of God came forth of you, or to you alone it came?
(t) Sprung the word of God from you? Other came it unto you only?
(g) Came the word of God out from you? Either came it unto you only?
(k) What? came the word of God out from you? or came it unto you only?
- 14:37 (w) If any man is seen to be a prophet, or spiritual, know he the things that I write to you, for they be the commandments of the Lord.
(p) If any man is seen to be a prophet, or spiritual, know he those things that I write to you, for those be the commandments of the Lord.
(t) If any man think himself a prophet either spiritual: let him understand, what things I write unto you. For they are the commandments of the Lord.
(g) If any man think himself to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the commandments of the Lord.
(k) If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
- 14:38 (w) Forsooth if any man unknoweth, he shall be unknowing.
(p) And if any man not knoweth, he shall be unknowing.

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(t) But and if any man be ignorant, let him be ignorant.

(g) And if any man be ignorant, let him be ignorant.

(k) But if any man be ignorant, let him be ignorant.

14:39 (w) Therefore, brethren, love ye to prophesy, and do not ye forbid to speak in tongues.

(p) Therefore, brethren, love ye to prophesy, and do not ye forbid to speak in tongues.

(t) Wherefore brethren covet to prophesy, and forbid not to speak with tongues.

(g) Wherefore, brethren, covet to prophesy, and forbid not to speak languages.

(k) Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

14:40 (w) Forsooth be all things done honestly, and by due order in you.

(p) But be all things done seemly, and by due order in you.

(t) And Let all things be done honestly and in order.

(g) Let all things be done honestly, and by order.

(k) Let all things be done decently and in order.

CHAPTER 15

15:1 (w) Soothly, brethren, I make the gospel known to you, which I have preached to you, which also ye have taken, in which and ye stand,

(p) Soothly, brethren, I make the gospel known to you, which I have preached to you, which also ye have taken, in which ye stand,

(t) ¶ Brethren as pertaining to the gospel which I preached unto you, which ye have also accepted, and in the which ye continue:

(g) Moreover, brethren, I declare unto you the Gospel which I preached unto you, which ye have also received, and wherein ye continue,

(k) Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

15:2 (w) by which and ye be saved; by which reason I have preached to you, if ye hold, if ye have not believed idly.

(p) by which also ye shall be saved; by which reason I have preached to you, if ye hold, if ye have not believed idly.

(t) by the which also ye are saved, I do you to wit after what manner I preached unto you, if ye keep it, except ye have believed in vain.

(g) And whereby ye are saved, if ye keep in memory, after what manner I preached it unto you, except ye have believed in vain.

(k) By which also ye are saved, if ye keep {or, hold fast} in memory what I preached unto you {or, by what speech}, unless ye have believed in vain.

15:3 (w) For I betook to you in the first that thing which also I took; that Christ was dead for our sins, after the scriptures;

(p) For I betook to you at the beginning that thing which also I have received; that Christ was dead for our sins, by the scriptures;

(t) ¶ For first of all I delivered [gave] unto you that which I received: how that Christ died for our sins, agreeing to the scriptures:

(g) For first of all, I delivered unto you that which I received, how that Christ died for our sins, according to the Scriptures,

(k) For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

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- 15:4 (w) and that he was buried, and that he rose again in the third day, after the scriptures;
(p) and that he was buried, and that he rose again in the third day, after scriptures;
(t) and that he was buried, and that he arose again the third day according to the scriptures:
(g) And that he was buried, and that he arose the third day according to the Scriptures,
(k) And that he was buried, and that he rose again the third day according to the scriptures:
- 15:5 (w) and that he was seen to Cephas, and after these things to eleven;
(p) and that he was seen to Cephas, and after these things to eleven;
(t) and that he was seen of Cephas, then of the twelve,
(g) And that he was seen of Cephas, then of the twelve.
(k) And that he was seen of Cephas, then of the twelve:
- 15:6 (w) afterward he was seen to more than five hundred brethren together, of which many dwell till to yet/dwell to now, forsooth some have slept, *or died*;
(p) afterward he was seen to more than five hundred brethren together, of which many live yet, but some be dead;
(t) after that he was seen of more than five hundred brethren at once: of [the] which many remain unto this day, and many are fallen asleep.
(g) After that, he was seen of more than five hundred brethren at once; whereof many remain unto this present, and some also are asleep.
(k) After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
- 15:7 (w) afterward he was seen to James, and afterward to all the apostles.
(p) afterward he was seen to James, and afterward to all the apostles.
(t) After that appeared he to James, then to all the apostles.
(g) After that, he was seen of James, then of all the Apostles.
(k) After that, he was seen of James; then of all the apostles.
- 15:8 (w) And last of all he was seen also to me, as to a mis-born child.
(p) And last of all he was seen also to me, as to a dead born child.
(t) ¶ And last of all he was seen of me, as of one that was born out of due time.
(g) And last of all he was seen also of me, as of one born out of due time.
(k) And last of all he was seen of me also, as of one born out of due time {or, an abortive}.
- 15:9 (w) For I am the least of the apostles, that am not worthy to be called apostle, for I pursued the church of God.
(p) For I am the least of the apostles, that am not worthy to be called apostle, for I pursued the church of God.
(t) For I am the least of all the apostles, which am not worthy to be called an apostle, because I persecuted the congregation of God:
(g) For I am the least of the Apostles, which am not meet to be called an Apostle, because I persecuted the Church of God.
(k) For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
- 15:10 (w) But by the grace of God I am that thing that I am; and his grace was not void, *or idle*, in me. But I travailed more plenteously than all they; but not I, but the grace of God with me.

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(p) But by the grace of God I am that thing that I am; and his grace was not void in me. For I travailed more plenteously than all they; but not I, but the grace of God with me.

(t) But by the grace [favor] of God I am that I am. And his grace [favor] which is in me was not in vain: but I labored more abundantly than they all, not I, but the grace [favor] of God which is with me.

(g) But by the grace of God I am that I am, and his grace which is in me, was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which is with me.

(k) But by the grace of God I am what I am: and his grace which was *bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

15:11 (w) But whether I, or they, so we have preached, and so ye have believed.

(p) But whether I, or they, so we have preached, and so ye have believed.

(t) Whether it were I or they, so we preach [have we preached], and so have ye believed.

(g) Wherefore, whether it were I, or they, so we preach, and so have ye believed.

(k) Therefore whether it were I or they, so we preach, and so ye believed.

15:12 (w) And if Christ is preached, that he rose again from dead, how say some in you, that the again-rising of dead men is not?

(p) And if Christ is preached, that he rose again from death, how say some men among you, that the again-rising of dead men is not?

(t) ¶ If Christ be preached how that he rose from death: how say some that are among you, that there is no resurrection of the dead?

(g) ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

(k) Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

15:13 (w) And if the again-rising of dead men is not, neither Christ rose again.

(p) And if the again-rising of dead men is not, neither Christ rose again from death.

(t) If there be no rising again of death: then is Christ not risen.

(g) For if there be no resurrection of the dead, then is Christ not risen;

(k) But if there be no resurrection of the dead, then is Christ not risen:

15:14 (w) And if Christ rose not, our preaching is vain, our faith is vain.

(p) And if Christ rose not, our preaching is vain, our faith is vain.

(t) If Christ be not risen, then is our preaching vain, and your faith is also in vain.

(g) And if Christ be not risen, then is our preaching vain, and your faith is also vain.

(k) And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15:15 (w) Forsooth And we be found false witnesses of God, for we have said witnessing against God, that he raised Christ, whom he raised not, if dead men rise not again.

(p) And we be found false witnesses of God, for we have said witnessing against God, that he raised Christ, whom he raised not, if dead men rise not again.

(t) Yea, and we are found false witnesses of God. For we have testified of [against] God how that he raised up Christ, whom he raised not up, if it be so that the dead rise not up again.

(g) And we are found also false witnesses of God, for we have testified of God, that he hath raised up Christ, whom he hath not raised up, if so be the dead be not raised.

(k) Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

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- 15:16 (w) For why if dead men rise not again, neither Christ rose again;
(p) For why if dead men rise not again, neither Christ rose again;
(t) For if the dead rise not again, then is Christ not risen again.
(g) For if the dead be not raised, then is Christ not raised.
(k) For if the dead rise not, then is not Christ raised:
- 15:17 (w) and if Christ rose not again, our faith is vain; and yet ye be in your sins.
(p) and if Christ rose not again, our faith is vain; and yet ye be in your sins.
(t) If it be so that Christ rose not, then is your faith in vain, and yet are ye in your sins.
(g) And if Christ be not raised, your faith is vain; ye are yet in your sins.
(k) And if Christ be not raised, your faith is vain; ye are yet in your sins.
- 15:18 (w) Therefore and they that slept, *or died*, in Christ, have perished.
(p) And then they that have died in Christ, have perished.
(t) And thereto [Also] they which are fallen asleep in Christ, are perished.
(g) And so they which are asleep in Christ, are perished.
(k) Then they also which are fallen asleep in Christ are perished.
- 15:19 (w) If in this life only we be hoping in Christ, we be more wretches than all men.
(p) If in this life only we be hoping in Christ, we be more wretches than all men.
(t) If in this life only we believe on Christ, then are we of all men the miserablest.
(g) If in this life only we have hope in Christ, we are of all men the most miserable.
(k) If in this life only we have hope in Christ, we are of all men most miserable.
- 15:20 (w) Now forsooth Christ rose again, *from dead*, the first fruits of sleeping men;
(p) But now Christ hath risen again from death, the first fruit of dead men;
(t) ¶ But Now is Christ risen from death, and is become the first fruits of them that slept.
(g) But now is Christ risen from the dead, *and* was made the firstfruits of them that slept.
(k) But now is Christ risen from the dead, *and* become the firstfruits of them that slept.
- 15:21 (w) for soothly by a man death, and by a man again-rising of dead.
(p) for death *was* by a man, and by a man *is* again-rising from death.
(t) For by a man came death, and by a man came resurrection of death.
(g) For since by man *came* death, by man *came* also the resurrection of the dead.
(k) For since by man *came* death, by man *came* also the resurrection of the dead.
- 15:22 (w) And as in Adam all men die, so and in Christ all men shall be quickened.
(p) And as in Adam all men die, so in Christ all men shall be quickened.
(t) For as by Adam all die: even so by Christ, shall all be made alive,
(g) For as in Adam all die, even so in Christ shall all be made alive.
(k) For as in Adam all die, even so in Christ shall all be made alive.
- 15:23 (w) But each man in his order; first fruits, Christ, afterward they that be of Christ, that believed in the coming of Christ;

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- (p) But each man in his order; the first fruit, Christ, afterward they that be of Christ, that believed in the coming of Christ;
- (t) and every man in his own order: The first is Christ, then they that are Christ's at his coming.
- (g) But every man in his own order: the firstfruits *is* Christ, afterward, they that are of Christ, at his coming *shall rise again*.
- (k) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
- 15:24 (w) afterward an end, when he shall betake the kingdom to God and to the Father, when he shall void all princehood, and power, and virtue.
- (p) afterward an end, when he shall betake the kingdom to God and to the Father, when he shall void all princehood, and power, and virtue.
- (t) Then cometh the end, when he hath delivered up the kingdom to God the father, when he hath put down all rule, authority, and power.
- (g) Then *shall be* the end, when he hath delivered up the kingdom to God, even the Father, when he hath put down all rule, and all authority and power.
- (k) Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
- 15:25 (w) But it behooveth him to reign, till he put all his enemies under his feet.
- (p) But it behooveth him to reign, till he put all his enemies under his feet.
- (t) For he must reign [rule] till he have put all his enemies under his feet.
- (g) For he must reign till he hath put all his enemies under his feet.
- (k) For he must reign, till he hath put all enemies under his feet.
- 15:26 (w) Forsooth at the last, the enemy death shall be destroyed;
- (p) And at the last, death the enemy shall be destroyed;
- (t) ¶ The last enemy that shall be destroyed is death.
- (g) The last enemy that shall be destroyed, *is* death.
- (k) The last enemy *that* shall be destroyed is death.
- 15:27 (w) for he hath made subject all things under his feet. And when he saith, all things be subject to him, without doubt except him that subjected all things to him.
- (p) for he hath made subject all things under his feet. And when he saith, all things be subject to him, without doubt except him that subjected all things to him.
- (t) For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest, that he is excepted, which did put all things under him.
- (g) For he hath put down all things under his feet. (And when he saith that all things are subdued *to him*, it is manifest that he is excepted, which did put down all things under him.)
- (k) For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
- 15:28 (w) And when all things shall be subjected to him, then the Son himself shall be subject to him, that subjected all things to him, that God be all things in all things.
- (p) And when all things be subjected to him, then the Son himself shall be subject to him, that made all things subject to him, that God be all things in all things.
- (t) When all things are subdued unto him: then shall the son also himself be subject unto him that put all things under him, that God may be all in all things.

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(g) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that did subdue all things under him, that God may be all in all.

(k) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

15:29 (w) Else what shall they do, that be baptized for dead men, if in all manner dead men rise not again? whereto also be they baptized for them?

(p) Else what shall they do, that be baptized for dead men, if in no wise dead men rise again? whereto be they baptized for them?

(t) ¶ Either else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over the dead?

(g) Else what shall they do which are baptized for dead? If the dead rise not at all, why are they then baptized for dead?

(k) Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

15:30 (w) And whereto be we in peril every hour?

(p) And whereto be we in peril every hour?

(t) Yea And why stand we in jeopardy every hour?

(g) Why are we also in jeopardy every hour?

(k) And why stand we in jeopardy every hour?

15:31 (w) Each day I die for your glory, brethren, which *glory* I have in Christ Jesus our Lord.

(p) Each day I die for your glory, brethren, which *glory* I have in Christ Jesus our Lord.

(t) By our rejoicing which I have in Christ Jesus our Lord, I die daily.

(g) By our rejoicing which I have in Christ Jesus our Lord, I die daily.

(k) I protest by your {some read our} rejoicing which I have in Christ Jesus our Lord, I die daily.

15:32 (w) If after man I have fought to beasts, *or against beasts*, at Ephesus, what profiteth it to me, if dead men rise not again? Eat we, and drink we, to morrow forsooth we shall die.

(p) If after man I have fought to beasts at Ephesus, what profiteth it to me, if dead men rise not again? Eat we, and drink we, for we shall die to morrow.

(t) That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat and drink, tomorrow we shall die.

(g) If I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead be not raised up? Let us eat and drink, for tomorrow we shall die.

(k) If after {or, to speak after} the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

15:33 (w) Do not ye be deceived; forsooth evil speeches corrupt, *or destroy*, good conduct, *or virtues*.

(p) Do not ye be deceived; for evil speeches destroy good conduct.

(t) Be not deceived: malicious speakings corrupt good manners.

(g) Be not deceived: Evil speakings corrupt good manners.

(k) Be not deceived: evil communications corrupt good manners.

15:34 (w) Wake ye, just, and do not ye sin; forsooth some have ignorance of God, to reverence I speak to you.

(p) Awake ye, just men, and do not ye do sin; for some men have ignorance of God, but to reverence I speak to you.

(t) Awake truly out of sleep, and sin not. For some have not the knowledge of God. I speak this unto your rebuke.

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(g) Awake to *live* righteously, and sin not; for some have not the knowledge of God, I speak this to your shame.

(k) Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

15:35 (w) But some man saith, How shall dead men rise again, or in what manner body shall they come?

(p) But some man saith, How shall dead men rise again, or in what manner body shall they come?

(t) ¶ But some man will say: How arise the dead [How shall the dead arise]? With what bodies come they in [body shall they come]?

(g) But some man will say, How are the dead raised up? And with what body come they forth?

(k) But some man will say, How are the dead raised up? and with what body do they come?

15:36 (w) O! unwise man, that thing that thou sowest, is not quickened, but it die first;

(p) unwise man, that thing that thou sowest, is not quickened, but it die first;

(t) Thou fool, that which thou sowest, is not quickened except it die.

(g) O fool, that which thou sowest, is not quickened, except it die.

(k) Thou fool, that which thou sowest is not quickened, except it die:

15:37 (w) and that thing that thou sowest, thou sowest not the body that is to come, but a naked corn, as of wheat, or of some other *seeds*;

(p) and that thing that thou sowest, thou sowest not the body that is to come, but a naked corn, as of wheat, or of some other *seeds*;

(t) And what sowest thou? Thou sowest not that body that shall be: but bare corn (I mean either of wheat, or of some other)

(g) And that which thou sowest, thou sowest not that body that shall be, but bare corn as it falleth, of wheat, or of some other.

(k) And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

15:38 (w) and God giveth to it a body, as he will, and to each of seeds a proper body.

(p) and God giveth to it a body, as he will, and to each of seeds a proper body.

(t) and God giveth it a body at his pleasure, to every seed a several body.

(g) But God giveth it a body at his pleasure, even to every seed his own body.

(k) But God giveth it a body as it hath pleased him, and to every seed his own body.

15:39 (w) Not each flesh *is* the same flesh, but one *is* of men, another *is* of beasts, another *is* of birds, another *is* of fishes.

(p) Not each flesh *is* the same flesh, but one *is* of men, another *is* of beasts, another *is* of birds, another *is* of fishes.

(t) ¶ All flesh is not one manner of flesh: but there is one manner flesh of men, another manner flesh of beasts, another manner flesh of fishes, and another of birds.

(g) All flesh *is* not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

(k) All flesh is not the same flesh: but there is one *kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

15:40 (w) And *there be* heavenly bodies, and earthly bodies; but one glory *is* of heavenly bodies, and another *is* of earthly *bodies*.

(p) And *there be* heavenly bodies, and *there be* earthly bodies; but one glory *is* of heavenly bodies, and another *is* of earthly.

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- (t) There are celestial bodies, and there are bodies terrestrial: But the glory of the celestial is one, and the glory of the terrestrial is another.
- (g) There *are* also heavenly bodies, and earthly bodies, but the glory of the heavenly *is* one, and *the glory* of the earthly *is* another.
- (k) There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.
- 15:41 (w) Another clearness *is* of the sun, another clearness *is* of the moon, and another clearness *is* of the stars; forsooth a star diverseth from a star in clearness.
- (p) Another clearness *is* of the sun, another clearness *is* of the moon, and another clearness *is* of the stars; and a star diverseth from a star in clearness.
- (t) There is one manner glory of the sun, and another glory of the moon, another glory of the stars. For one star differeth from another in glory.
- (g) There is another glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from *another* star in glory.
- (k) There is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.
- 15:42 (w) And so the again-rising of dead men. It is sown in corruption, it shall rise in uncorruption;
- (p) And so the again-rising of dead men. It is sown in corruption, it shall rise in uncorruption;
- (t) So is the resurrection of the dead. It is sown in corruption, and riseth in incorruption.
- (g) So also *is* the resurrection of the dead. *The body* is sown in corruption, *and* is raised in incorruption.
- (k) So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
- 15:43 (w) it is sown in unnobility, it shall rise in glory; it is sown in infirmity, it shall rise in virtue;
- (p) it is sown in unnobleness, it shall rise in glory; it is sown in infirmity, it shall rise in virtue;
- (t) It is sown in dishonor, and riseth in honor. It is sown in weakness, and riseth in power.
- (g) It is sown in dishonor, *and* is raised in glory; it is sown in weakness, *and* is raised in power.
- (k) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
- 15:44 (w) it is sown a beastly body, it shall rise a spiritual body. If there is a beastly body, there is also a spiritual body;
- (p) it is sown a beastly body, it shall rise a spiritual body. If there is a beastly body, there is also a spiritual body;
- (t) It is sown a natural body, and riseth a spiritual body.
- (g) It is sown a natural body, *and* is raised a spiritual body. There is a natural body, *and* there is a spiritual body.
- (k) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
- 15:45 (w) as it is written, The first man Adam was made into a soul living, the last Adam into a spirit quickening.
- (p) as it is written, The first man Adam was made into a soul living, the last Adam into a spirit quickening.
- (t) ¶ There is a natural body and there is a spiritual body. As it is written: The first man Adam was made a living soul: and the last Adam was made a quickening spirit:
- (g) As it is also written, The first man Adam was made a living soul; and the last Adam [was made] a quickening Spirit.
- (k) And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.
- 15:46 (w) But not first *was* that *body* that is spiritual, but that that is beast-like, afterward that that is spiritual.
- (p) But the first *is* not that that is spiritual, but that that is beast-like, afterward that that is spiritual.
- (t) howbeit [but] that is not first which is spiritual: but that which is natural, and then that which is spiritual.
- (g) Howbeit that *was* not first which is spiritual, but that *which* is natural; and afterward that *which* is spiritual.

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- (k) Howbeit that was not first which is spiritual, but that *which* is natural; and afterward that *which* is spiritual.
- 15:47 (w) The first man of earth *is* earthly; the second man of heaven *is* heaven-like.
(p) The first man of earth *is* earthly; the second man of heaven *is* heavenly.
(t) ¶ The first man *is* of the earth, earthy: The second man *is* the Lord from heaven [from heaven, heavenly].
(g) The first man *is* of the earth, earthly; the second man *is* the Lord from heaven.
(k) The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.
- 15:48 (w) Such as the earthly man *is*, such *be* and the earthly men; and such as the heavenly man *is*, such *be* also the heavenly men.
(p) Such as the earthly man *is*, such *be* the earthly men; and such as the heavenly man *is*, such *be* also the heavenly men.
(t) As *is* the earthly, such *are* they that are earthy: And as *is* the heavenly, such *are* they that are heavenly.
(g) As *is* the earthly, such *are* they that are earthy; and as *is* the heavenly, such *are* they also that are heavenly.
(k) As *is* the earthly, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.
- 15:49 (w) Therefore as we have borne the image of the earthly man, bear we and the image of the heavenly.
(p) Therefore as we have borne the image of the earthly man, bear we also the image of the heavenly *man*.
(t) And as we have born the image of the earthy, so shall we bear the image of the heavenly.
(g) And as we have borne the image of the earthly, so shall we bear the image of the heavenly.
(k) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
- 15:50 (w) Brethren, I say this thing, that flesh and blood may not wield the kingdom of God, neither corruption shall wield incorruption.
(p) Brethren, I say this thing, that flesh and blood be not able to wield the kingdom of God, neither corruption shall wield uncorruption.
(t) ¶ This say I brethren, that flesh and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption.
(g) This say I, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.
(k) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
- 15:51 (w) Lo! I say to you mystery, *or private*, of holy things. And all we shall rise again, but not all we shall be changed;
(p) Lo! I say to you private of holy things. And all we shall rise again, but not all we shall be changed;
(t) Behold I show you a mystery [a mystery unto you]: we shall not all sleep: but we shall all be changed,
(g) Behold, I shew you a secret thing; We shall not all sleep, but we shall all be changed,
(k) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
- 15:52 (w) in a moment, in the twinkling of an eye, in the last trump; forsooth the trump shall sing, and dead men shall rise again, incorrupt, and we shall be changed.
(p) in a moment, in the twinkling of an eye, in the last trump; for the trumpet shall sound, and dead men shall rise again, without corruption, and we shall be changed.
(t) and that in a moment, and in the twinkling of an eye, at the sound of the last trumpet. For the trumpet shall blow, and the dead shall rise incorruptible: and we shall be changed.
(g) In a moment, in the twinkling of an eye at the last trumpet; for the trumpet shall blow, and the dead shall be raised up incorruptible, and we shall be changed.

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- (k) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
- 15:53 (w) For it behooveth this corruptible thing for to clothe incorruption, and this deadly thing for to cloth undeadliness.
(p) For it behooveth this corruptible thing to clothe uncorruption, and this deadly thing to put away undeadliness.
(t) For this corruptible must put on incorruptibility: and this mortal must put on immortality.
(g) For this corruptible must put on incorruption, and this mortal *must* put on immortality.
(k) For this corruptible must put on incorruption, and this mortal must put on immortality.
- 15:54 (w) But when this deadly thing shall clothe undeadliness, then shall be made, *or fulfilled*, the word that is written, Death is sopped up in victory.
(p) But when this deadly thing shall clothe undeadliness, then shall the word be done, that is written, Death is swallowed up in victory.
(t) ¶ When this corruptible hath put on incorruptibility: and this mortal hath put on immortality: then shall be brought to pass the saying that is written: Death is consumed into victory.
(g) So when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up into victory.
(k) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
- 15:55 (w) Death, where is thy victory? Death, where is thy prick?
(p) Death, where is thy victory? Death, where is thy prick?
(t) Death where is thy sting? Hell where is thy victory? The sting of death is sin.
(g) O death where *is* thy sting? O grave where *is* thy victory?
(k) O death, where is thy sting? O grave {or, hell}, where is thy victory?
- 15:56 (w) But the prick of death is sin; and the virtue of sin is the law.
(p) But the prick of death is sin; and the virtue of sin is the law.
(t) ¶ *And* The strength of sin is the law:
(g) The sting of death *is* sin, and the strength of sin *is* the Law.
(k) The sting of death is sin; and the strength of sin is the law.
- 15:57 (w) Forsooth thankings to God, that gave to us victory by our Lord Jesus Christ.
(p) But do we thankings to God, that gave to us victory by our Lord Jesus Christ.
(t) But thanks be unto God, which hath given us victory through our Lord Jesus Christ.
(g) But thanks *be* unto God, which hath given us victory through our Lord Jesus Christ.
(k) But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
- 15:58 (w) Therefore, my dear-worthy brethren, be ye steadfast, and unmoveable, being plenteous in work of the Lord, evermore witting that your travail is not idle in the Lord.
(p) Therefore, my dear-worthy brethren, be ye steadfast, and unmoveable, being plenteous in work of the Lord, evermore witting that your travail is not idle in the Lord.
(t) Therefore my dear brethren, be ye steadfast and unmovable, always rich in the works of the Lord, forasmuch as ye know how that your labor is not in vain in the Lord.
(g) Therefore my beloved brethren, be ye steadfast, unmovable, abundant always in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

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(k) Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER 16

- 16:1 (w) Forsooth of the collects, *or gatherings of money*, that be made into saints, as I *have* ordained in the churches of Galatia, so also do ye
(p) But of the gathering *of money* that be made into saints, as I *have* ordained in the churches of Galatia, so also do ye
(t) ¶ Of the gathering for the saints, as I have ordained in the congregations of Galacia, even so do ye.
(g) Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also.
(k) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.
- 16:2 (w) one day of the week. Each of you keep, *or lay up*, at himself, keeping that that pleaseth to him(self), that when I come, the gatherings be not made.
(p) one day of the week. Each of you keep at himself, keeping that that pleaseth to him(self), that when I come, the gatherings be not made.
(t) Upon some Sunday [In some Sabbath day] let every one of you put aside at home, and lay up whatsoever he thinketh meet, that there be no gatherings when I come.
(g) Every first *day* of the week, let every one of you put aside by himself, and lay up as *God* hath prospered him, that then there be no gatherings when I come.
(k) Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.
- 16:3 (w) Forsooth when I shall be present, whom ye shall prove by epistles, them I shall send to perfectly bear your grace into Jerusalem.
(p) And when I shall be present, which men ye approve, I shall send them by epistles to bear your grace into Jerusalem.
(t) ¶ When I am come, whosoever ye shall allow by your letters, them will I send to bring your liberality unto Jerusalem.
(g) And when I am come, whomsoever ye shall allow by letters, them will I send to bring your liberality unto Jerusalem.
(k) And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality {Gr. gift} unto Jerusalem.
- 16:4 (w) That if it be worthy that also I go, they shall go with me.
(p) That if it be worthy that also I go, they shall go with me.
(t) And if it be meet that I go, they shall go with me.
(g) And if it be meet that I go also, they shall go with me.
(k) And if it be meet that I go also, they shall go with me.
- 16:5 (w) But I shall come to you, when I shall pass by Macedonia; for why I shall pass by Macedonia.
(p) But I shall come to you, when I shall pass by Macedonia; for why I shall pass by Macedonia.
(t) I will come unto you after I have gone over Macedonia. For I will go throughout Macedonia.
(g) Now I will come unto you, after I have gone through Macedonia (for I will pass through Macedonia.)
(k) Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.
- 16:6 (w) But peradventure I shall dwell at you, or also dwell the winter, that ye lead me whither ever I shall go.
(p) But peradventure I shall dwell at you, or also dwell the winter, that ye lead me whither ever I shall go.
(t) With you peradventure I will abide a while: or else winter, that ye may bring me on my way whithersoever I go.

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- (g) And it may be that I will abide, yea, or winter with you, that ye may bring me on my way, whithersoever I go.
- (k) And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

- 16:7 (w) Soothly I will not now see you in passing, for I hope to dwell with you a while, if the Lord shall suffer.
(p) And I will not now see you in my passing, for I hope to dwell with you a while, if the Lord shall suffer.
(t) ¶ I will not see you now in my passage: but I trust to abide a while with you, if God shall suffer me.
(g) For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.
(k) For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

- 16:8 (w) But I shall dwell at Ephesus, till Whitsuntide.
(p) But I shall dwell at Ephesus, unto Whitsuntide.
(t) I will tarry at Ephesus until whitsontide:
(g) And I will tarry at Ephesus until Pentecost.
(k) But I will tarry at Ephesus until Pentecost.

- 16:9 (w) For why a great door and evident, *or open*, is opened to me, and many adversaries.
(p) For a great door and an open is opened to me, and many adversaries.
(t) For a great door and a fruitful is opened unto me: and there are many adversaries.
(g) For a great door and effectual is opened unto me, and there are many adversaries.
(k) For a great door and effectual is opened unto me, and there are many adversaries.

- 16:10 (w) And if Timothy come, see ye that he be without dread with you, for he worketh the work of the Lord, as and I.
(p) And if Timothy come, see ye that he be without dread with you, for he worketh the work of the Lord, as I.
(t) If Timotheus come, see that he be without fear with you. For he worketh the work of the Lord as I do.
(g) ¶ Now if Timothy come, see that he be without fear with you, for he worketh the work of the Lord, even as I *do*.
(k) Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

- 16:11 (w) Therefore no man despise him; but lead him forth in peace, that he come to me; for I abide him with brethren.
(p) Therefore no man despise him; but lead him forth in peace, that he come to me; for I abide him with brethren.
(t) Let no man despise him: but convey him forth in peace, that he may come unto me. For I look for him with the brethren.
(g) Let no man therefore despise him; but convey him forth in peace, that he may come unto me; for I look for him with the brethren.
(k) Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

- 16:12 (w) But, brethren, I make known to you of Apollos, that I prayed him much, that he should come to you, with brethren. But it was not his will to come now; but he shall come, when he shall have leisure.
(p) But, brethren, I make known to you of Apollos, that I prayed him much, that he should come to you, with brethren. But it was not his will to come now; but he shall come, when he shall have leisure.
(t) ¶ To speak of brother Apollo: I greatly desired him to come unto you with the brethren, but his mind was not at all to come at this time. Howbeit He will come when he shall have convenient time.
(g) As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren; but his mind was not at all to come at this time, howbeit he will come when he shall have convenient time.
(k) As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

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- 16:13 (w) Wake ye, and stand ye in the faith; do ye manly, and be comforted in the Lord,
(p) Walk ye, and stand ye in the faith; do ye manly, and be ye comforted in the Lord,
(t) Watch ye, stand fast in the faith, quit you like men, and be strong.
(g) ¶ Watch ye, stand fast in the faith, quit you like men, *and* be strong.
(k) Watch ye, stand fast in the faith, quit you like men, be strong.
- 16:14 (w) and be all your things done in charity.
(p) and be all your things done in charity.
(t) Let all your business be done in love.
(g) Let all your things be done in love.
(k) Let all your things be done with charity.
- 16:15 (w) And, brethren, I beseech you, ye know the house of Stephanas, and of Fortunatus, and Achaicus, for they be the first fruits of Achaia, and into ministry of saints they have ordained themselves;
(p) And, brethren, I beseech you, ye know the house of Stephanas, and of Fortunatus, and Achaicus, for they be the first fruits of Achaia, and into ministry of saints they have ordained themselves;
(t) ¶ Brethren (ye know the house of Stephanas how that they are the first fruits of Achaia, and that they have appointed themselves to minister unto the saints:)
(g) Now brethren, I beseech you (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have given themselves to minister unto the Saints.)
(k) I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)
- 16:16 (w) that also ye be subjects to such, and to each working together and travailling.
(p) that also ye be subjects to such, and to each working together and travailling.
(t) I beseech you that ye be obedient unto such, and to all that help and labor.
(g) That ye be obedient even unto such, and to all that help with us and labor.
(k) That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.
- 16:17 (w) For I have joy in the presence of Stephanas, and Fortunatus, and Achaicus; for they full-filled that thing that failed to you;
(p) For I have joy in the presence of Stephanas, and Fortunatus, and Achaicus; for they filled that thing that failed to you;
(t) I am glad of the coming of Stephanas, Fortunatus, and Achaicus: for that which was lacking on your part they have supplied.
(g) I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for they have supplied the want of you.
(k) I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.
- 16:18 (w) for they have refreshed both my spirit and yours. Therefore know ye them, that be such manner *men*.
(p) for they have refreshed both my spirit and yours. Therefore know ye them, that be such manner *men*.
(t) They have comforted my spirit and yours. Look therefore that ye know them that are such.
(g) For they have comforted my spirit and yours; acknowledge therefore such men.
(k) For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.
- 16:19 (w) All the churches of Asia greet you well. Aquila and Priscilla greet you much in the Lord, at whom I am harboured, with their home-church.

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- (p) All the churches of Asia greet you well. Aquila and Priscilla, with their home-church, greet you much in the Lord, at the which also I am harboured.
- (t) ¶ The congregations of Asia salute you. Aquila and Priscilla salute you much in the Lord, and so doeth the congregation that is in their house.
- (g) The Churches of Asia salute you. Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.
- (k) The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
- 16:20 (w) All brethren greet you well. Greet ye well together in holy kiss.
- (p) All brethren greet you well. Greet ye well together in holy kiss.
- (t) All the brethren greet you. Greet ye one another with an holy kiss.
- (g) All the brethren greet you. Greet ye one another with a holy kiss.
- (k) All the brethren greet you. Greet ye one another with an holy kiss.
- 16:21 (w) My greeting by Paul's hand.
- (p) My greeting by Paul's hand.
- (t) The salutation of me Paul with mine own hand:
- (g) The salutation of *me* Paul with my own hand.
- (k) The salutation of me Paul with mine own hand.
- 16:22 (w) If any man love not our Lord Jesus Christ, be he cursed, Maranatha, *that is, in the coming of the Lord.*
- (p) If any man loveth not our Lord Jesus Christ, be he cursed, Maranatha.
- (t) If any man love not the Lord Jesus Christ, the same be Anathema Maranatha.
- (g) If any man love not the Lord Jesus Christ, let him be had in execration Maranatha.
- (k) If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.
- 16:23 (w) The grace of our Lord Jesus Christ be with you.
- (p) The grace of our Lord Jesus Christ be with you.
- (t) The grace [favor] of the Lord Jesus Christ be with you all.
- (g) The grace of our Lord Jesus Christ *be* with you.
- (k) The grace of our Lord Jesus Christ be with you.
- 16:24 (w) My charity be with you all in Christ Jesus our Lord. Amen.
- (p) My charity be with you all in Christ Jesus our Lord. Amen.
- (t) My love be with you all in Christ Jesus, Amen .
- (g) My love *be* with you all in Christ Jesus, Amen.
- (k) My love be with you all in Christ Jesus. Amen.
- (t) The pistle unto the Corinthians sent from Philippos, By Stephana, and Fortunatus, and Acaichus, and Timotheus.
- (g) *The first Epistle to the Corinthians, written from Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timothy.*
- (k) The first Epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

FIRST CORINTHIANS END

The Second Epistle of the Apostle Paul to the Corinthians

Generally attributed to the apostle Paul about C.E. 57 during his third missionary journey
to repeat his earlier message, which had been largely ignored

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul, apostle of Jesus Christ, by the will of God, and Timothy, brother, to the church of God that is at Corinth, with all saints that be in all Achaia,
(p) Paul, apostle of Jesus Christ, by the will of God, and Timothy, brother, to the church of God that is at Corinth, with all saints that be in all Achaia,
(t) ¶ Paul an apostle of Jesus Christ by the will of God, and brother Timothy.
(g) Paul an Apostle of JESUS CHRIST, by the will of God, and *our* brother Timothy, to the Church of God, which is at Corinth, with all the Saints, which are in all Achaia:
(k) Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

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- 1:2 (w) grace to you, and peace of God our Father and of the Lord Jesus Christ.
(p) grace to you, and peace of God our Father and of the Lord Jesus Christ.
(t) ¶ Unto the congregation of God, which is at Corinth, with all the saints which are in all Achaia: Grace be with you and peace from God our father, and from the Lord Jesus Christ.
(g) Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.
(k) Grace *be* to you and peace *from* God our Father, and from the Lord Jesus Christ.
- 1:3 (w) Blessed *be* God and the Father of our Lord Jesus Christ, Father of mercies, and God of all comfort,
(p) Blessed *be* God and the Father of our Lord Jesus Christ, Father of mercies, and God of all comfort,
(t) ¶ Blessed be God the father of our Lord Jesus the Christ, father of mercy, and the God of all comfort,
(g) Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,
(k) Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
- 1:4 (w) which comforteth us in all our tribulation, that and we may comfort them, that be in all pressure, *or overlaying*, by the exhortation, *or admonishing*, by which and we be admonished of God.
(p) which comforteth us in all our tribulation, that also we be able to comfort them, that be in all dis-ease, by the admonishing by which also we be admonished of.
(t) which comforteth us in all our tribulation, insomuch that we are able to comfort them which are troubled, in whatsoever tribulation it be, with the same comfort wherewith we our selves are comforted of God.
(g) Which comforteth us in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith we ourselves are comforted of God.
(k) Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.
- 1:5 (w) For as the passions of Christ be plenteous in us, so also by Christ our comfort is plenteous.
(p) For as the passions of Christ be plenteous in us, so also by Christ our comfort is plenteous.
(t) For as the afflictions of Christ are plenteous in us: even so is our consolation plenteous by Christ.
(g) For as the sufferings of Christ abound in us, so our consolation aboundeth through Christ.
(k) For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
- 1:6 (w) Forsooth whether we be troubled, *or be pursued*, *it is* for your teaching and health, or we be comforted, for your comfort, either we be admonished, for your admonishing and health. Which worketh in you the suffering of the same passions, which also we suffer,
(p) And whether we be in tribulation, for your tribulation and health, either we be comforted, for your comfort, either we be admonished, for your admonishing and health. Which worketh in you the suffering of the same passions, which also we suffer,
(t) ¶ Whether we be troubled for your consolation, and salvation [health], which salvation [health] sheweth her power in that ye suffer the same afflictions which we also suffer: or whether we be comforted for your consolation and salvation [health]:
(g) And whether we be afflicted, *it is* for your consolation and salvation, which is wrought in the enduring of the same sufferings, which we also suffer; or whether we be comforted, *it is* for your consolation and salvation.
(k) And whether we be afflicted, *it is* for your consolation and salvation, which is effectual {or, is wrought} in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.
- 1:7 (w) that our hope be firm for you; witting for as ye be fellows of passions, so ye shall be also of comfort.
(p) that our hope be firm for you; witting for as ye be fellows of passions, so ye shall be also of comfort.

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- (t) yet our hope is steadfast for you inasmuch as we know how that as ye have your part in afflictions, so shall ye be partakers of consolation.
- (g) And our hope is steadfast concerning you, in as much as we know, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.
- (k) And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.
- 1:8 (w) Forsooth, brethren, we will not you to unknow of our tribulation, that was done in Asia; for over measure we were grieved above virtue, *or might*, so that it distressed us, yea, to live.
- (p) For, brethren, we will that ye know of our tribulation, that was done in Asia; for over measure we were grieved over might, so that it distressed us, yea, to live.
- (t) ¶ Brethren I would not have you ignorant of our trouble, which happened unto us in Asia. For we were grieved out of measure passing strength, so greatly that we despaired even of life.
- (g) For brethren, we would not have you ignorant of our affliction, which came unto us in Asia, how we were pressed out of measure passing strength, so that we altogether doubted even of life.
- (k) For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:
- 1:9 (w) But we ourselves in ourselves had answer, *or certainty*, of death, that we be not trusting in ourselves, but in God that raiseth dead men.
- (p) But we in us selves had answer of death, that we trust not in us, but in God that raiseth dead men.
- (t) Also we received an answer of death in ourselves, and that [was done] because we should not put our trust in ourselves: but in God, which raiseth the dead to life again:
- (g) Yea, we received the sentence of death in ourselves, because we should not trust in ourselves, but in God, which raiseth the dead.
- (k) But we had the sentence {or, answer} of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
- 1:10 (w) Which delivered us, and delivereth from so great perils, into whom we hope, also yet he shall deliver,
- (p) Which delivered us, and delivereth from so great perils, into whom we hope, also yet he shall deliver,
- (t) and which delivered us from so great a death, and doth deliver, on whom we trust, that yet hereafter he will deliver [us],
- (g) Who delivered us from so great a death, and doeth deliver *us*, in whom we trust, that yet hereafter he will deliver *us*;
- (k) Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;
- 1:11 (w) helping and you in prayer for us; that of the persons of many faces of that giving that is in us, by many partners, graces, *or thanks*, be done to God for us.
- (p) while also ye help in prayer for us; that of the persons of many faces of that giving that is in us, thankings be done for us by many men to God.
- (t) by the help of your prayer for us: That by the means of many occasions, thanks may be given of many on our behalf, for the grace given unto us.
- (g) So that ye labor together in prayer for us, that for the gift *bestowed* upon us for many, thanks may be given by many persons for us.
- (k) Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.
- 1:12 (w) For our glory is this, the witnessing of our conscience, that in simpleness and cleanness of God, and not in fleshly wisdom, but in the grace of God, we lived in this world, but more plenteously to you.

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- (p) For our glory is this, the witnessing of our conscience, that in simpleness and cleanness of God, and not in fleshly wisdom, but in the grace of God, we lived in this world, but more plenteously to you.
- (t) ¶ Our rejoicing is this, the testimony of our conscience, that in singleness and godly pureness [that we without doubleness, but with godly pureness]: and not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, and most of all to youwards.
- (g) For our rejoicing is this, the testimony of our conscience, that in simplicity and godly pureness, *and* not in fleshly wisdom, but by the grace of God we have had our conversation in the world, and most of all toward you.
- (k) For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.
- 1:13 (w) And we write not other things to you, than those that ye have read and know, and I hope that into the end ye shall know,
- (p) And we write not other things to you, than those that ye have read and know, and I hope that into the end ye shall know,
- (t) We write no other things unto you, than that ye read and also know. Yea and I trust ye shall find us unto the end
- (g) For we write none other things unto you, than that ye read or else that ye acknowledge, and I trust ye shall acknowledge unto the end.
- (k) For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;
- 1:14 (w) as and ye have known us of part; for we be your glory, as also ye be ours in the day of our Lord Jesus Christ.
- (p) as also ye have known us a part; for we be your glory, as also ye be ours in the day of our Lord Jesus Christ.
- (t) even as ye have found us partly, for we are your rejoicing, even as ye are ours in the day of the Lord Jesus.
- (g) Even as ye have acknowledged us partly, that we are your rejoicing, even as ye are ours, in the day of *our* Lord Jesus.
- (k) As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.
- 1:15 (w) And in this trusting I would first come to you, that ye should have the second grace,
- (p) And in this trusting I would first come to you, that ye should have the second grace,
- (t) ¶ And in this confidence was I minded the other time to have come unto you, that ye might have had yet one pleasure more [a double pleasure]:
- (g) And in this confidence was I minded first to come unto you, that ye might have had a double grace;
- (k) And in this confidence I was minded to come unto you before, that ye might have a second benefit {or, grace};
- 1:16 (w) and pass by you into Macedonia, and again from Macedonia come to you, and of you be led into Judaea.
- (p) and pass by you into Macedonia, and again from Macedonia come to you, and of you be led into Judaea.
- (t) and to have passed by you into Macedonia, and to have come again out of Macedonia unto you, and to have been led forth to Jewryward of you.
- (g) And to pass by you into Macedonia, and to come again out of Macedonia unto you, and to be led forth toward Judea of you.
- (k) And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.
- 1:17 (w) Forsooth when I would this thing, whether I used lightness, *either unsteadfastness*, or those things that I think, I think after the flesh, that there be at me, is and not, *or, yea and nay?*
- (p) But when I would this thing, whether I used unsteadfastness, either those things that I think, I think after the flesh, that at me be, it is and it is not?

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- (t) ¶ When I thuswise was minded: did I use lightness? Or think I carnally those things which I think? That with me should be yea yea, and nay nay.
- (g) When I therefore was thus minded, did I use lightness? Or mind I those things which I mind, according to the flesh, that with me should be, Yea, yea, and Nay, nay?
- (k) When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?
- 1:18 (w) Forsooth God is true, for our word that was at you, there is not in it, yea and nay/there is not in it, is and nay, but is, *that is truth*, is in it.
- (p) But God is true, for our word that was at you, is and is not, is not therein, but is is in it.
- (t) God is faithful: for our preaching unto you, was not yea and nay.
- (g) Yea, God is faithful, that our word toward you was not Yea, and Nay.
- (k) But *as* God is true, our word {or, preaching} toward you was not yea and nay.
- 1:19 (w) For why Jesus Christ, the Son of God, which is preached among you by us, by me, and Silvanus, and Timothy, there was not in him, is and nay, but in him was is /there was not in him, yea and nay, but yea in him was.
- (p) For why Jesus Christ, the Son of God, which is preached among you by us, by me, and Silvanus, and Timothy, there was not in him, is and is not, but is was in him.
- (t) For God's son Jesus Christ which was preached among you by us (that is to say by me and Silvanus and Timotheus) was not yea and nay: but in him it was Yea:
- (g) For the Son of God Jesus Christ, who was preached among you by us, *that is*, by me, and Silvanus, and Timothy, was not Yea, and Nay, but in him it was Yea.
- (k) For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.
- 1:20 (w) Forsooth how many ever be promises of God, in him is, *that is, in him they be fulfilled*. And therefore by him we say Amen to God, to our glory.
- (p) For why how many ever be promises of God, in that is, *be fulfilled*. And therefore by him we say Amen to God, to our glory.
- (t) For all the promises of God, in him are Yea: and are in him Amen, unto the laud of God through us.
- (g) For all the promises of God in him *are* Yea, and are in him Amen, unto the glory of God through us.
- (k) For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.
- 1:21 (w) The which soothly confirmeth us with you in Christ, and the which God anointed us,
- (p) Soothly it is God that confirmeth us with you in Christ, and which anointed us,
- (t) For It is God which estlabisheth us and you in Christ, and hath anointed us,
- (g) And it is God which stablisheth us with you in Christ, and hath anointed us.
- (k) Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;
- 1:22 (w) and that marked us, and gave earnest of the Spirit in our hearts.
- (p) and which marked us, and gave earnest of the Spirit in our hearts.
- (t) which hath also sealed us, and hath given the earnest of the spirit into our hearts.
- (g) Who hath also sealed us, and hath given the earnest of the Spirit in our hearts.
- (k) Who hath also sealed us, and given the earnest of the Spirit in our hearts.
- 1:23 (w) Forsooth I in-call God witness into my soul, that I sparing you came not over to Corinth;
- (p) For I call God to witness against my soul, that I sparing you came not over to Corinth;

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(t) ¶ I call God for a record unto my soul, that for to favor you withal, I came not any more unto Corinth. {This paragraph of two verses was at the start of the following chapter in the original Tyndale}

(g) Now, I call God for a record unto my soul, that to spare you, I came not as yet unto Corinth.

(k) Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

1:24 (w) not for we be lords of your faith, but we be helpers of your joy; for through belief ye stand.

(p) not that we be lords of your faith, but we be helpers of your joy; for through belief ye stand.

(t) Not that we be lords over your faith: but helpers of your joy. For by faith ye stand.

(g) Not that we have dominion over your faith, but we are helpers of your joy; for by faith ye stand.

(k) Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER 2

2:1 (w) And I ordained this same thing at me, that I should not come again in sorrow to you.

(p) And I ordained this thing at me, that I should not come again in heaviness to you.

(t) But I determined this in myself, that I would not come again to you in heaviness.

(g) But I determined thus in myself, that I would not come again to you in heaviness.

(k) But I determined this with myself, that I would not come again to you in heaviness.

2:2 (w) For if I make you sorry, who is he that gladdeth me, but he that is sorrowful of me?

(p) For if I make you sorry, who is he that gladdeth me, but he that is sorrowful of me?

(t) For if I make you sorry: who is it that should make me glad, but the same which is made sorry by me?

(g) For if I make you sorry, who is he then that should make me glad, but the same which is made sorry by me?

(k) For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

2:3 (w) And this same thing I wrote to you, that when I shall come, I have not sorrow upon sorrow, of them of whom it behooved me to have joy. Trusting in you all, that my joy is of you all.

(p) And this same thing I wrote to you, that when I come, I have not sorrow on sorrow, of the which it behooved me to have joy. And I trust in you all, that my joy is of all you.

(t) And I wrote this same epistle unto you, lest if I came, I should take heaviness of them, of whom I ought to rejoice. Certainly this confidence have I in you all, that my joy is the joy of you all.

(g) And I wrote this same thing unto you, lest when I came, I should take heaviness of them of whom I ought to rejoice; this confidence have I in you all, that my joy is the joy of you all.

(k) And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

2:4 (w) For of much tribulation and anguish of heart I wrote to you by many tears, not that ye be sorry, but that ye know what charity I have more plenteously in you.

(p) For of much tribulation and anguish of heart I wrote to you by many tears, not that ye be sorry, but that ye know what charity I have more plenteously in you.

(t) For in great affliction and anguish of heart I wrote unto you with many tears: not to make you sorry, but that ye might perceive the love which I have most specially unto you.

(g) For in great affliction, and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might perceive the love which I have, specially unto you.

(k) For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

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- 2:5 (w) For if any man hath made me sorrowful, he hath not made me sorrowful but in part, that I charge not you all.
(p) For if any man hath made me sorrowful, he hath not made me sorrowful but a part, that I charge not you all.
(t) ¶ If any man hath caused sorrow, the same hath not made me sorry: but partly, lest I should grieve you all.
(g) And if any hath caused sorrow, the same hath not made me sorry, but partly (lest I should more charge *him*) you all.
(k) But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.
- 2:6 (w) This blaming that is made of many, sufficeth to him, that is such a manner *man*;
(p) This blaming that is made of many, sufficeth to him, that is such one;
(t) It is sufficient unto the same man that he was rebuked of many.
(g) It is sufficient unto the same man, that he was rebuked of many.
(k) Sufficient to such a man is this punishment {or, censure}, which *was inflicted* of many.
- 2:7 (w) so that on the contrary ye rather forgive and comfort, lest peradventure he that is such a manner *man*, be sopped up, *or despair*, by more great heaviness.
(p) so that on the contrary ye rather forgive and comfort, lest peradventure he that is such a manner *man*, be swallowed up by more great heaviness.
(t) So that now contrarywise ye ought to forgive him and comfort him: lest that same should be swallowed up with overmuch heaviness.
(g) So that now contrariwise ye ought rather to forgive *him*, and comfort *him*, lest the same should be swallowed up with overmuch heaviness.
(k) So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.
- 2:8 (w) For which thing I beseech you, that ye confirm charity into him.
(p) For which thing I beseech you, that ye confirm charity into him.
(t) Wherefore I exhort you, that love may have strength over him.
(g) Wherefore, I pray you, that you would confirm your love towards him.
(k) Wherefore I beseech you that ye would confirm *your* love toward him.
- 2:9 (w) For why therefore and I wrote this, that I know your proof, whether in all things ye be obedient.
(p) For why therefore I wrote this, that I know your proof, whether in all things ye be obedient.
(t) For this cause verily did I write, that I might know the proof of you, whether ye should be obedient in all things.
(g) For this cause also did I write, that I might know the proof of you, whether ye would be obedient in all things.
(k) For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.
- 2:10 (w) For to whom ye have forgiven any thing, also I have forgiven. For I, that that I forgave, if I forgave any thing, *have forgiven* for you in the person of Christ,
(p) For to whom ye have forgiven any thing, also I have forgiven. For I, that that I forgave, if I forgave any thing, *have forgiven* for you in the person of Christ,
(t) To whom ye forgive anything, I forgive also. And Verily if I forgive anything, to whom I forgave it for your sakes forgave I it, in the room of Christ,
(g) To whom ye forgive anything, I *forgive* also; for verily if I forgave anything, to whom I forgave it, for your sakes *forgave I it* in the sight of Christ,
(k) To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I *forgave* it, *for* your sakes forgave I it in the person {or, sight} of Christ;

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- 2:11 (w) that we be not deceived of Satan; soothly we unknow not his thoughts.
(p) that we be not deceived of Satan; for we know his thoughts.
(t) lest Satan should prevent us. For his thoughts are not unknown unto us.
(g) Lest Satan should circumvent us; for we are not ignorant of his enterprises.
(k) Lest Satan should get an advantage of us: for we are not ignorant of his devices.
- 2:12 (w) Forsooth when I had come to Troas for the gospel of Christ, and a door was opened to me in the Lord,
(p) But when I was come to Troas for the gospel of Christ, and a door was opened to me in the Lord,
(t) ¶ When I was come to Troas for Christ's gospel's sake (and a great door was opened unto me of the Lord)
(g) ¶ Furthermore, when I came to Troas to *preach* Christ's Gospel, and a door was opened unto me of the Lord,
(k) Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,
- 2:13 (w) I had not rest in my spirit, for I found not my brother Titus, but I saying to them farewell, passed into Macedonia.
(p) I had not rest to my spirit, for I found not my brother Titus, but I said to them farewell, and I passed into Macedonia.
(t) I had no rest in my spirit, because I found not Titus my brother: but took my leave of them and went away [my way] into Macedonia.
(g) I had no rest in my spirit, because I found not Titus my brother, but took my leave of them, and went away into Macedonia.
(k) I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.
- 2:14 (w) Therefore be thankings to God, that ever maketh us to have victory in Christ Jesus, and sheweth by us the odour, *or savour/or sweetness*, of his knowing in each place;
(p) And I do thankings to God, that evermore maketh us to have victory in Christ Jesus, and sheweth by us the odour of his knowing in each place;
(t) Thanks be unto God which always giveth us the victory in Christ, and openeth the savor of his knowledge by us in every place.
(g) Now thanks *be* unto God, which always maketh us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.
(k) Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.
- 2:15 (w) for we be the good odour, *or savour*, of Christ to God, in these that be made safe, and in these that perish.
(p) for we be the good odour of Christ to God, among these that be made safe, and among these that perish.
(t) For we are unto God the sweet savor of Christ, both among them that are saved, and also among them which perish:
(g) For we are unto God the sweet savor of Christ, in them that are saved, and in them which perish.
(k) For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:
- 2:16 (w) Soothly to others *we be* odour of death into death, but to the others *we be* odour of life into life. And to these things who *is* so able?
(p) To others soothly odour of death into death, but to the others *we be* odour of life into life. And to these things who *is* so able?
(t) to the one part are we the savor of death unto death. And Unto the other part are we the savor of life unto life. And who is meet unto these things?
(g) To the one *we are* the savor of death, unto death, and to the other the savor of life, unto life. And who is sufficient for these things?

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(k) To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

- 2:17 (w) Soothly we be not as full many, adulterating the word of God, but of cleanness, but as of God, before God in Christ we speak.
(p) For we be not as many, that do adultery by the word of God, but we speak of cleanness, as of God, before God in Christ.
(t) For we are not as many are which chop and change with the word of God: but even out of pureness, and by the power of God, and in the sight of God [but as they which speak of pureness, and as they which speak of God in the sight of God], so speak we in Christ.
(g) For we are not as many, which make merchandise of the word of God, but as of sincerity, but as of God in the sight of God speak we in Christ.
(k) For we are not as many, which corrupt {or, deal deceitfully with} the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER 3

- 3:1 (w) Begin we again to commend, *or praise*, ourselves? or whether we need, as some, praising letters to you, or of you?
(p) Begin we therefore again to praise us selves? or whether we need, as some men, epistles of praising to you, or of you?
(t) ¶ We begin to praise ourselves again. Need we as some other of epistles of recommendation unto you? or letters of recommendation from you?
(g) Do we begin to praise ourselves again? Or need we as some others, Epistles of recommendation unto you, or *letters* of recommendation from you?
(k) Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?
- 3:2 (w) Ye be our epistle, written in our hearts, which is known and read of all men,
(p) Ye be our epistle, written in our hearts, which is known and read of all men,
(t) Ye are our epistle written in our hearts, which is understood and read of all men,
(g) Ye are our epistle, written in our hearts, which is understood and read of all men;
(k) Ye are our epistle written in our hearts, known and read of all men:
- 3:3 (w) and *ye be* made open, for ye be the epistle of Christ ministered of us, and written, not with ink, but by the Spirit of the living God; not in stony tables, but in fleshly tables of heart.
(p) and made open, for ye be the epistle of Christ ministered of us, and written, not with ink, but by the Spirit of the living God; not in stone tables, but in fleshly tables of heart.
(t) in that ye are known, how that ye are the epistle of Christ, ministered by us and written, not with ink: but with the spirit of the living God, not in tables of stone, but in fleshly tables of the heart.
(g) In that ye are manifest, to be the Epistle of Christ, ministered by us, and written, not with ink, but with the Spirit of the living God, not in tablets of stone, but in fleshly tablets of the heart.
(k) *Forasmuch* as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.
- 3:4 (w) For we have such trust by Christ to God;
(p) For we have such trust by Christ to God;
(t) Such trust have we through Christ to Godward,
(g) And such trust have we through Christ to God;

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- (k) And such trust have we through Christ to God-ward:
- 3:5 (w) not that we be sufficient to think any thing of us selves, as of us, but our sufficiency is of God.
(p) not that we be sufficient to think any thing of us, as of us, but our sufficiency is of God.
(t) not that we are sufficient of ourselves to think anything as it were of ourselves: but our ableness cometh of God,
(g) Not that we are sufficient of ourselves, to think anything, as of ourselves; but our sufficiency *is* of God,
(k) Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;
- 3:6 (w) Which also made us able ministers of the new testament, not by letter, but by Spirit; for the letter slayeth, but the Spirit quickeneth.
(p) Which also made us able ministers of the new testament, not by letter, but by Spirit; for the letter slayeth, but the Spirit quickeneth.
(t) which hath made us able to minister the new testament, not of the letter, but of the spirit: For the letter killeth, but the spirit giveth life.
(g) Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.
(k) Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life {or, quickeneth}.
- 3:7 (w) And if the ministration of death formed by letters in stones was in glory, so that the children of Israel might not behold into the face of Moses, for the glory of his cheer, which *glory* is now voided,
(p) And if the ministration of death written by letter in stones was in glory, so that the children of Israel might not behold into the face of Moses, for the glory of his face, which is voided,
(t) ¶ If the ministration of death through the letters figured in stones was glorious, so that the children of Israel could not behold the face of Moses for the glory of countenance (which glory nevertheless is done away)
(g) If then the ministration of death *written* with letters and engraven in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance (which *glory* is done away.)
(k) But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:
- 3:8 (w) how shall not the ministration of the Spirit be more in glory?
(p) how shall not the ministration of the Spirit be more in glory?
(t) why shall not the ministration of the spirit be much more glorious?
(g) How shall not the ministration of the Spirit be more glorious?
(k) How shall not the ministration of the spirit be rather glorious?
- 3:9 (w) For why if the ministration of condemnation is in glory, much more the ministration of righteousness is plenteous in glory.
(p) For if the ministration of condemnation was in glory, much more the ministration of righteousness is plenteous in glory.
(t) For if the administering of condemnation be glorious: much more doth [shall] the administration of righteousness exceed in glory.
(g) For if the ministry of condemnation *was* glorious, much more doeth the ministration of righteousness exceed in glory.
(k) For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.
- 3:10 (w) For neither that that was clear was glorified in this part for the excellent glory;
(p) For neither that that was clear was glorified in this part for the excellent glory;

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- (t) For no doubt that which was there glorified is [was] not once glorified in respect of this exceeding glory.
(g) For even that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glory.
(k) For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
- 3:11 (w) for why if that that is voided, was by glory, much more that that dwelleth still is in glory.
(p) and if that that is voided, was by glory, much more that that dwelleth still is in glory.
(t) Then if that which is destroyed was glorious, much more shall that which remaineth be glorious.
(g) For if that which should be abolished, *was* glorious, much more shall that which remaineth be glorious.
(k) For if that which is done away was glorious, much more that which remaineth is glorious.
- 3:12 (w) Therefore we that have such hope, use much trust;
(p) Therefore we that have such hope, use much trust;
(t) ¶ Seeing then that we have such trust we use great boldness,
(g) Seeing then that we have such trust, we use great boldness of speech.
(k) Seeing then that we have such hope, we use great plainness {or, boldness} of speech:
- 3:13 (w) and not as Moses put a veil on his face, that the children of Israel should not behold into his face, which *veil* is voided.
(p) and not as Moses laid a veil on his face, that the children of Israel should not behold into his face, which *veil* is voided.
(t) and do not as Moses, which put a veil over his face that the children of Israel should not see for what purpose that served which is put away.
(g) And *we are* not as Moses, *which* put a veil upon his face, that the children of Israel should not look unto the end of that which should be abolished.
(k) And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
- 3:14 (w) But the wits of them be astonished; for till into this day the same veil in the reading of the old testament dwelleth unshowed, for it is voided in Christ,
(p) But the wits of them be astonished; for into this day the same veil in reading of the old testament dwelleth not showed, for it is voided in Christ,
(t) But their minds were [are] blinded. For until this day remaineth the same covering untaken away in the old testament when they read it, which in Christ is put away:
(g) Therefore their minds are hardened; for until this day remaineth the same covering untaken away in the reading of the Old Testament, which *veil* in Christ is put away.
(k) But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.
- 3:15 (w) but till into this day, when Moses is read, the veil is put upon their hearts.
(p) but into this day, when Moses is read, the veil is put on their hearts.
(t) But even unto this day, when Moses is read the veil hangeth before their hearts.
(g) But even unto this day, when Moses is read, the veil is laid over their hearts.
(k) But even unto this day, when Moses is read, the veil is upon their heart.
- 3:16 (w) But when Israel shall be converted to God, the veil shall be done away.
(p) But when Israel shall be converted to God, the veil shall be done away.

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- (t) Nevertheless when they turn to the Lord, the veil shall be taken away.
(g) Nevertheless when their *heart* shall be turned to the Lord, the veil shall be taken away.
(k) Nevertheless when it shall turn to the Lord, the veil shall be taken away.
- 3:17 (w) Forsooth the Lord is a Spirit; forsooth where the Spirit of the Lord *is*, there *is* liberty, *or freedom*.
(p) And the Spirit is the Lord; and where the Spirit of the Lord *is*, there *is* freedom.
(t) The Lord no doubt is a spirit. And where the spirit of the Lord *is*, there *is* liberty.
(g) Now the Lord is the Spirit, and where the Spirit of the Lord *is*, there *is* liberty.
(k) Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.
- 3:18 (w) Forsooth all we with showed face beholding the glory of the Lord, be transformed into the same image, from clearness to clearness, as of the Spirit of the Lord.
(p) And all we that with open face see the glory of the Lord, be transformed into the same image, from clearness into clearness, as of the Spirit of the Lord.
(t) But we all behold the glory of the Lord with his face open, and are changed into the same similitude, from glory to glory, even of the spirit of the Lord [And now the Lord's glory appeareth in us all, as in a glass: and we are changed unto the same similitude, from glory to glory, even of the Lord which is a spirit].
(g) But we all behold as in a mirror the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.
(k) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord {or, of the Lord the spirit}.

CHAPTER 4

- 4:1 (w) Therefore we having this administration, *or office*, after this that we have gotten mercy, fail we not,
(p) Therefore we that have this administration, after this that we have gotten mercy, fail we not,
(t) ¶ Therefore seeing that we have such an office, even as mercy is come on us, we faint not:
(g) Therefore, seeing that we have this ministry, as we have received mercy, we faint not;
(k) Therefore seeing we have this ministry, as we have received mercy, we faint not;
- 4:2 (w) but do away the privy things of shame, not walking in subtle guile, neither adulterating the word of God, but in showing of the truth commending ourselves to each conscience of men before God.
(p) but do we away the privy things of shame, not walking in subtle guile, neither doing adultery by the word of God, but in showing of the truth commending us selves to each conscience of men before God.
(t) but have cast from us the cloaks of dishonesty, and walk not in craftiness, neither corrupt we the word of God: but walk in open truth, and report ourselves to every man's conscience in the sight of God.
(g) But have cast from us the cloaks of shame, and walk not in craftiness, neither handle we the word of God deceitfully, but in declaration of the truth we approve ourselves to every man's conscience in the sight of God.
(k) But have renounced the hidden things of dishonesty {Gr. shame}, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
- 4:3 (w) For if also our gospel is covered, *or hid*, in these that perish it is covered;
(p) For if also our gospel is covered, *or hid*, in these that perish it is covered;
(t) ¶ If our Gospel be yet hid, it is hid among them that are lost,
(g) If our Gospel be then hid, it is hid to them that are lost.
(k) But if our gospel be hid, it is hid to them that are lost:

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- 4:4 (w) in which the god of this world, *that is, the devil, or pride*, hath blinded the souls of men out of belief, *or unfaithful men*, that the lighting of the gospel of the glory of Christ, that is the image of God, shine not.
(p) in which god of this world, *that is, the devil*, hath blinded the souls of unfaithful men, that the lightening of the gospel of the glory of Christ, which is the image of God, shine not.
(t) in whom the God of this world hath blinded the minds of them which believe not, lest should shine unto them the light of the glorious gospel of Christ which is the image of God [should shine unto them],
(g) In whom the god of this world hath blinded the minds, *that is*, of the infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine unto them.
(k) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
- 4:5 (w) Soothly we preach not ourselves, but Jesus Christ our Lord; and us your servants by Jesus.
(p) But we preach not us selves, but our Lord Jesus Christ; and us your servants by Jesus.
(t) ¶ for we preach not ourselves, but Christ Jesus to be the Lord, and [preach] ourselves your servants for Jesus' sake.
(g) For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.
(k) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- 4:6 (w) For God, that said the light to shine of darkneses, he hath enlightened in our hearts, to the illumining of the science of the clearness of God, in the face of Jesus Christ.
(p) For God, that said light to shine of darkneses, he hath given light in our hearts, to the lightening of the science of the clearness of God, in the face of Jesus Christ.
(t) For it is God that commanded the light to shine out of darkness, which hath shined in our hearts, for to give the light of the knowledge of the glory of God [of knowledge of the glorious God], in the face of Jesus Christ.
(g) For God that commanded the light to shine out of darkness, *is he* which hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
(k) For God, who commanded the light to shine out of darkness, hath shined in our hearts, *to give* the light of the knowledge of the glory of God in the face of Jesus Christ.
- 4:7 (w) And we have this treasure in brittle vessels, that the highness be of God's virtue, and not of us.
(p) And we have this treasure in brittle vessels, that the worthiness be of God's virtue, and not of us.
(t) ¶ But we have this treasure in earthen vessels that the excellent power of it might appear to be of God, and not of us.
(g) But we have this treasure in earthen vessels, that the excellency of that power might be of God, and not of us.
(k) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
- 4:8 (w) In all things we suffer tribulation, but we be not made strait/*but we be not anguished thereby in soul*; we be made poor, but we be not destitute, *either cast away*;
(p) In all things we suffer tribulation, but we be not anguished, *or distressed*; we be made poor, but we lack nothing;
(t) We are troubled on every side, yet are we not without shift. We are in poverty: but not utterly without somewhat.
(g) We are afflicted on every side, yet *are we* not in distress; we are in doubt, but yet we despair not.
(k) We are troubled on every side, yet not distressed; we are perplexed, but not in despair {or, altogether without help, or, means};
- 4:9 (w) we suffer persecution, but we be not forsaken; we be made low, but we be not confounded; we be cast down, but we perish not.
(p) we suffer persecution, but we be not forsaken; we be made low, but we be not confounded; we be cast down, but we perish not.

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- (t) We are persecuted: but are not forsaken. We are cast down: nevertheless we perish not.
(g) *We are* persecuted, but not forsaken; cast down, but we perish not.
(k) Persecuted, but not forsaken; cast down, but not destroyed;
- 4:10 (w) Evermore bearing about the mortifying of Jesus Christ in our body, that also the life of Jesus be showed in our bodies.
(p) And evermore we bear about the slaying of Jesus in our body, that also the life of Jesus be showed in our bodies.
(t) And we always bear in our bodies the dying of the Lord Jesus, that the life of Jesus might appear in our bodies.
(g) Everywhere we bear about in our body the dying of the Lord Jesus, that the life of Jesus might also be made manifest in our bodies.
(k) Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
- 4:11 (w) For evermore we that live, be taken into death for Jesus, that and the life of Jesus be showed in our deadly flesh.
(p) For evermore we that live, be taken into death for Jesus, that the life of Jesus be showed in our deadly flesh.
(t) ¶ For we which live, are always delivered unto death for Jesus' sake, that the life also of Jesus might appear in our mortal flesh.
(g) For we which live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
(k) For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
- 4:12 (w) Therefore death worketh in us, but life in you.
(p) Therefore death worketh in us, but life in you.
(t) So then death worketh in us, and life in you.
(g) So then death worketh in us, and life in you.
(k) So then death worketh in us, but life in you.
- 4:13 (w) Forsooth having the same spirit of faith, as it is written, I have believed, wherefore I have spoken; and we believe, wherefore also we speak;
(p) And we have the same spirit of faith, as it is written, I have believed, wherefore I have spoken; and we believe, wherefore also we speak;
(t) ¶ Seeing then that we have the same spirit of faith, according as it is written: I believed and therefore have I spoken. We also believe, and therefore speak.
(g) And because we have the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe, and therefore speak,
(k) We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;
- 4:14 (w) witting that he that raised Jesus, shall raise up also us with Jesus, and shall ordain us with you.
(p) witting that he that raised Jesus, shall raise up also us with Jesus, and shall ordain with you.
(t) For we know that he which raised up the Lord Jesus, shall raise up us also by the means of Jesus, and shall set us with you,
(g) Knowing that he which hath raised up the Lord Jesus, shall raise us up also by Jesus, and shall set us with you.
(k) Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

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- 4:15 (w) Soothly all things *be done* for you, that grace being plenteous by many in doing of thanks be plenteous into glory of God.
(p) And all things for you, that a plenteous grace by many thankings be plenteous into the glory of God.
(t) for all things I do for your sakes, that the plenteous grace by thanks given of many, may redound to the praise of God.
(g) For all things are for your sakes, that the most plenteous grace by the thanksgiving of many, may redound to the praise of God.
(k) For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.
- 4:16 (w) For which thing we fail not, but though our outer man be corrupted; nevertheless the inner man is renewed from day to day.
(p) For which thing we fail not, for though our outer man be corrupted; nevertheless the inner man is renewed from day to day.
(t) ¶ Wherefore we are not wearied, but though our outward man perish, yet the inward man is renewed day by day.
(g) Therefore we faint not, but though our outward man perish, yet the inward man is renewed daily.
(k) For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
- 4:17 (w) But that light, *or easy*, thing of our tribulation that lasteth now, but as it were by a moment, worketh over manner, *or measure*, into highness the everlasting weight of glory in us;
(p) But that light thing of our tribulation that lasteth now, but as it were by a moment, worketh in us over measure an everlasting burden into the highness of glory;
(t) For our exceeding tribulation, which is momentary and light, prepareth an exceeding, and eternal weight of glory unto us,
(g) For our light affliction which is but for a moment, causeth unto us a far most excellent *and* an eternal weight of glory;
(k) For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;
- 4:18 (w) while that we behold not those things that be seen, but those *things* that be not seen. Soothly those things that be seen, be temporal, *or during but short time*; forsooth those things that be not seen, be eternal, *or everlasting*.
(p) while that we behold not those things that be seen, but those that be not seen. For those things that be seen, be but during for a short time; but those things that be not seen, be everlasting.
(t) while we look not on the things which are seen, but on the things which are not seen. For things which are seen, are temporal: but [and] things which are not seen are eternal.
(g) While we look not on the things which are seen, but on the things which are not seen; for the things which are seen, are temporal, but the things which are not seen, are eternal.
(k) While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CHAPTER 5

- 5:1 (w) And we know, that if our earthly house of this dwelling be dissolved, that we have a building of God, an house not made with hands, everlasting in heavens.
(p) And we know, that if our earthly house of this dwelling be dissolved, that we have a building of God, an house not made with hands, everlasting in heavens.
(t) ¶ We know surely if our earthy mansion wherein we now dwell were destroyed, that we have a building ordained of God, an habitation not made with hands, but eternal in heaven:
(g) For we know that if our earthly house of this tabernacle be destroyed, we have a building *given* of God, *that is*, a house not made with hands, *but* eternal in the heavens.

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- (k) For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
- 5:2 (w) For why in this thing we mourn, coveting to be clothed above with our dwelling, which is of heaven;
(p) For why in this thing we mourn, coveting to be clothed above with our dwelling, which is of heaven;
(t) And herefore sigh we, desiring to be clothed with our mansion which is from heaven:
(g) For therefore we sigh, desiring to be clothed with our house, which is from heaven.
(k) For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
- 5:3 (w) if nevertheless we be found clothed, and not naked.
(p) if nevertheless we be found clothed, and not naked.
(t) so yet if [if it happen] that we be found clothed, and not naked.
(g) Because that if we be clothed, we shall not be found naked.
(k) If so be that being clothed we shall not be found naked.
- 5:4 (w) For why we that be in this tabernacle, sorrow within, and be grieved, for that we will not be despoiled, but clothed above; that that thing that is deadly, be sopped up of life.
(p) For why we that be in this tabernacle, sorrow within, and be heavied, for that we will not be spoiled, but be clothed above; that that thing that is deadly, be swallowed up of life.
(t) For as long as we are in this tabernacle, we sigh and are grieved: for we would not be unclothed: but would be clothed upon, that mortality might be swallowed up of life.
(g) For indeed we that are in this tabernacle, sigh and are burdened, because we would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life.
(k) For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
- 5:5 (w) Forsooth he that maketh us into this same thing, *is* God, that gave to us the earnest of Spirit.
(p) But who is it that maketh us into this same thing? God, that gave to us the earnest of the Spirit.
(t) He that hath ordained us for this thing, *is* God: which very same hath given unto us the earnest of the spirit.
(g) And he that hath created us for this thing, *is* God, who also hath given unto us the earnest of the Spirit.
(k) Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.
- 5:6 (w) Therefore we be hardy all-gates, and knowing for the while we be in this body, we go in pilgrimage from the Lord;
(p) Therefore we be hardy always, and know that the while we be in this body, we go in pilgrimage from the Lord;
(t) ¶ Therefore We are always of good cheer, and know well that as long as we are at home in the body we are absent from God.
(g) Therefore we are alway bold, though we know that whiles we are at home in the body, we are absent from the Lord.
(k) Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
- 5:7 (w) for we walk by faith, and not by clear sight.
(p) for we walk by faith, and not by clear sight.
(t) For we walk in faith and see not.
(g) (For we walk by faith, and not by sight.)
(k) (For we walk by faith, not by sight:)
- 5:8 (w) Forsooth we be hardy, and have good will, more to be in pilgrimage from the body, and to be present to God.

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- (p) But we be hardy, and have good will, more to be in pilgrimage from the body, and to be present to God.
(t) Nevertheless we are of good comfort, and had lever to be absent from the body and to be present with the Lord [God].
(g) Nevertheless, we are bold, and love rather to remove out of the body, and to dwell with the Lord.
(k) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
- 5:9 (w) And therefore we strive, whether absent, whether present, to please him.
(p) And therefore we strive, whether absent, whether present, to please him.
(t) Wherefore, whether we be at home or from home we endeavor ourselves to please him [we endeavor ourselves, whether we be at home or from home, to please God].
(g) Wherefore also we covet, that both dwelling at home, and removing from home, we may be acceptable to him.
(k) Wherefore we labour {or, endeavour}, that, whether present or absent, we may be accepted of him.
- 5:10 (w) For it behooveth us all to be showed before the throne of Christ, that every man receive the proper things of the body, as he hath done, either good, either evil.
(p) For it behooveth us all to be showed before the throne of Christ, that every man tell the proper things of the body, as he hath done, either good, either evil.
(t) For we must all appear [be brought] before the judgment seat of Christ that every man may receive the works of his body according to that he hath done, whether it be good or bad?
(g) For we must all appear before the judgment seat of Christ, that every man may receive the things which are *done* in his body, according to that he hath done, whether *it be* good or evil.
(k) For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
- 5:11 (w) Therefore we witting the dread of the Lord, counsel men, for to God we be open; and I hope, that we be open also in your consciences.
(p) Therefore we witting the dread of the Lord, counsel men, for to God we be open; and I hope, that we be open also in your consciences.
(t) Seeing then that we know how the Lord is to be feared, we fare fair with men. For we are known well enough unto God. I trust also that we are known in your consciences.
(g) Knowing therefore that terror of the Lord, we persuade men, and we are made manifest unto God, and I trust also that we are made manifest in your consciences.
(k) Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.
- 5:12 (w) We commend not ourselves again to you, but we give to you occasion to glory for us, that ye have *understanding* to them that glory in the face, and not in the heart.
(p) We commend not us selves again to you, but we give to you occasion to have glory for us, that ye have to them that glory in the face, and not in the heart.
(t) ¶ We praise not ourselves again unto you, but give you an occasion to rejoice of us, that ye may have somewhat against them, which rejoice in the face, and not in the heart.
(g) For we praise not ourselves again unto you, but give you an occasion to rejoice of us, that ye may have *to answer* against them, which rejoice in the face, and not in the heart.
(k) For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat *to answer* them which glory in appearance {Gr. in the face}, and not in heart.
- 5:13 (w) Soothly whether we by mind, *or reason*, pass *it is* to God, whether we be sober *it is* to you?
(p) For either we by mind pass to God, either we be sober to you.
(t) For if we be too fervent, to God are we to fervent: if we keep measure, for your cause keep we measure.

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- (g) For whether we be out of our wit, *we are it* to God; or whether we be in our right mind, *we are it* unto you.
(k) For whether we be beside ourselves, it is to God: or whether we be sober, *it is* for your cause.
- 5:14 (w) For the charity of Christ driveth us; guessing, *or deeming*, this thing, that if one died for all, then all were dead.
(p) For the charity of Christ driveth us; guessing this thing, that if one died for all, then all were dead.
(t) For the love of Christ constraineth us, because we thus judge, if one be dead for all, that then are all dead,
(g) For that love of Christ constraineth us, because we thus judge, that if one be dead for all, then were all dead;
(k) For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:
- 5:15 (w) And Christ died for all, that they that live, live not now to themselves, but to him that died for them, and rose again.
(p) And Christ died for all, that they that live, live not now to themselves, but to him that died for them, and rose again.
(t) and that he died for all, [because] that they which live, should not henceforth live unto themselves: but unto him which died for them and rose again.
(g) And he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.
(k) And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
- 5:16 (w) And so we from this time have known no man after the flesh; and if we knew Christ after the flesh, but right now we know not.
(p) Therefore we from this time know no man after the flesh; though we (have) known Christ after the flesh, but now we know not.
(t) ¶ Wherefore henceforth know we no man after the flesh. Insomuch [that] though we have known Christ after the flesh, now henceforth know we him so no more.
(g) Wherefore, henceforth know we no man after the flesh, yea though we had known Christ after the flesh, yet now henceforth know we *him* no more.
(k) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.
- 5:17 (w) Therefore if any new creature is in Christ, old things have passed. Lo! all things be made new,
(p) Therefore if any new creature is in Christ, the old things be passed. Lo! all things be made new,
(t) Therefore if any man be in Christ, he is a new creature. Old things are passed away, behold all things are become new.
(g) Therefore if any man *be* in Christ, *let him be* a new creature. Old things are passed away; behold, all things are become new.
(k) Therefore if any man *be* in Christ, *he is* {or, let him be} a new creature: old things are passed away; behold, all things are become new.
- 5:18 (w) and all things be of God, which reconciled us to him by Christ, and gave to us the ministry, *or service*, of reconciling.
(p) and all things be of God, which reconciled us to him by Christ, and gave to us the service of reconciling.
(t) Nevertheless all things are of God, which hath reconciled us unto himself by Jesus Christ, and hath given unto us the office to preach the atonement.
(g) And all things *are* of God, which hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of reconciliation.
(k) And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

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- 5:19 (w) Soothly, for God was in Christ, reconciling to him the world, not reckoning to them their guilts, and put in us the word of reconciling.
(p) And God was in Christ, reconciling to him the world, not reckoning to them their guilts, and putted in us the word of reconciling.
(t) For God was in Christ, and made agreement between the world and himself, and imputed not their sins unto them: and hath committed to us the preaching of the atonement.
(g) For God was in Christ, and reconciled the world to himself, not imputing their sins unto them, and hath committed to us the word of reconciliation.
(k) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us {Gr. put in us} the word of reconciliation.
- 5:20 (w) Therefore we be set in legacy, *or message*, for Christ, as if God admonisheth by us; we beseech you for Christ, be ye reconciled to God.
(p) Therefore we use message for Christ, as if God admonisheth by us; we beseech you for Christ, be ye reconciled to God.
(t) Now then are we messengers in the room of Christ: even as though God did beseech you through us: So pray we you in Christ's stead, that ye be at one with God:
(g) Now then are we ambassadors for Christ, as though God did beseech *you* through us, we pray you in Christ's stead, that ye be reconciled to God.
(k) Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.
- 5:21 (w) God the Father made him sin for us, which knew not sin, that we should be made the rightwiseness of God in him.
(p) God the Father made him sin for us, which knew not sin, that we should be made rightwiseness of God in him.
(t) for he hath made him to be sin for us, which knew no sin, that we by his means should be that righteousness which before God is allowed.
(g) For he hath made him *to be* sin for us, which knew no sin, that we should be made the righteousness of God in him.
(k) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAPTER 6

- 6:1 (w) But we helping *you in work and word* admonish you, that ye receive not the grace of God in vain.
(p) But we helping admonish, that ye receive not the grace of God in vain.
(t) ¶ We as helpers therefore exhort you, that ye receive not the grace of God in vain.
(g) So we therefore as workers together beseech you, that ye receive not the grace of God in vain.
(k) We then, as workers together *with him*, beseech you also that ye receive not the grace of God in vain.
- 6:2 (w) For he saith, In time accepted, *or well pleasing*, I have heard thee, and in the day of health I have helped thee. Lo! now a time acceptable, lo! now a day of health.
(p) For he saith, In time well pleasing I have heard thee, and in the day of health I have helped thee. Lo! now a time acceptable, lo! now a day of health.
(t) For he saith: I have heard thee in a time accepted: and in the day of salvation [health], have I succored thee. Behold now is that well accepted time: behold now is the day of salvation [that day of health].
(g) For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold now the accepted time, behold now the day of salvation.

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(k) (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

- 6:3 (w) To no man giving any offence, *or hurting*, that our ministry, *or service*, be not reprov'd;
(p) Give we to no man any offence, that our service be not reprov'd;
(t) Let us give no man occasion of evil, that in our office be found no fault:
(g) We give no occasion of offence in anything, that *our* ministry should not be reprehended.
(k) Giving no offence in any thing, that the ministry be not blamed:
- 6:4 (w) but in all things give we ourselves as the ministers of God, in much patience, in tribulations, in needs, in anguishes,
(p) but in all things give we us selves as the ministers of God, in much patience, in tribulations, in needs, in anguishes,
(t) but in all things let us behave ourselves as the ministers of God.
(g) But in all things we approve ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
(k) But in all things approving {Gr. commending} ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
- 6:5 (w) in scourgings, in prisons, in dissensions within, in travails, in wakings, in fastings,
(p) in beatings, in prisons, in dissensions within, in travails, in wakings, in fastings,
(t) ¶ In much patience, in afflictions, in necessity, in anguish, in stripes, in imprisonment, in strife, in labor, in watching [watch], in fasting,
(g) In stripes, in prisons, in tumults, in labors,
(k) In stripes, in imprisonments, in tumults {or, in tossings to and fro}, in labours, in watchings, in fastings;
- 6:6 (w) in chastity, in science, *or knowing*, in long abiding, in sweetness, in the Holy Ghost, in charity not feigned,
(p) in chastity, in knowing, in long abiding, in sweetness, in the Holy Ghost, in charity not feigned,
(t) in pureness, in knowledge, in longsuffering, in kindness, in the holy ghost, in love unfeigned,
(g) By watchings, by fastings, by purity, by knowledge, by longsuffering, by kindness, by the holy Ghost, by love unfeigned,
(k) By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,
- 6:7 (w) in the word of truth, in the virtue of God; by armours of rightwiseness on the right half and on the left half;
(p) in the word of truth, in the virtue of God; by armours of rightwiseness on the right half and on the left half;
(t) in the words of truth, in the power of God, by the armor of righteousness of the right hand and on the left [hand],
(g) By the word of truth, by the power of God, by the armor of righteousness on the right hand, and on the left,
(k) By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,
- 6:8 (w) by glory and unnobility; by evil fame and good fame; as deceivers, and true men;
(p) by glory and unnobleness; by evil fame and good fame; as deceivers, and true men;
(t) in honor and dishonor, in evil report and good report, as deceivers and yet true,
(g) By honor, and dishonor, by evil report, and good report, as deceivers, and yet true;
(k) By honour and dishonour, by evil report and good report: as deceivers, and yet true;
- 6:9 (w) as they that be unknown and known; as men dying, and lo! we live; as chastised, and not made dead;
(p) as they that be unknown and known; as men dying, and lo! we live; as chastised, and not made dead;

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- (t) as unknown, and yet known: as dying and behold we yet live: as chastened and not killed:
(g) As unknown, and yet known; as dying, and behold, we live; as chastened, and yet not killed;
(k) As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;
- 6:10 (w) as sorrowful, but evermore joying; as needy men, soothly making many rich; as nothing having, and wielding all things.
(p) as sorrowful, and evermore joying; as having need, but making many men rich; as nothing having, and wielding all things.
(t) as sorrowing and yet always merry: as poor and yet make many rich: as having nothing and yet possessing all things.
(g) As sorrowing, and yet alway rejoicing; as poor, and yet make many rich; as having nothing, and yet possessing all things.
(k) As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.
- 6:11 (w) O! ye Corinthians, our mouth is open to you, our heart is enlarged;
(p) A! ye Corinthians, our mouth is open to you, our heart is enlarged;
(t) ¶ O ye Corinthians, our mouth is open unto you. Our heart is made large:
(g) O Corinthians, our mouth is open unto you, our heart is made large.
(k) O ye Corinthians, our mouth is open unto you, our heart is enlarged.
- 6:12 (w) ye be not made strait in us, but ye be made strait, *or be ye anguished*, in your entrails.
(p) ye be not anguished in us, but ye be anguished in your inwardnesses.
(t) Ye are in no strait in us, but are in a strait in your own bowels: [ye are not brought into cumbrance by us, though that ye vex yourselves of a true meaning.]
(g) Ye are not kept strait in us, but ye are kept strait in your own bowels.
(k) Ye are not straitened in us, but ye are straitened in your own bowels.
- 6:13 (w) Forsooth, we having the same reward, I say as to sons, and be ye enlarged.
(p) And I say as to sons, ye that have the same reward, be ye enlarged.
(t) I promise you like reward with me as to my children. Set yourselves therefore at large. [I speak unto you as unto children, which have like reward with us: Stretch yourselves therefore out.]
(g) Now for the same recompense, I speak as to my children, Be you also enlarged.
(k) Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.
- 6:14 (w) Do not ye bear the yoke with unfaithful men. Soothly what parting, *or communing*, of rightwiseness with wickedness? or what fellowship of light to darknesses?
(p) Do not ye bear the yoke with unfaithful men. For what parting of rightwiseness with wickedness? or what fellowship of light to darknesses?
(t) and bear not a stranger's [the] yoke with the unbelievers. For what fellowship hath righteousness with unrighteousness? What company hath light with darkness?
(g) Be not unequally yoked with the infidels; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?
(k) Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
- 6:15 (w) and what according of Christ to Belial? or what part of a faithful *man* with the unfaithful *or heathen*?
(p) and what according of Christ to Belial? or what part of a faithful with the unfaithful?

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(t) What concord hath Christ with Belial? Either what part hath he that believeth with an infidel?

(g) And what concord hath Christ with Belial? Or what part hath the believer with the infidel?

(k) And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

- 6:16 (w) but what consent to the temple of God with idols? Forsooth ye be the temple of quick God, as the Lord saith, For I shall dwell in them, and I shall walk in; and I shall be the God of them, and they shall be to me a people.
(p) and what consent to the temple of God with maumets? And ye be the temple of the living God, as the Lord saith, For I shall dwell in them, and I shall walk among them; and I shall be God of them, and they shall be a people to me.
(t) How agreeth the temple of God with images? And ye are the temple of the living God, as said God: I will dwell among them, and walk among them, and will be their God: and they shall be my people.
(g) And what agreement hath the Temple of God with idols? For ye are the Temple of the living God; as God hath said, I will dwell among them, and walk there; and I will be their God, and they shall be my people.
(k) And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.
- 6:17 (w) For which thing go ye out of the middle of them, and be ye parted, saith the Lord, and touch not unclean thing; and I shall receive you,
(p) For which thing go ye out of the middle of them, and be ye separated, saith the Lord, and touch not unclean thing; and I shall receive you,
(t) Wherefore come out from among them, and separate yourselves from them (saith the Lord) and touch none unclean thing: so will I receive you,
(g) Wherefore come out from among them, and separate yourselves, saith the Lord, and touch none unclean thing, and I will receive you.
(k) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
- 6:18 (w) and I shall be to you into a Father, and ye shall be to me into sons and daughters, saith the Lord almighty.
(p) and I shall be to you into a Father, and ye shall be to me into sons and daughters, saith the Lord almighty.
(t) and will be a father unto you, and ye shall be unto me sons and daughters, saith the Lord almighty.
(g) And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty.
(k) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER 7

- 7:1 (w) Therefore, most dear-worthy, we having these promises, cleanse we us from all filth of flesh and spirit, perfectly making hallowing in the dread of God.
(p) Therefore, most dear-worthy *brethren*, we that have these promises, cleanse we us from all filth of the flesh and of the spirit, doing holiness in the dread of God.
(t) ¶ Seeing that we have such promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, and grow up to full holiness in the fear of God.
(g) Seeing then we have these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, and finish *our* sanctification in the fear of God.
(k) Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
- 7:2 (w) Take ye us; we have hurt no man, we have corrupted no man, we have beguiled no man.
(p) Take ye us; we have hurt no man, we have impaired no man, we have beguiled no man.

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- (t) Understand us: we have hurt no man: we have corrupted no man: we have defrauded no man.
(g) Receive us; we have done wrong to no man, we have corrupted no man, we have defrauded no man.
(k) Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.
- 7:3 (w) I say not to your condemning; for I said before, that ye be in our hearts, to die together, and live together.
(p) I say not to your condemning; for I said before, that ye be in our hearts, to die together and to live together.
(t) I speak not this to condemn you: for I have showed you before that ye are in our hearts to die and live with you.
(g) I speak it not to *your* condemnation, for I have said before, that ye are in our hearts, to die and live together.
(k) I speak not this to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.
- 7:4 (w) Much trust is to me with you, much glorying is to me for you. I am filled with comfort, I abound, *or am plenteous*, in joy in all our tribulation.
(p) Much trust is to me with you, much glorying is to me for you. I am filled with comfort, I am plenteous in joy in all our tribulation.
(t) I am very bold over you, and rejoice greatly in you. I am filled with comfort, and am exceeding joyous [my joy is exceeding] in all our tribulations.
(g) I use great boldness of speech toward you; I rejoice greatly in you; I am filled with comfort, and am exceeding joyous in all our tribulation.
(k) Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.
- 7:5 (w) For when we were come to Macedonia, our flesh had no rest, but we suffered all tribulation; forsooth withoutforth, fightings, withinforth, dreads.
(p) For when we were come to Macedonia, our flesh had no rest, but we suffered all tribulation; withoutforth fightings, and dreads within.
(t) For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: Outward was fighting, inward was fear.
(g) For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, fightings without, and terrors within.
(k) For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.
- 7:6 (w) But God that comforteth meek men, comforted us in the coming of Titus.
(p) But God that comforteth meek men, comforted us in the coming of Titus.
(t) Nevertheless God [he] that comforteth the abject, comforted us at the coming of Titus.
(g) But God, that comforteth the abject, comforted us at the coming of Titus;
(k) Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;
- 7:7 (w) And not only in the coming of him, but also in the comfort by which he was comforted in you, telling to us your desire, your weeping, your love for me, so that I joyed more.
(p) And not only in the coming of him, but also in the comfort by which he was comforted in you, telling to us your desire, your weeping, your love for me, so that I joyed more.
(t) ¶ And not with his coming only: but also with the consolation wherewith he was comforted of you. For he told us your desire, your mourning, your fervent mind toward me: So that I now rejoice the more.
(g) And not by his coming only, but also by the consolation wherewith he was comforted of you, when he told us your great desire, your mourning, your fervent mind toward me, so that I rejoiced much more.

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(k) And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

- 7:8 (w) For though I made you sorry in an epistle, it rueth me not; though it rued, I seeing that though that epistle made you sorry at an hour,
(p) For though I made you sorry in an epistle, it rueth me not; though it rued, seeing that though that epistle made you sorry at an hour,
(t) Wherefore though I made you sorry with a letter I repent not: though I did repent. For I perceive that that same epistle made you sorry though it were but for a season.
(g) For though I made you sorry with a letter, I repent not, though I did repent; for I perceive that the same Epistle made you sorry, though *it were* but for a season.
(k) For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.
- 7:9 (w) now I have joy; not for ye were made sorry, but for ye were made sorrowful to penance. For why ye be made sorry after God, that in nothing ye suffer impairment of us.
(p) now I have joy; not for ye were made sorrowful, but for ye were made sorrowful to penance. For why ye be made sorry after God, that in nothing ye suffer impairment of us.
(t) But I now rejoice, not that ye were sorry, but that ye so sorrowed, that ye repented. For ye sorrowed Godly: so that in nothing ye were [were ye] hurt by us.
(g) I now rejoice, not that ye were sorry, but that ye sorrowed to repentance; for ye sorrowed godly, so that in nothing ye were hurt by us.
(k) Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner {or, according to God}, that ye might receive damage by us in nothing.
- 7:10 (w) For the sorrow that is after God, worketh penance into steadfast health; but sorrow of the world worketh death.
(p) For the sorrow that is after God, worketh penance into steadfast health; but sorrow of the world worketh death.
(t) For Godly sorrow causeth repentance unto health, not to be repented of: when worldly sorrow causeth [unto] death.
(g) For godly sorrow causeth repentance unto salvation, not to be repented of, but the worldly sorrow causeth death.
(k) For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
- 7:11 (w) For lo! this same thing, that ye be sorrowful after God, how much busyness it worketh in you; but defending, but indignation, but dread, but desire, but love, but vengeance. In all things ye have given yourselves to be undefouled in the cause.
(p) For lo! this same thing, that ye be sorrowful after God, how much busyness it worketh in you; but defending, but indignation, but dread, but desire, but love, but vengeance. In all things ye have given yourselves to be undefouled in the cause.
(t) ¶ Behold what diligence this godly sorrow that ye took hath wrought in you: yea it caused you to clear yourselves. It caused indignation, it caused fear, it caused desire, it caused a fervent mind, it caused punishment. For in all things ye have showed yourselves that ye were clear in that matter [business].
(g) For behold, this thing that ye have been godly sorry, what great care it hath wrought in you, yea, what clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *how* great desire, yea, *what* a zeal, yea, *what* revenge, in all things ye have shewed yourselves, that ye are pure in this matter.
(k) For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all things ye have approved yourselves to be clear in this matter.
- 7:12 (w) Therefore though I wrote to you, *I wrote* not for him that did the injury, neither for him that suffered, but to show our busyness, which we have for you before God.

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- (p) Therefore though I wrote to you, *I wrote* not for him that did the injury, neither for him that suffered, but to show our busyness, which we have for you before God.
- (t) Wherefore though I wrote [have written] unto you, I did it not for his cause that did hurt, neither for his cause that was hurt: but that our good mind which we have toward you in the sight of God, might appear unto you.
- (g) Wherefore, though I wrote unto you, I did not it for his cause that had done the wrong, neither for his cause that had the injury, but that our care toward you in the sight of God might appear unto you.
- (k) Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.
- 7:13 (w) Therefore we be comforted, but in your comfort more plenteously we joyed more on the joy of Titus, for his spirit is fulfilled of all you.
- (p) Therefore we be comforted, but in your comfort more plenteously we joyed more on the joy of Titus, for his spirit is fulfilled of all you.
- (t) ¶ Therefore we are comforted, because ye are comforted: yea and exceedingly the more joyed we, for the joy that Titus had: because his spirit was refreshed of you all.
- (g) Therefore we were comforted, because ye were comforted, but rather we rejoiced much more for the joy of Titus, because his spirit was refreshed by you all.
- (k) Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.
- 7:14 (w) And if I gloried any thing with him of you, I am not confounded, *or shamed*; but as we have spoken to you all things in truth, so also our glory that was at Titus, is made truth.
- (p) And if I gloried any thing with him of you, I am not confounded; but as we have spoken to you all things, so also our glory that was at Titus, is made truth.
- (t) I am therefore not now ashamed, though I boasted myself to him of you. For as all things which I preached unto you are true, even so is our boasting, that I boasted myself to Titus withal, found true.
- (g) For if that I have boasted anything to him of you, I have not been ashamed; but as I have spoken unto you all things in truth, even so our boasting unto Titus was true.
- (k) For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.
- 7:15 (w) And the entrails of him be more plenteous in you, which hath in mind the obedience of you all, how with dread and trembling ye received him.
- (p) And the inwardness of him be more plenteously in you, which hath in mind the obedience of you all, how with dread and trembling ye received him.
- (t) And now is his inward affection more abundant toward you, when he remembereth the obedience of every one of you: how with fear and trembling ye received him.
- (g) And his inward affection is more abundant toward you, when he remembereth the obedience of you all, *and* how with fear and trembling ye received him.
- (k) And his inward affection {Gr. bowels} is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.
- 7:16 (w) I joy, that in all things I trust in you.
- (p) I have joy, that in all things I trust in you.
- (t) I rejoice that I may be bold over you in all things.
- (g) I rejoice *therefore* that I may put my confidence in you in all things.
- (k) I rejoice therefore that I have confidence in you in all things.

CHAPTER 8

- 8:1 (w) But, brethren, we make known to you the grace of God, that is given in the churches of Macedonia,
(p) But, brethren, we make known to you the grace of God, that is given in the churches of Macedonia,
(t) ¶ I do you to wit brethren of the grace of God, which is given in the congregations of Macedonia,
(g) We do you also to wit, brethren, of the grace of God bestowed upon the Churches of Macedonia,
(k) Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;
- 8:2 (w) that in much assaying of tribulation, the abundance, *or plenty*, of the joy of them was, and the highest poverty of them was plenteous into the riches of the simpleness of them.
(p) that in much assaying of tribulation, the plenty of the joy of them was, and the highest poverty of them was plenteous into the riches of the simpleness of them.
(t) how that the abundance of their rejoicing is, that they are tried with much tribulation. And thereto though they were exceeding poor, yet have they given exceeding richly, and that in singleness [And how that their poverty, though it be deep, yet hath flowed over, and is become unto them riches in singleness].
(g) Because in great trial of affliction their joy abounded, and their most extreme poverty abounded unto their rich liberality.
(k) How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality {Gr. simplicity}.
- 8:3 (w) For I bear witnessing to them, after virtue, *or power*, and above virtue they were willful,
(p) For I bear witnessing to them, after might and above might they were willful,
(t) For to their powers (I bear [them] record) yea and beyond their power, they were willing of their own accord,
(g) For to *their* power (I bear record) yea, and beyond their power they were willing,
(k) For to *their* power, I bear record, yea, and beyond their power *they were* willing of themselves;
- 8:4 (w) with much admonishing beseeching us the grace and the communing of the ministering, that is made to holy men.
(p) with much admonishing beseeching us the grace and the communing of ministering, that is made to holy men.
(t) and prayed us with great instance, that we would receive their benefit, and suffer them to be partakers with other in ministering to the saints.
(g) And prayed us with great instance that we would receive the grace, and fellowship of the ministering which is toward the Saints.
(k) Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.
- 8:5 (w) And not as we hoped, but they gave themselves first to the Lord, afterward to us by the will of God.
(p) And not as we hoped, but they gave themselves first to the Lord, afterward to us by the will of God.
(t) And this they did, not as we looked for: but gave their own selves first to the Lord, and after unto us by the will of God:
(g) And *this they did*, not as we looked for, but gave their own selves, first to the Lord, and *after* unto us by the will of God,
(k) And this *they* did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.
- 8:6 (w) So that we prayed Titus, that as he began, so also he perform in you this grace.
(p) So that we prayed Titus, that as he began, so also he perform in you this grace.
(t) so that we could not but desire Titus to accomplish the same benevolence among you also, even as he had begun.
(g) That we should exhort Titus, that as he had begun, so he would also accomplish the same grace among you also.

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- (k) Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace {or, gift} also.
- 8:7 (w) But as ye abound in all things, in faith, and word, and science, *or knowing*, and all busyness, moreover and in your charity into us, that also in this grace ye abound.
(p) But as ye abound in all things, in faith, and word, and knowing, and all busyness, moreover and in your charity into us, that also in this grace ye abound.
(t) ¶ Now therefore, as ye are rich in all parts, in faith, in word, in knowledge, in all ferventness, and in love, which ye have to us: even so see that ye be plenteous in this benevolence.
(g) Therefore, as ye abound in everything, in faith and word, and knowledge, and in all diligence, and in your love towards us, *even so see* that ye abound in this grace also.
(k) Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see* that ye abound in this grace also.
- 8:8 (w) I say not as commanding, but by the busyness of other men proving also the good wit of your charity.
(p) I say not as commanding, but by the busyness of other men proving also the good wit of your charity.
(t) This say I not as commanding: but because other are so fervent, therefore prove I your love, whether it be perfect or no.
(g) This say I not by commandment, but because of the diligence of others, therefore prove I the naturalness of your love.
(k) I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.
- 8:9 (w) And ye know the grace of our Lord Jesus Christ, for he was made needy for you, when he was rich, that ye should be made rich by his mis-ease, *or neediness*.
(p) And ye know the grace of our Lord Jesus Christ, for he was made needy for you, when he was rich, that ye should be made rich by his neediness.
(t) Ye know the liberality of our Lord Jesus Christ, which though he were rich, yet for your sakes became poor: that ye through his poverty might be made rich.
(g) For ye know the grace of our Lord Jesus Christ, that he being rich, for your sakes became poor, that ye through his poverty might be made rich.
(k) For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.
- 8:10 (w) And I give counsel in this thing; for this is profitable to you, that not only have begun to do, but and to desire from the former year.
(p) And I give counsel in this thing; for this is profitable to you, that not only have begun to do, but also ye began to have will from the former year.
(t) ¶ And I give counsel hereto: For this is expedient for you, which began, not to do only: but also to will, a year ago.
(g) And I shew *my* mind herein, for this is expedient for you, which have begun not to do only, but also to will, a year ago.
(k) And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward {Gr. willing} a year ago.
- 8:11 (w) Now forsooth perform ye in deed, that as the discretion of will is ready *to desire good*, so be it also of performing of that that ye have.
(p) But now perform ye in deed, that as the discretion of will is ready, so be it also of performing of that that ye have.
(t) Now therefore perform the deed, that as there was in you a readiness to will, even so ye may perform the deed, of that which ye have.
(g) Now therefore perform to do it also, that as *there was* a readiness to will, even so ye may perform it of that which ye have.

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- (k) Now therefore perform the doing of it; that as *there was* a readiness to will, so there may be a performance also out of that which ye have.
- 8:12 (w) For if the will be ready, it is accepted after that that it hath, not after that that it hath not.
(p) For if the will be ready, it is accepted after that that it hath, not after that that it hath not.
(t) For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.
(g) For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.
(k) For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.
- 8:13 (w) Forsooth not that it be remission, *or idleness/or sloth*, to other *men*, and to you tribulation;
(p) And not that it be remission to other *men*, and to you tribulation;
(t) ¶ It is not my mind that other be set at ease, and ye brought into cumbrance:
(g) Neither *is it* that other men should be eased and you grieved;
(k) For *I mean* not that other men be eased, and ye burdened:
- 8:14 (w) but of evenness, in *this* present time your abundance fulfill the mis-ease of them, that and the abundance of them be supplement, *or fulfilling*, of your mis-ease, *or need*, that evenness be made;
(p) but of evenness in the present time your abundance fulfill the need of them, that also the abundance of them be a fulfilling of your need, that evenness be made;
(t) but that there be equalness now at this time, *that* [equalness. Let] your abundance succor their lack: that their abundance may supply your lack: that there may be equality [at this present time of dearth],
(g) But upon like condition, at this time your abundance *supplieth* their lack; that also their abundance may be for your lack, that there may be equality;
(k) But by an equality, that now at this time your abundance may be *a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:
- 8:15 (w) as it is written, He that hath gathered much, was not increased, and he that had *gathered* little, had not less.
(p) as it is written, He that gathered much, was not increased, and he that *gathered* little, had not less.
(t) agreeing to that which is written: He that gathered much had never the more abundance, and he that gathered little, had nevertheless.
(g) As it is written, He that *gathered* much, had nothing over, and he that *gathered* little, had not the less.
(k) As it is written, He that had *gathered* much had nothing over; and he that had *gathered* little had no lack.
- 8:16 (w) And I do thankings to God, that gave the same busyness for you in the heart of Titus,
(p) And I do thankings to God, that gave the same busyness for you in the heart of Titus,
(t) Thanks be unto God, which put in the heart of Titus the same good mind toward you.
(g) And thanks *be* unto God, which hath put in the heart of Titus the same care for you.
(k) But thanks be to God, which put the same earnest care into the heart of Titus for you.
- 8:17 (w) for soothly he received exhortation; but when he was busier, with his will he went forth to you.
(p) for he received exhortation; but when he was busier, by his will he went forth to you.
(t) For he accepted the [our] request. Yea rather he was so well willing, that [he] of his own accord came unto you.
(g) Because he accepted the exhortation, yea, he was so careful that of his own accord he went unto you.
(k) For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.
- 8:18 (w) And we sent with him a brother, whose praising is in the gospel by all churches.

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- (p) And we sent with him a brother, whose praising is in the gospel by all churches.
(t) ¶ We have sent with him that brother whose laud is in the gospel throughout all the congregations:
(g) And we have sent also with him the brother, whose praise *is* in the Gospel throughout all the Churches.
(k) And we have sent with him the brother, whose praise is in the gospel throughout all the churches;
- 8:19 (w) And not only praised, but also he is ordained of churches the fellow of our pilgrimage into this grace, that is ministered of us to the glory of the Lord, and to our ordained will;
(p) And not only, but also he is ordained of churches the fellow of our pilgrimage into this grace, that is ministered of us to the glory of the Lord, and to our ordained will;
(t) and not so only, but is also chosen of the congregations to be a fellow with us in our journey, [as] concerning this benevolence that is ministered by us unto the praise of the Lord, and to stir up your prompt mind.
(g) (And not so only, but is also chosen of the Churches to be a fellow in our journey, concerning this grace that is ministered by us unto the glory of the same Lord, and *declaration* of your prompt mind.)
(k) And not that only, but who was also chosen of the churches to travel with us with this grace {or, gift}, which is administered by us to the glory of the same Lord, and *declaration* of your ready mind:
- 8:20 (w) eschewing this thing, that no man blame us in this plenty, that is ministered of us to the glory of the Lord.
(p) eschewing this thing, that no man blame us in this plenty, that is ministered of us to the glory of the Lord.
(t) ¶ For [And] this we eschew that any man should rebuke us in this plenteous distribution [abundance], that is ministered by us,
(g) Avoiding this, that no man should blame us in this abundance that is ministered by us,
(k) Avoiding this, that no man should blame us in this abundance which is administered by us:
- 8:21 (w) For we purvey good things, not only before God, but also before all men.
(p) For we purvey good things, not only before God, but also before all men.
(t) and therefore make provision for honest things, not in the sight of God only, but also in the sight of men.
(g) Providing for honest things, not only before the Lord, but also before men.
(k) Providing for honest things, not only in the sight of the Lord, but also in the sight of men.
- 8:22 (w) Forsooth we sent with them and our brother, whom we have proved in many things oft, to be busy, now forsooth much busier, in much trust in you,
(p) For we sent with them also our brother, whom we have proved in many things oft, that he was busy, but now much busier, for much trust in you,
(t) ¶ We have sent with them a brother of ours whom we have oft times proved diligent in many things, but now much more diligent.
(g) And we have sent with them our brother, whom we have oft times proved to be diligent in many things, but now much more diligent, for the great confidence, which *I have* in you.
(k) And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have {or, he hath} in you.
- 8:23 (w) either for Titus, that is my fellow and helper in you, either our brethren, apostles of the churches of the glory of Christ.
(p) either for Titus, that is my fellow and helper in you, either for our brethren, apostles of the churches of the glory of Christ.
(t) The great confidence which I have in you hath caused me this to do: partly for Titus' sake which is my fellow, and helper as concerning you: partly because of other which are our brethren, and the messengers of the congregations, and the glory of Christ.

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(g) Whether *any do enquire* of Titus, *he is* my fellow and helper toward you; or of our brethren, they are messengers of the Churches, *and* the glory of Christ.

(k) Whether *any do enquire* of Titus, he is my partner and fellow helper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

- 8:24 (w) Therefore show ye to them in the face of churches, the showing that is of your charity and of our glory for you.
(p) Therefore show ye to them in the face of churches, that showing that is of your charity and of our glory for you.
(t) Wherefore show unto them the proof of your love, and of the rejoicing that we have of you, that the congregations may see it.
(g) Wherefore shew toward them, and before the Churches the proof of your love, and of the rejoicing that we have of you.
(k) Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER 9

- 9:1 (w) For of the ministry that is made to holy men, it is to me of plenty to write to you.
(p) For of the ministry that is made to holy men, it is to me of plenty to write to you.
(t) ¶ Of the ministering to the saints, it is but superfluous for me to write unto you:
(g) For as touching the ministering to the Saints, it is superfluous for me to write unto you.
(k) For as touching the ministering to the saints, it is superfluous for me to write to you:
- 9:2 (w) For I know your ready will, for the which I have glory of you with Macedonians, for also Achaia is ready from a year passed, and your love hath stirred full many.
(p) For I know your will, for the which I have glory of you with Macedonians, for also Achaia is ready from a year passed, and your love hath stirred full many.
(t) for I know your readiness of mind, whereof I boast myself unto them of Macedonia, and say that Achaia was prepared a year ago, and your ferventness hath provoked many.
(g) For I know your readiness of mind, whereof I boast myself of you unto them of Macedonia, *and say*, that Achaia was prepared a year ago, and your zeal hath provoked many.
(k) For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.
- 9:3 (w) And we have sent brethren, that this thing that we glory of you, be not voided in this part, that as I said, ye be ready.
(p) And we have sent brethren, that this thing that we glory of you, be not voided in this part, that as I said, ye be ready.
(t) Nevertheless yet have I sent these brethren, lest our rejoicing over you should be in vain in this behalf, and that ye (as I have said) prepare yourselves,
(g) Now have I sent the brethren, lest our rejoicing over you should be in vain in this behalf, that ye (as I have said) be ready;
(k) Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:
- 9:4 (w) Lest when Macedonians come with me, and find you unready, we be shamed, that we say you not/that we saw you not, in this substance.
(p) Lest when Macedonians come with me, and find you unready, we be shamed, that we say you not/that we saw you not, in this substance.
(t) lest peradventure if they of Macedonia come with me and find you unprepared, the boast that I made in this matter should be a shame to us: I say not unto you.

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- (g) Lest if they of Macedonia come with me, and find you unprepared, we (that we may not say, you) should be ashamed in this my constant boasting.
- (k) Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.
- 9:5 (w) Therefore I guessed necessary to pray brethren, that they come before to you, and make ready this promised blessing to be ready, so as blessing, and not as avarice.
- (p) Therefore I guessed necessary to pray brethren, that they come before to you, and make ready this promised blessing to be ready, so as blessing, and not as avarice.
- (t) ¶ Wherefore I thought it necessary to exhort the brethren, to come before hand unto you, for to prepare your good blessing promised afore, that it might be ready: so that it be a blessing, and not a defrauding.
- (g) Wherefore, I thought it necessary to exhort the brethren to come before unto you, and to finish your benevolence appointed afore, that it might be ready, *and come* as of benevolence, and not as of niggardliness.
- (k) Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty {Gr. blessing}, whereof ye had notice before {or, which hath been so much spoken of before}, that the same might be ready, as a matter of bounty, and not as of covetousness.
- 9:6 (w) This thing forsooth I say, he that soweth scarcely, shall also reap scarcely; and he that soweth in blessings, shall reap also of blessings.
- (p) For I say this thing, he that soweth scarcely, shall also reap scarcely; and he that soweth in blessings, shall reap also of blessings.
- (t) This yet remember, how that he which soweth little, shall reap little: and he that soweth plenteously shall reap plenteously.
- (g) This yet *remember*, that he which soweth sparingly, shall reap also sparingly, and he that soweth liberally, shall reap also liberally.
- (k) But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
- 9:7 (w) Each man as he cast in his heart, not of heaviness, or of need; for God loveth a glad giver.
- (p) Each man as he casted in his heart, not of heaviness, or of need; for God loveth a glad giver.
- (t) And let every man do according as he hath purposed in his heart, not grudgingly, or of necessity. For God loveth a cheerful giver.
- (g) As every man wisheth in his heart, *so let him give*, not grudgingly, or of necessity, for God loveth a cheerful giver.
- (k) Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.
- 9:8 (w) And God is mighty to make all grace abound in you, that ye, in all things evermore having all sufficiency, abound into all good work;
- (p) And God is mighty to make all grace abound in you, that ye in all things evermore have all sufficiency, and abound into all good work;
- (t) ¶ God is able to make you rich in all grace, that ye in all things having sufficient unto the utmost, may be rich unto all manner good works,
- (g) And God is able to make all grace to abound toward you, that ye always having all sufficiency in all things, may abound in every good work,
- (k) And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:
- 9:9 (w) as it is written, He dealed abroad, he gave to poor men, his rightwiseness dwelleth into without end.

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- (p) as it is written, He dealed abroad, he gave to poor men, his rightwiseness dwelleth without end.
(t) as it is written: He that [hath] sparsed abroad and hath given to the poor, his righteousness remaineth forever.
(g) (As it is written, He hath sparsed abroad and hath given to the poor, his benevolence remaineth forever.
(k) (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.
- 9:10 (w) Forsooth he that ministereth seed to the *man* sowing, and shall give bread to eat, and he shall multiply your seed, and make much the increasing of fruits of your rightwiseness;
(p) And he that ministereth seed to the sower, shall give also bread to eat, and he shall multiply your seed, and make much the increasings of fruits of your rightwiseness;
(t) He that findeth the sower seed, shall minister bread for food, and shall multiply your seed, and increase the fruits of your righteousness
(g) Also he that findeth seed to the sower, will minister likewise bread for food, and multiply your seed, and increase the fruits of your benevolence,)
(k) Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)
- 9:11 (w) that in all things made rich abound into all simpleness, which worketh by us doing of thankings to God.
(p) that in all things ye made rich wax plenteous into all simpleness, which worketh by us doing of thankings to God.
(t) that on all parts, ye may be made rich in all singleness, which causeth through us, thanks giving unto God.
(g) That on all parts ye may be made rich unto all liberality, which causeth through us thanksgiving unto God.
(k) Being enriched in every thing to all bountifulness {or, liberality: Gr. simplicity}, which causeth through us thanksgiving to God.
- 9:12 (w) For the ministry of this office not only filleth those things that fail to holy men, but also aboundeth by many in doing of thankings to the Lord,
(p) For the ministry of this office not only filleth those things that fail to holy men, but also multiplieth many thankings to God,
(t) ¶ For the office of this ministration, not only supplieth the need of the saints: but also is abundant herein, that for this laudable ministering, thanks might be given to God of many,
(g) For the ministration of this service not only supplieth the necessities of the Saints, but also is abundant by the thanksgiving of many unto God,
(k) For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;
- 9:13 (w) by the proving of this ministry, which glorify God in the obedience of your acknowledging in the gospel of Christ, and in simpleness of communication into them and into all *others*,
(p) by the proving of this ministry, which glorify God in the obedience of your acknowledging in the gospel of Christ, and in simpleness of communication into them and into all,
(t) which praise God for the obedience of your professing [for your obedience in knowledging] the gospel of Christ, and for your singleness, in distributing to them, and to all men.
(g) (Which by the experiment of this ministration praise God for your voluntary submission to the Gospel of Christ, and for your liberal distribution to them, and to all men.)
(k) Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;
- 9:14 (w) and in the beseeching of them for you, that desire you for the excellent grace of God in you.
(p) and in the beseeching of them for you, that desire you for the excellent grace of God in you.
(t) and in their prayers to God for you, long after you, for the abundant grace of God given unto you.

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- (g) And by their prayer for you, to long after you greatly, for the abundant grace of God in you.
(k) And by their prayer for you, which long after you for the exceeding grace of God in you.

- 9:15 (w) I give thankings to God upon the untellable/ unnarrable, *or that may not be told*, gift of him.
(p) I do thankings to God of the gift of him, that may not be told.
(t) Thanks be unto God for his unspeakable [ineffable] gift.
(g) Thanks therefore *be* unto God for his unspeakable gift.
(k) Thanks be unto God for his unspeakable gift.

CHAPTER 10

- 10:1 (w) Forsooth I Paul beseech you, by the gentleness, *or mildness*, and softness, *or patience*, of Christ, which in the face am meek among you, and I absent trust in you.
(p) And I myself Paul beseech you, by the mildness and softness of Christ, which in the face am meek among you, and I absent trust in you.
(t) ¶ I Paul myself beseech you by the meekness and softness of Christ, which when I am present among you, am of no reputation, but am bold toward you being absent.
(g) Now I Paul myself beseech you by the meekness, and gentleness of Christ, which when I am present among you am base, but *am* bold toward you being absent;
(k) Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence {or, in outward appearance} am base among you, but being absent am bold toward you:
- 10:2 (w) Forsooth, I pray you, that I present be not hardy by that trust, in which I am guessed to be hardy into some, which deem us, as (if) we wandered after the flesh.
(p) For I pray you, that lest I present be not bold by the trust, in which I am guessed to be bold into some, that deem us, as if we wander after the flesh.
(t) I beseech you that I need not to be bold when I am present (with that same confidence, wherewith I am supposed to be bold) against some which repute us as though we walked carnally.
(g) And *this* I require you, that I need not to be bold when I am present, with that same confidence, wherewith I think to be bold against some, which esteem us as though we walked according to the flesh.
(k) But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think {or, reckon} of us as if we walked according to the flesh.
- 10:3 (w) For we walking in the flesh, fight not after the flesh.
(p) For we walking in the flesh, fight not after the flesh.
(t) Nevertheless though we walk compassed with the flesh, yet we war not fleshly.
(g) Nevertheless, though we walk in the flesh, yet we do not war after the flesh.
(k) For though we walk in the flesh, we do not war after the flesh:
- 10:4 (w) For the arms of our knighthood be not fleshly, but mighty by God to the destruction of wardings, *or strengths*.
(p) For the arms of our knighthood be not fleshly, but mighty by God to the destruction of strengths.
(t) For the weapons of our war are not carnal things, but things mighty in God to cast down strongholds,
(g) (For the weapons of our warfare are not carnal, but mighty through God, to cast down holds.)
(k) (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)
- 10:5 (w) Destroying counsels, and all highness raising itself against the science of God, and driving into captivity all understanding into the service of Christ.

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- (p) And we destroy counsels, and all highness that higheth itself against the science of God, and drive into captivity all understanding into the service of Christ.
- (t) wherewith we overthrow imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity all understanding to the obedience of Christ,
- (g) Casting down the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,
- (k) Casting down imaginations {or, reasonings}, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
- 10:6 (w) Also having in readiness to venge all unobedience, when your obedience shall be fulfilled.
- (p) And we have ready to venge all unobedience, when your obedience shall be filled.
- (t) and are ready to take vengeance on all disobedience, when your obedience is fulfilled.
- (g) And having ready the vengeance against all disobedience, when your obedience is fulfilled.
- (k) And having in a readiness to revenge all disobedience, when your obedience is fulfilled.
- 10:7 (w) See ye the things that be after the face. If any man trusteth to himself, that he is of Christ, think he this thing again with himself, for as he is Christ's, so and we.
- (p) See ye the things that be after the face. If any man trusteth to himself, that he is of Christ, think he this thing again with himself, for as he is Christ's, so also we.
- (t) Look ye on things after the utter appearance.
- (g) Look ye on things after the appearance? If any man trust in himself that he is Christ's, let him consider this again of himself, that as he *is* Christ's, even so *are* we Christ's.
- (k) Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.
- 10:8 (w) For if I shall glory any thing more of our power, which the Lord gave to us into edifying, and not into your destruction, I shall not be shamed.
- (p) For if I shall glory any thing more of our power, which the Lord gave to us into edifying, and not into your destruction, I shall not be shamed.
- (t) ¶ If any man trust in himself that he is Christ's, let the same also consider of himself, that as he is Christ's, even so are we Christ's. And though I should boast myself somewhat more of our authority which the Lord hath given us to edify and not to destroy you, it should not be to my shame.
- (g) For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should have no shame.
- (k) For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:
- 10:9 (w) Forsooth that I be not guessed as to fear you by epistles,
- (p) But that I be not guessed as to frighten you by epistles,
- (t) This say I, lest I should seem as though I went about to make you afraid with letters.
- (g) *This I say*, that I may not seem as *it were* to fear you with letters.
- (k) That I may not seem as if I would terrify you by letters.
- 10:10 (w) for why they say, The epistles be heavy, *or grievous*, and strong, but the presence of the body *is* sick, and the word contemptible, *or worthy to be despised*.
- (p) for they say, That epistles be grievous and strong, but the presence of the body *is* feeble, and the word worthy to be despised.
- (t) For the epistles (saith he) are sore and strong: but his bodily presence is weak, and his speech rude [homely].

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- (g) For the letters, saith he, are sore and strong, but his bodily presence is weak, and his speech is of no value.
(k) For his letters, say they {Gr. saith he}, are weighty and powerful; but *his* bodily presence is weak, and his speech contemptible.
- 10:11 (w) He that is such one, think this, for such as we absent be in word by epistles, such *we be* present in deed.
(p) He that is such one, think this, for such as we absent be in word by epistles, such *we be* present in deed.
(t) Let him that is such think on this wise, that as we are in words by letters when we are absent, such are we in deeds when we are present.
(g) Let such one think this, that such as we are in word by letters, when we are absent, such *will we be* also indeed, when we are present.
(k) Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be also* in deed when we are present.
- 10:12 (w) Soothly we dare not put us among, or comparison us to some, that commend themselves; but we meting, *or measuring*, us in ourselves, and comparisoning ourselves to us.
(p) For we dare not put us among, or comparison us to some men, that commend themselves; but we measure us in us selves, and comparison us selves to us.
(t) ¶ For we cannot find in our hearts to make ourselves of the number of them, or to compare ourselves to them, which laud themselves: nevertheless [but] while they measure themselves with themselves, and compare themselves with themselves, they understand naught.
(g) For we dare not make ourselves of the number, or to compare ourselves to them, which praise themselves; but they understand not that they measure themselves with themselves, and compare themselves with themselves.
(k) For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise {or, understand it not}.
- 10:13 (w) For we shall not have glory over measure, but after the measure of rule which God measured to us, the measure that stretcheth till to you.
(p) For we shall not have glory over measure, but by the measure of the rule which God measured to us, the measure that stretcheth to you.
(t) But we will not rejoice above measure: but according to the quantity of the measure which God hath distributed unto us, a measure that reacheth even unto you.
(g) But we will not rejoice of things, which are not within *our* measure, but according to the measure of the line, whereof God hath distributed unto us a measure to attain even unto you.
(k) But we will not boast of things without our measure, but according to the measure of the rule {or, line} which God hath distributed to us, a measure to reach even unto you.
- 10:14 (w) For we overstretch not forth us, as not stretching to you. For till to you we came in the gospel of Christ,
(p) For we overstretch not forth us, as not stretching to you. For to you we came in the gospel of Christ,
(t) For we stretch not out ourselves beyond measure as though we had not reached unto you. For even unto you have we come with the gospel of Christ,
(g) For we stretch not ourselves beyond *our* measure, as though we had not attained unto you, for even to you also have we come *in preaching* the Gospel of Christ;
(k) For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:
- 10:15 (w) not glorying over measure in other men's travails. Soothly we having hope of your faith waxing in you to be magnified after our rule in abundance,

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(p) not glorying over measure in other men's travails. For we have hope of your faith that waxeth in you to be magnified by our rule in abundance,

(t) and we boast not ourselves out of measure in other men's labors: yea and we hope, when your faith is increased among you, to be magnified according to our measure more largely:

(g) Not boasting of things which are without *our* measure, *that is*, of other men's labors, and we hope, when your faith shall increase, to be magnified by you according to our line abundantly,

(k) Not boasting of things without our measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you {or, magnified in you} according to our rule abundantly,

10:16 (w) also to preach into those things that be beyond you, not to glory in other man's rule, in these things that be made ready.

(p) also to preach into those things that be beyond you, not to have glory in other man's rule, in these things that be made ready.

(t) And to preach the gospel in those regions which are beyond you: and not to rejoice of that which is by another man's measure prepared already.

(g) And to preach the Gospel in those *regions* which *are* beyond you, not to rejoice in another man's line, *that is*, in the things that are prepared already.

(k) To preach the gospel in the regions beyond you, and not to boast in another man's line {or, rule} of things made ready to our hand.

10:17 (w) Forsooth He that glorieth, glory he in the Lord.

(p) He that glorieth, have glory in the Lord.

(t) Let him that rejoiceth, rejoice in the Lord.

(g) But let him that rejoiceth, rejoice in the Lord.

(k) But he that glorieth, let him glory in the Lord.

10:18 (w) For not he that commendeth himself is proved, but whom God commendeth.

(p) For not he that commendeth himself is approved, but whom God commendeth.

(t) For he that praiseth himself, is not allowed: but he whom the Lord praiseth.

(g) For he that praiseth himself, is not allowed, but he whom the Lord praiseth.

(k) For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER 11

11:1 (w) I would that ye would sustain a little thing of mine unwisdom, but also support ye me, *or bear up me/or bear me up*.

(p) I would that ye would suffer a little thing of mine unwisdom, but also support ye me.

(t) ¶ Would to God, ye could suffer me a little in my foolishness: yea, and I pray you forbear me.

(g) Would to God, ye could suffer a little my foolishness, and indeed, ye suffer me.

(k) Would to God ye could bear with me a little in my folly: and indeed bear with me {or, you do bear with me}.

11:2 (w) For I love you by the love of God; for I have *spoused* you to one husband, to give you, a chaste virgin, to one man, Christ.

(p) For I love you by the love of God; for I have espoused you to one husband, to yield a chaste virgin to Christ.

(t) For I am jealous over you with godly jealousy. For I coupled you to one man, to make you a chaste virgin to Christ:

(g) For I am jealous over you, with godly jealousy; for I have prepared you for one husband, to present you *as* a pure virgin to Christ.

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- (k) For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
- 11:3 (w) But I dread, lest as the serpent deceived Eve with his subtle fraud, so your wits be corrupted, and fallen down from the simpleness that is in Christ.
(p) But I dread, lest as the serpent deceived Eve with his subtle fraud, so your wits be corrupted, and fallen down from the simpleness that is in Christ.
(t) But I fear lest as the serpent beguiled Eve, through his subtlety, even so your wits should be corrupt from the singleness that is in Christ.
(g) But I fear lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupt from the simplicity that is in Christ.
(k) But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
- 11:4 (w) For if he that cometh, preacheth another Christ, whom we preached not, or if ye take another spirit, whom ye received not, or another gospel, which ye received not, rightly ye should suffer.
(p) For if he that cometh, preacheth another Christ, whom we preached not, or if ye take another spirit, whom ye took not, or another gospel, which ye received not, rightly ye should suffer.
(t) For if he that cometh [to you] preach another Jesus than him whom we preached: or if ye receive another spirit than that which ye have received: either another gospel than that ye have received, ye might right well have been content.
(g) For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive another spirit whom ye have not received, either another Gospel, which ye have not received, ye might well have suffered *him*.
(k) For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear *with him*.
- 11:5 (w) For I ween that I have done nothing less than the great apostles.
(p) For I ween that I have done nothing less than the great apostles.
(t) ¶ I suppose that I was not behind the chief apostles.
(g) Verily I suppose that I was not inferior to the very chief Apostles.
(k) For I suppose I was not a whit behind the very chiefest apostles.
- 11:6 (w) For why though I be unlearned in sermon, *or word*, but not in science, *or knowing*. Forsooth in all things I am showed, *or made known*, to you.
(p) For though I be unlearned in word, but not in knowing. For in all things I am open to you.
(t) Though I be rude in speaking, yet I am not so in knowledge. Howbeit among you we are known to the utmost what we are in all things.
(g) And though *I be* rude in speaking, yet *I am* not *so* in knowledge, but among you we have been made manifest to the utmost, in all things.
(k) But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.
- 11:7 (w) Or whether I have done sin, meeking, *or making low*, myself, that ye be enhanced, for freely I preached to you the gospel of God?
(p) Or whether I have done sin, meeking myself, that ye be enhanced, for freely I preached to you the gospel of God?
(t) Did I therein sin, because I submitted myself, that ye might be exalted, and because I preached to you the gospel of God [the gospel to you] free?
(g) Have I committed an offence, because I abased myself, that ye might be exalted, and because I preached to you the Gospel of God freely?

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- (k) Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?
- 11:8 (w) I spoiled, *or made naked, or took gifts*, of other churches, taking wages to your service.
(p) I made naked other churches, and I took wages to your service.
(t) I robbed other congregations, and took wages of them, to do you service withal.
(g) I robbed other Churches, and took wages *of them* to do you service.
(k) I robbed other churches, taking wages of them, to do you service.
- 11:9 (w) And when I was with you, and needed, I was chargeous to no man; for brethren that came from Macedonia, supplied, *or fulfilled*, that that failed to me. And in all things I have kept me, and shall keep me without charge to you.
(p) And when I was among you, and had need, I was chargeous to no man; for brethren that came from Macedonia, fulfilled that that failed to me. And in all things I have kept, and shall keep me without charge to you.
(t) And when I was present with you and had need, I was grievous to no man. For that which was lacking unto me, the brethren which came from Macedonia supplied: and in all things I kept myself that I should not be grievous to you: and so will I keep myself.
(g) And when I was present with you, and had need, I was not slothful to the hindrance of any man; for that which was lacking unto me, the brethren which came from Macedonia, supplied, and in all things I kept and will keep myself, that I should not be grievous unto you.
(k) And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.
- 11:10 (w) The truth of Christ is in me; for this glory shall not be broken in me in the regions, *or countries*, of Achaia.
(p) The truth of Christ is in me; for this glory shall not be broken in me in the countries of Achaia.
(t) ¶ If the truth of Christ be in me, this rejoicing shall not be taken from me in the regions of Achaia.
(g) The truth of Christ is in me, that this rejoicing shall not be shut up against me in the regions of Achaia.
(k) As the truth of Christ is in me, no man shall stop me of this boasting {Gr. this boasting shall not be stopped in me} in the regions of Achaia.
- 11:11 (w) Why? for I love not you? God knoweth.
(p) Why? for I love not you? God knoweth.
(t) Wherefore? Because I love you not? God knoweth.
(g) Wherefore? Because I love you not? God knoweth.
(k) Wherefore? because I love you not? God knoweth.
- 11:12 (w) For that that I do, and that I shall do, *is* that I cut away the occasion of them that will occasion, that in the thing, in which they glory, they be found such as we.
(p) For that that I do, and that I shall do, *is* that I cut away the occasion of them that will occasion, that in the thing, in which they glory, they be found as we.
(t) Nevertheless what I do, that will I do to cut away occasion from them which desire occasion, that they might be found like unto us in that wherein they rejoice:
(g) But what I do, that will I do, that I may cut away occasion from them which desire occasion, that they might be found like unto us in that wherein they rejoice.
(k) But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

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- 11:13 (w) For why such apostles be treacherous, *or guileful*, workmen, transfiguring them into apostles of Christ.
(p) For such false apostles be treacherous workmen, and transfigure them(selves) into apostles of Christ.
(t) For these false apostles are deceitful workers, and fashion themselves like unto the apostles of Christ.
(g) For such false apostles are deceitful workers, and transform themselves into the Apostles of Christ.
(k) For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.
- 11:14 (w) And no wonder; soothly he Satan transfigured him into an angel of light.
(p) And no wonder, for Satan himself transfigureth him(self) into an angel of light.
(t) And no marvel, for Satan himself is changed into the fashion of an angel of light.
(g) And no marvel, for Satan himself is transformed into an Angel of light.
(k) And no marvel; for Satan himself is transformed into an angel of light.
- 11:15 (w) Therefore it is not great, if his ministers be transfigured as the ministers of rightwiseness, whose end shall be after their works.
(p) Therefore it is not great, if his ministers be transfigured as the ministers of rightwiseness, whose end shall be after their works.
(t) Therefore it is no great thing, though his ministers fashion themselves as though they were the ministers of righteousness: whose end shall be according to their deeds.
(g) Therefore it is no great thing, though his ministers transform themselves, as though *they were* the ministers of righteousness, whose end shall be according to their works.
(k) Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.
- 11:16 (w) Again I say, lest any man deem me unwise; else take ye me as unwise, that also I have glory a little what.
(p) Again I say, lest any man guess me to be unwise; else take ye me as unwise, that also I have glory a little what.
(t) ¶ I say again lest any man think that I am foolish: or else even now take me as a fool, that I may boast myself a little.
(g) I say again, Let no man think that I am foolish, or else take me even as a fool, that I also may boast myself a little.
(k) I say again, Let no man think me a fool; if otherwise, yet as a fool receive {or, suffer} me, that I may boast myself a little.
- 11:17 (w) That that I speak, I speak not after God, but as to unwisdom, in this substance of glory.
(p) That that I speak, I speak not after God, but as in unwisdom, in this substance of glory.
(t) That I speak, I speak it not after the ways of the Lord: but as it were foolishly, while we are now come to boasting.
(g) That I speak, I speak it not after the Lord, but as *it were* foolishly, in this *my* great boasting.
(k) That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.
- 11:18 (w) For many men glory after the flesh, and I shall glory.
(p) For many men glory after the flesh, and I shall glory.
(t) Seeing that many rejoice after the flesh I will rejoice also.
(g) Seeing that many rejoice after the flesh, I will rejoice also.
(k) Seeing that many glory after the flesh, I will glory also.
- 11:19 (w) For ye suffer gladly unwise men, when ye yourselves be wise.
(p) For ye suffer gladly unwise men, when ye yourselves be wise.
(t) For ye suffer fools gladly because that ye yourselves are wise.
(g) For ye suffer fools gladly, because that ye are wise.

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- (k) For ye suffer fools gladly, seeing ye yourselves are wise.
- 11:20 (w) For ye suffer, if any man drive you into servage, if any man devoureth, if any man taketh, if any man is enhanced *by pride*, if any man smiteth you on the face.
(p) For ye suffer, if any man driveth you into servage, if any man devoureth, if any man taketh, if any man is enhanced, if any man smiteth you on the face.
(t) For ye suffer even if a man bring you into bondage: if a man devour: if a man take: if a man exalt himself: if a man smite you on the face.
(g) For ye suffer, even if a man bring you into bondage, if a man devour *you*, if a man take *your goods*, if a man exalt himself, if a man smite you on the face.
(k) For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.
- 11:21 (w) After unnobility, I say, as if we were sick in this part. In what thing any man dare, in un wisdom I say, and I dare.
(p) By unnobleness I say, as if we were frail in this part. In what thing any man dare, in un wisdom I say, and I dare.
(t) I speak as concerning rebuke, as though we had been weak.
(g) I speak as concerning the reproach, as though that we had been weak; but wherein any man is bold (I speak foolishly) I am bold also.
(k) I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.
- 11:22 (w) They be Hebrews, and I; they be Israelites, and I; they be the seed of Abraham, and I;
(p) They be Hebrews, and I; they be Israelites, and I; they be the seed of Abraham, and I;
(t) ¶ Howbeit Whereinsoever any man dare be bold (I speak foolishly) I dare be bold also. They are Hebrews, so am I: They are Israelites, even so am I: They are the seed of Abraham, even so am I.
(g) They are Hebrews, so am I; they are Israelites, so am I; they are the seed of Abraham, so am I;
(k) Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.
- 11:23 (w) they be the ministers of Christ, and I. As less wise I say, I more; in full many travails, in prisons more plenteously, in wounds above manner, *or over measure*, in deaths oft times.
(p) they be the ministers of Christ, and I. As less wise I say, I more; in full many travails, in prisons more plenteously, in wounds above manner, in deaths oft times.
(t) They are the ministers of Christ (I speak as a fool) I am more: In labors more abundant: In stripes above measure: In prison more plenteously: In death often.
(g) They are the ministers of Christ (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prison more plenteously, in death oft.
(k) Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.
- 11:24 (w) I received of the Jews five times forty *strokes* one less;
(p) I received of the Jews five times forty *strokes* one less;
(t) Of the Jews five times received I every time forty stripes, save one [one except].
(g) Of the Jews five times received I forty *stripes* save one.
(k) Of the Jews five times received I forty *stripes* save one.
- 11:25 (w) thrice I was beaten with rods, once I was stoned, thrice I was at ship-break, a night and a day I was in the deepness of the sea;

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- (p) thrice I was beaten with rods, once I was stoned, thrice I was at ship-break, a night and a day I was in the deepness of the sea;
(t) Thrice was I beaten with rods. I was once stoned. I suffered thrice shipwreck. Night and day have I been in the deep of the sea.
(g) I was thrice beaten with rods, I was once stoned, I suffered thrice shipwreck, night and day have I been in the deep sea.
(k) Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;
- 11:26 (w) in ways oft, in perils of floods, in perils of thieves, in perils of kin, in perils of heathen men, in perils in the city, in perils in desert, in perils in the sea, in perils among false brethren,
(p) in ways oft, in perils of rivers, in perils of thieves, in perils of kin, in perils of heathen men, in perils in city, in perils in desert, in perils in the sea, in perils among false brethren,
(t) In journeying often: In perils of waters: In perils of robbers. In jeopardies of mine own nation: In jeopardies among the heathen. I have been in perils in cities, in perils in wilderness, in perils in the sea, in perils among false brethren,
(g) In journeying *I was* often, in perils of waters, in perils of robbers, in perils of my own nation, in perils among the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren,
(k) In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;
- 11:27 (w) in travail and neediness, *either mis-ease*, in many wakings, in hunger and thirst, in many fastings, in cold and nakedness.
(p) in travail and neediness, in many wakings, in hunger, in thirst, in many fastings, in cold and nakedness.
(t) in labor and travail, in watching often, in hunger, in thirst, in fastings often, in cold and in nakedness.
(g) In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and in nakedness.
(k) In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
- 11:28 (w) Without those things that be withoutforth; mine each day's waking, *or studying*, the busyness of all churches.
(p) Without those things that be withoutforth, mine each day's travailing *is* the busyness of all churches.
(t) ¶ And Beside the things which outwardly happen unto me, I am cumbered daily and do care for all congregations.
(g) Beside the things which are outward, I am cumbered daily, *and have* the care of all the Churches.
(k) Beside those things that are without, that which cometh upon me daily, the care of all the churches.
- 11:29 (w) Who is sick, and I am not sick? who is offended, and I am not burnt?
(p) Who is frail, and I am not frail? who is caused to stumble, and I am not burnt?
(t) Who is sick: and I am not sick? Who is hurt in the faith: and my heart burneth not?
(g) Who is weak, and I am not weak? Who is offended, and I burn not?
(k) Who is weak, and I am not weak? who is offended, and I burn not?
- 11:30 (w) If it behooveth to glory, I shall glory *in those things* that be of my infirmity, *or frailty*.
(p) If it behooveth to glory, I shall glory *in those things* that be of mine infirmity.
(t) If I must needs rejoice, I will rejoice of mine infirmities.
(g) If I must needs rejoice, I will rejoice of my infirmities.
(k) If I must needs glory, I will glory of the things which concern mine infirmities.
- 11:31 (w) For God and the Father of our Lord Jesus Christ, that is blessed into worlds, knoweth, that I *gab not, or lie* not.

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- (p) God and the Father of our Lord Jesus Christ, that is blessed into worlds, knoweth that I lie not.
(t) ¶ The God and father [God] the father of our Lord Jesus Christ, which is blessed forevermore, knoweth that I lie not.
{This paragraph of three verses was at the start of the following chapter in the original Tyndale}
(g) The God, even the Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.
(k) The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

- 11:32 (w) The provost, *or keeper*, of Damascus, of the king of the folk Arteas, kept the city of Damascenes to take me;
(p) The provost of Damascus, of the king of the folk of Aretas, kept the city of Damascenes to take me;
(t) In the city of Damascus, the governor of the people under king Aretas, laid watch in the city of the Damascenes, and would have caught me,
(g) In Damascus the governor of the people under King Aretas, laid watch in the city of the Damascenes, and would have caught me.
(k) In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:
- 11:33 (w) and by a window in a basket I was let down by the wall, and so I escaped his hands.
(p) and by a window in a basket I was let down by the wall, and so I escaped his hands.
(t) and at a window was I let down in a basket through the wall, and so escaped his hands.
(g) But at a window was I let down in a basket through the wall, and escaped his hands.
(k) And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER 12

- 12:1 (w) If it behooveth to glory, soothly it speedeth not; forsooth I shall come to the visions and revelations of the Lord.
(p) If it behooveth to have glory, it speedeth not; but I shall come to the visions and the revelations of the Lord.
(t) ¶ It is not expedient for me no doubt to rejoice, nevertheless I will come to visions and revelations of the Lord.
(g) It is not expedient for me no doubt to rejoice; for I will come to visions and revelations of the Lord.
(k) It is not expedient for me doubtless to glory. I will come {Gr. For I will come} to visions and revelations of the Lord.
- 12:2 (w) I know a man in Christ that before fourteen years; whether in body, whether out of body, I know not, God knoweth; such a man snatched (up) till to the third heaven.
(p) I know a man in Christ that before fourteen years; whether in body, whether out of body, I know not, God knoweth; that such a man was snatched (up) unto the third heaven.
(t) I know a man in Christ above fourteen years ago (whether he were in the body I cannot tell, or whether he were out of the body I cannot tell, God knoweth) which was taken up into the third heaven.
(g) I know a man in Christ above fourteen years ago, (whether *he were* in the body, I cannot tell, or out of the body, I cannot tell; God knoweth) which was taken up into the third heaven.
(k) I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.
- 12:3 (w) And I know such a man; whether in body, or out of body, I know not, God knoweth;
(p) And I know such a man; whether in body, or out of body, I know not, God knoweth;
(t) And I know the same man (whether in the body, or out of the body, I cannot tell, God knoweth)
(g) And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth.)
(k) And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

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- 12:4 (w) that he was snatched (up) into paradise, and heard privy words, which it is not leaveful to a man for to speak.
(p) that he was snatched (up) into paradise, and heard privy words, which it is not leaveful to a man to speak.
(t) how that he was taken up into paradise, and heard words not to be spoken, which no man can utter.
(g) How that he was taken up into Paradise, and heard words which cannot be spoken, which are not possible for man to utter.
(k) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful {or, possible} for a man to utter.
- 12:5 (w) For such manner thing I shall glory; but for me nothing, but in mine infirmities.
(p) For such manner things I shall glory; but for me nothing, but in mine infirmities.
(t) Of this man will I rejoyce, of myself will I not rejoyce, except it be of mine infirmities.
(g) Of such a man will I rejoyce; of myself will I not rejoyce, except it be of my infirmities.
(k) Of such *a one* will I glory: yet of myself I will not glory, but in mine infirmities.
- 12:6 (w) For why and if I shall will to glory, I shall not be unwise, for I shall say truth; but I spare, lest any man guess me over that thing that he seeth in me, or heareth any thing of me.
(p) For if I shall desire to glory, I shall not be unwise, for I shall say truth; but I spare, lest any man guess me over that thing that he seeth in me, or heareth any thing of me.
(t) And yet though I would rejoyce I should not be a fool: for I would [will] say the truth. Nevertheless I spare, lest any man should think of me above that he seeith me to be, or heareth of me.
(g) For though I would rejoyce, I should not be a fool, for I will say the truth; but I refrain, lest any man should think of me above that he seeth in me, or that he heareth of me.
(k) For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above *that* which he seeth me to *be*, or *that* he heareth of me.
- 12:7 (w) And lest the greatness of revelations enhance me *in pride*, the prick of my flesh, an angel of Satan, is given to me, that he buffet me.
(p) And lest the greatness of revelations enhance me *in pride*, the prick of my flesh, an angel of Satan, is given to me, that he buffet me.
(t) ¶ And lest I should be exalted out of measure through the abundance of revelations, there was given unto me [of God] unquietness of the flesh, the messenger of Satan to buffet me: because I should not be exalted out of measure.
(g) And lest I should be exalted out of measure through the abundance of revelations, there was given unto me a prick in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.
(k) And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.
- 12:8 (w) For which thing thrice I prayed the Lord, that it should go away from me.
(p) For which thing thrice I prayed the Lord, that it should go away from me.
(t) For this thing besought I the Lord thrice, that it might depart from me:
(g) For this thing I besought the Lord thrice, that it might depart from me.
(k) For this thing I besought the Lord thrice, that it might depart from me.
- 12:9 (w) And he said to me, My grace sufficeth to thee; for virtue is perfectly made in infirmity. Therefore gladly I shall glory in mine infirmities, that the virtue of Christ dwell in me.
(p) And he said to me, My grace sufficeth to thee; for virtue is perfectly made in infirmity. Therefore gladly I shall glory in mine infirmities, that the virtue of Christ dwell in me.

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- (t) and he said unto me: My grace is sufficient for thee. For my strength is made perfect through weakness. Very gladly therefore will I rejoice of my weakness, that the strength of Christ may dwell in me.
- (g) And he said unto me, My grace is sufficient for thee, for my power is made perfect through weakness. Very gladly therefore will I rejoice rather in my infirmities, that the power of Christ may dwell in me.
- (k) And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
- 12:10 (w) For which thing I am pleased in mine infirmities, in wrong despisings, *or reprovings*, in needs, in persecutions, in anguishes, for Christ; for when I am sick, then I am mighty.
- (p) For which thing I am pleased in mine infirmities, in despisings, in needs, in persecutions, in anguishes, for Christ; for when I am frail, then I am mighty.
- (t) Therefore have I delectation in infirmities, in rebukes, in need, in persecutions, in anguish, for Christ's sake. For when I am weak, then am I strong.
- (g) Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christ's sake; for when I am weak, then am I strong.
- (k) Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.
- 12:11 (w) I am made unwitty, ye constrained me. For I ought to be commended of you; for I did nothing less than they that be apostles over measure. Though I be nought,
- (p) I am made witless, ye constrained me. For I ought to be commended of you; for I did nothing less than they that be apostles over measure. Though I am nought,
- (t) ¶ I am made a fool in boasting myself. Ye have compelled me: I ought to have been commended of you. For in nothing was I inferior unto the chief apostles, though I be nothing.
- (g) I was a fool to boast myself; ye have compelled me; for I ought to have been commended of you, for in nothing was I inferior unto the very chief Apostles, though I be nothing.
- (k) I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.
- 12:12 (w) nevertheless the signs of my apostlehood be made on you, in all patience, and signs, *or miracles*, and great wonders, and virtues.
- (p) nevertheless the signs of mine apostlehood be made on you, in all patience, and signs, and great wonders, and works of power.
- (t) yet the tokens of an apostle were wrought among you with all patience: with signs, and wonders, and mighty deeds.
- (g) The signs of an Apostle were wrought among you with all patience, with signs, and wonders, and great works.
- (k) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
- 12:13 (w) And what is it, that ye had less before other churches, no but that I myself grieved you not? Forgive ye to me this wrong.
- (p) And what is it, that ye had less than other churches, but that I myself grieved you not? Forgive ye to me this wrong.
- (t) For what is it wherein ye were inferiors unto other congregations? Except it be therein that I was not grievous unto you. Forgive me this wrong done unto you.
- (g) For what is it, wherein ye were inferiors unto other Churches, except that I have not been slothful to your hindrance? Forgive me this wrong.
- (k) For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

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- 12:14 (w) Lo! this third time I am ready to come to you, and I shall not be grievous to you; for I seek not those things that be yours, but you. For neither sons owe to *make* treasure to father and mother, but the father and mother to the sons.
(p) Lo! this third time I am ready to come to you, and I shall not be grievous to you; for I seek not those things that be yours, but you. For neither sons owe to treasure to father and mother, but the father and mother to the sons.
(t) Behold now the third time I am ready to come unto you, and yet will I not [neither will I] be grievous unto you. For I seek not yours but you. Also the children ought not to lay up for the fathers and mothers: but the fathers and mothers for the children.
(g) Behold, the third time I am ready to come unto you, and yet will I not be slothful to your hindrance; for I seek not yours, but you; for the children ought not to lay up for the fathers, but the fathers for the children.
(k) Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- 12:15 (w) For I most willfully shall give, and I myself shall be given over for your souls; though I more love you, and be less loved.
(p) For I shall give most willfully, and I myself shall be given over for your souls; though I more love you, and be less loved.
(t) ¶ I will very gladly bestow, and will be bestowed for your souls: though the more I love you, the less I am loved again.
(g) And I will most gladly bestow, and will be bestowed for your souls, though the more I love you, the less I am loved.
(k) And I will very gladly spend and be spent for you {Gr. for your souls}; though the more abundantly I love you, the less I be loved.
- 12:16 (w) But be it; I grieved not you, but when I was subtle-wily/subtle-wise, I took you with guile.
(p) But be it; I grieved not you, but when I was subtle, I took you with guile.
(t) But be it that I grieved you not: nevertheless I was crafty and took you with guile.
(g) But be it that I charged you not; yet for as much as I was crafty, I took you with guile.
(k) But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.
- 12:17 (w) Whether I deceived you by any of them, whom I sent to you?
(p) Whether I deceived you by any of them, which I sent to you?
(t) Did I pill you by any of them which I sent unto you?
(g) Did I pill you by any of them whom I sent unto you?
(k) Did I make a gain of you by any of them whom I sent unto you?
- 12:18 (w) I prayed Titus, and I sent with him a brother. Whether Titus beguiled you? whether we went not in the same spirit? whether not in the same steps?
(p) I prayed Titus, and I sent with him a brother. Whether Titus beguiled you? whether we went not in the same spirit? whether not in the same steps?
(t) I desired Titus, and with him I sent a brother: Did Titus defraud you of anything? Walked we not in one spirit? Walked we not in like steps?
(g) I have desired Titus, and with him I have sent a brother; did Titus pill you of anything? Walked we not in the selfsame spirit? *Walked we* not in the same steps?
(k) I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?
- 12:19 (w) Sometime ye ween, that we shall excuse us with you. Before God in Christ we speak; and, forsooth, most dear brethren, all things for your edifying.

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(p) Sometime ye ween, that we shall excuse us with you. Before God in Christ we speak; and, most dear brethren, all things for your edifying.

(t) Again, think ye that we excuse ourselves? We speak in Christ in the sight of God.

(g) Again, think ye that we excuse ourselves unto you? We speak before God in Christ. But *we do* all things, dearly beloved, for your edifying.

(k) Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

12:20 (w) But I dread, lest when I come, I shall not find you such as I will, and I shall be found of you such as ye will not; lest peradventure strivings, envies, sturdinesses, dissensions and detractions, privy speeches of discord, swellings *by pride*, debates be among you;

(p) But I dread, lest when I come, I shall not find you such as I will, and I shall be found of you such as ye will not; lest peradventure strivings, envies, indignations, dissensions and detractions, privy speeches of discord, swellings *by pride*, debates be among you;

(t) ¶ But we do all things dearly beloved for your edifying. For I fear lest it come to pass, that when I come, I shall not find you such as I would: and I shall be found unto you such as ye would not: I fear lest there be found among you debate [lying], envying, wrath, strife, backbitings, whisperings, swellings, and discord [debate].

(g) For I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not, and lest *there be* strife, envying, wrath, contentions, backbitings, whisperings, swellings *and* discord.

(k) For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

12:21 (w) lest again when I shall come, God make me humble, *or low*, with you, *so that* and I bewail many of them, that before sinned, and did not penance of the uncleanness, and fornication, and unchastity, that they have done.

(p) *and* lest again when I come, God make me low with you, and I bewail many of them, that before sinned, and did not penance on the uncleanness, and fornication, and unchastity, that they have done.

(t) I fear lest when I come again, God bring me low among you, and I be constrained to bewail many of them which have sinned already, and have not repented of the uncleanness, [and] fornication, and wantonness which they have committed.

(g) *I fear* lest when I come again, my God abase me among you, and I shall bewail many of them which have sinned already, and have not repented of the uncleanness, and fornication, and wantonness which they have committed.

(k) And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER 13

13:1 (w) Lo! this third time I come to you, and in the mouth of two or three witnesses every word shall stand.

(p) Lo! this third time I come to you, and in the mouth of two or of three witnesses every word shall stand.

(t) ¶ Now come I the third time unto you: in the mouth of two or three witnesses shall every thing [word] stand.

(g) This *is* the third time that I come unto you. In the mouth of two or three witnesses shall every word stand.

(k) This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

13:2 (w) I said before, and I say before, as present twice, and now absent, to them that before have sinned, and to all others; for if I come again, I shall not spare.

(p) I said before, and say before, as present twice, and now absent, to them that before have sinned, and to all others; for if I come again, I shall not spare.

(t) I told you before, and tell you before, and as I said when I was present with you the second time, so write I now being absent to them which in time past have sinned, and to all other: That If I come again, I will not spare

(g) I told you before, and tell you before, as though I had been present the second time, so write I now being absent to them which heretofore have sinned, and to all others, that if I come again, I will not spare,

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(k) I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

- 13:3 (w) Whether ye seek an experiment, *or assaying*, of him that speaketh in me, Christ, the which is not sick in you, but is mighty in you?
(p) Whether ye seek the proof of that Christ, that speaketh in me, which is not feeble in you?
(t) seeing that ye seek experience of Christ which speaketh in me, which among you is not weak, but is mighty in you.
(g) Seeing that ye seek experience of Christ, that speaketh in me, which toward you is not weak, but is mighty in you.
(k) Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.
- 13:4 (w) For though he was crucified of infirmity, but he liveth of the virtue of God. For why and we be sick in him, but we shall live with him of the virtue of God in us.
(p) For though he was crucified of infirmity, but he liveth of the virtue of God. For also we be frail in him, but we shall live with him of the virtue of God in us.
(t) And verily though it came of weakness that he was crucified, yet liveth he through the power of God: and we no doubt are weak in him: but we shall live with him, by the might of God among you [that God gave us to youward].
(g) For though he was crucified concerning *his* infirmity, yet liveth he through the power of God. And we no doubt are weak in him, but we shall live with him, through the power of God toward you.
(k) For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him {or, with him}, but we shall live with him by the power of God toward you.
- 13:5 (w) Assay yourselves, if ye be in the faith; ye yourselves prove. Whether ye know not yourselves, for Christ Jesus is in you? no but peradventure, ye be reprobable.
(p) Assay yourselves, if ye be in the faith; ye yourselves prove. Whether ye know not yourselves, for Christ Jesus is in you? but (it) happens ye be reprobable.
(t) ¶ Prove yourselves whether ye are in the faith or not. Examine your own selves: Know ye not your own selves, how that Jesus Christ is in you? Except ye be castaways.
(g) Prove yourselves whether ye are in the faith; examine yourselves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
(k) Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
- 13:6 (w) But I hope, that ye know, that we be not reprobable.
(p) But I hope, that ye know, that we be not reprobable.
(t) I trust that ye shall know that we are not castaways.
(g) But I trust that ye shall know that we are not reprobates.
(k) But I trust that ye shall know that we are not reprobates.
- 13:7 (w) And we pray the Lord, that ye do nothing of evil; not that we seem proved, but that ye do that that is good, and that we be as reprobable.
(p) And we pray the Lord, that ye do nothing of evil; not that we seem approved, but that ye do that that is good, and that we be as reprobable.
(t) I desire before God that ye do none evil, not that we should seem commendable: but that ye should do, that which is honest: and let us be counted as lewd persons.
(g) Now I pray unto God that ye do none evil, not that we should seem approved, but that ye should do that which is honest, though we be as reprobates.
(k) Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

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- 13:8 (w) Forsooth we may do nothing against the truth, but for the truth.
(p) For we be able to do nothing against truth, but for the truth.
(t) We can do nothing against the truth, but for the truth.
(g) For we cannot *do* anything against the truth, but for the truth.
(k) For we can do nothing against the truth, but for the truth.
- 13:9 (w) For we joy, when we be sick, but ye be mighty; and we pray this thing, your perfection.
(p) For we joy, when we be frail, but ye be mighty; and we pray this thing, your perfection.
(t) We are glad when we are weak, and ye strong. This also we wish for, even that ye were perfect.
(g) For we are glad when we are weak, and that ye are strong; this also we wish for, *even* your perfection.
(k) For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection {or, reformation, or, restoration}.
- 13:10 (w) Therefore I absent write these things, that I present do not harder, after the power, which the Lord gave to me into edification, and not into destruction.
(p) Therefore I absent write these things, that I present do not harder, by the power, which the Lord gave to me into edification, and not into *your* destruction.
(t) Therefore write I these things being absent, lest when I am present I should use sharpness according to the power which the Lord hath given me, to edify, and not to destroy.
(g) Therefore write I these things being absent, lest when I am present, I should use sharpness, according to the power which the Lord hath given me, to edification, and not to destruction.
(k) Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.
- 13:11 (w) Brethren, henceforward joy ye, be ye perfect, and teach ye; understand ye the same thing; have ye peace, and God of peace and love shall be with you.
(p) Brethren, henceforward joy ye, be ye perfect, excite ye; understand ye the same thing; have ye peace, and God of peace and of love shall be with you.
(t) ¶ Finally [Furthermore] brethren fare ye well, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace, shall be with you.
(g) Finally brethren, fare ye well, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.
(k) Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.
- 13:12 (w) Greet ye well together in holy kiss.
(p) Greet ye well together in holy kiss.
(t) Greet one another in an holy kiss.
(g) Greet one another with a holy kiss. All the Saints salute you.
(k) Greet one another with an holy kiss.
- 13:13 (w) All holy men greet you well.
(p) All holy men greet you well.
(t) All the saints salute you.
(g) Scripture included in previous verse
(k) All the saints salute you.

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- 13:14 (w) The grace of our Lord Jesus Christ, and the charity of God, and the communing of the Holy Ghost, be with you all. Amen.
(p) The grace of our Lord Jesus Christ, and the charity of God, and the communing of the Holy Ghost, be with you all. Amen.
(t) The grace [favor] of our Lord Jesus Christ, Colophon [and the love of God, and the fellowship of the holy ghost, be with you all Amen].
(g) The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all, Amen.
(k) The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.
- (t) The second epistle to the Corinthians. Sent from Philippos a city in Macedonia by Titus and Lucas.
(g) *The second Epistle to the Corinthians, written from Philippi, a city in Macedonia, and sent by Titus and Lucas.*
(k) The second Epistle to the Corinthians was written from Philippos a city of Macedonia , by Titus, and Lucas.

SECOND CORINTHIANS END

The Epistle of the Apostle Paul to the Galatians

Now generally attributed to the apostle Paul about C.E. 53 while at Antioch between his second and third missionary journeys. Along with first and second Thessalonians considered to be the earliest of Paul's epistles. Written to stem the wave of criticism from the Jewish establishment that followed him everywhere.

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul the apostle, not of men, neither by man, but by Jesus Christ, and God the Father, that raised him from dead *men*,
(p) Paul the apostle, not of men, nor by man, but by Jesus Christ, and God the Father, that raised him from death,
(t) ¶ Paul an Apostle, not of men, neither by man, but by Jesus Christ, and by God the father which raised him from death,
(g) Paul an Apostle (not of men, neither by man, but by Jesus Christ, and God the Father which hath raised him from the dead.)
(k) Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
- 1:2 (w) and all the brethren that be with me, to the churches of Galatia,
(p) and all the brethren that be with me, to the churches of Galatia,
(t) and all the brethren which are with me. ¶ Unto the congregations [congregation] of Galatia.
(g) And all the brethren which are with me, unto the Churches of Galatia:
(k) And all the brethren which are with me, unto the churches of Galatia:

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- 1:3 (w) grace to you and peace of God the Father, and of our Lord Jesus Christ,
(p) grace to you and peace of God the Father, and of the Lord Jesus Christ,
(t) ¶ Grace be with you and peace from God the father, and from our Lord Jesus Christ,
(g) Grace *be* with you, and peace from God the Father, and *from* our Lord Jesus Christ,
(k) Grace be to you and peace from God the Father, and from our Lord Jesus Christ,
- 1:4 (w) the which gave himself for our sins, that he should deliver us from this present wayward world, after the will of God and our Father,
(p) that gave himself for our sins, to deliver us from the present wicked world, by the will of God and our Father,
(t) which gave himself for our sins, to deliver us from this present evil world, through the will of God our father,
(g) Which gave himself for our sins, that he might deliver us from this present evil world according to the will of God even our Father,
(k) Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
- 1:5 (w) to whom is honour and glory into worlds of worlds. Amen.
(p) to whom is honour and glory into worlds of worlds. Amen.
(t) to whom be praise for ever and ever. Amen.
(g) To whom *be* glory forever and ever, Amen.
(k) To whom *be* glory for ever and ever. Amen.
- 1:6 (w) I wonder, that so soon ye be thus moved from him that called you into the grace of Christ, into another gospel;
(p) I wonder, that so soon ye be thus moved from him that called you into the grace of Christ, into another evangel;
(t) ¶ I marvel that ye are so soon turned from him that called you in the grace of Christ, unto another gospel,
(g) I marvel that ye are so soon removed away unto another Gospel, from him that had called you in the grace of Christ,
(k) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
- 1:7 (w) which is not another, but that there be some that trouble you, and will mis-turn the evangel of Christ.
(p) which is not another, but that there be some that trouble you, and will mis-turn the evangel of Christ.
(t) which is nothing else, but that there be some which trouble you, and intend to pervert the gospel of Christ.
(g) Which is not another *Gospel*, save that there be some which trouble you, and intend to pervert the Gospel of Christ.
(k) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
- 1:8 (w) But though we, or an angel of heaven, evangelize to you, besides that that we have evangelized to you, cursed be he.
(p) But though we, or an angel of heaven, preached to you, besides that that we have preached to you, be he accursed.
(t) Nevertheless though we ourselves, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, hold him as accursed.
(g) But though that we, or an Angel from heaven preach unto you otherwise than that which we have preached unto you, let him be accursed.
(k) But though we, or an angel from heaven, preach *any other gospel* unto you than that which we have preached unto you, let him be accursed.
- 1:9 (w) As I have said before, and now again I say, if any shall evangelize except that that ye have taken, cursed be he.
(p) As I have said before, and now again I say, if any *man* preach to you besides that that ye have received, be he accursed.

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- (t) As I said before, so say I now again, if any man preach any other thing unto you, than that ye have received, hold him accursed.
- (g) As we said before, so say I now again, If any man preach unto you otherwise, than that ye have received, let him be accursed.
- (k) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.
- 1:10 (w) I council now to men, or to God? or I seek to please men? If I yet pleased to men, I were not the servant of Christ.
- (p) For now whether counsel I men, or God? or whether I seek to please men? If I pleased yet men, I were not Christ's servant.
- (t) Preach I man's doctrine, or God's [Seek I now the favor of men, or of God]? Other go I about to please men? If I studied to please men, I were not the servant of Christ.
- (g) For now preach I man's *doctrine*, or God's? Or go I about to please men? For if I should yet please men, I were not the servant of Christ.
- (k) For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
- 1:11 (w) Soothly brethren, I make the gospel known to you, which is evangelized, *or preached*, of me, for it is not after man;
- (p) For, brethren, I make known to you the evangel, that was preached of me, for it is not by man;
- (t) ¶ I certify you brethren, that the gospel which was preached of me, was not after the manner of men,
- (g) Now I certify you, brethren, that the Gospel which was preached of me, was not after man.
- (k) But I certify you, brethren, that the gospel which was preached of me is not after man.
- 1:12 (w) neither I took it of man, neither learned, but by the revelation of Jesus Christ.
- (p) nor I took it of man, nor learned, but by revelation of Jesus Christ.
- (t) neither received I it of man, neither was I taught it: but received it by the revelation of Jesus Christ.
- (g) For neither received I it of man, neither was I taught it, but by the revelation of Jesus Christ.
- (k) For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.
- 1:13 (w) for over manner, *or measure*, I pursued the church of God, and fought against it.
- (p) For ye have heard my conversation sometime in the Jewry, that I pursued surpassingly the church of God, and fought against it.
- (t) For Ye have heard of my conversation in times past in the Jews' ways, how that beyond measure I persecuted the congregation of God, and spoiled it:
- (g) For ye have heard of my conversation in time past, in the Jewish religion, how that I persecuted the Church of God extremely, and wasted it,
- (k) For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
- 1:14 (w) And I profited in the Jewry above many of mine even-elders in my kindred, being more abundantly a lover, *or follower*, of my fathers' traditions.
- (p) And I profited in the Jewry above many of mine even-elders in my kindred, and was more abundantly a follower of my fathers' traditions.
- (t) and prevailed in the Jews' law, above many of my companions, which were of mine own nation, and was a much more fervent maintainer [much more fervently maintained] the traditions of the elders.
- (g) And profited in the Jewish religion above many of my companions of my own nation, and was much more zealous of the traditions of my fathers.

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(k) And profited in the Jews' religion above many my equals {Gr. equals in years} in mine own nation, being more exceedingly zealous of the traditions of my fathers.

- 1:15 (w) But when it pleased him, that parted me from my mother's womb, and called by his grace,
(p) But when it pleased him, that separated me from my mother's womb, and called by his grace,
(t) ¶ But when it pleased God, which separated me from my mother's womb, and called me by his grace,
(g) But when it pleased God (which had separated me from my mother's womb, and called *me* by his grace.)
(k) But when it pleased God, who separated me from my mother's womb, and called me by his grace,
- 1:16 (w) to show his Son in me, that I should preach him among the heathen, anon I accorded not to flesh and blood;
(p) to show his Son in me, that I should preach him among the heathen, at once I drew me not to flesh and blood;
(t) for to declare his son by me, that I should preach him among the heathen: Immediately I commended not of the matter with flesh and blood,
(g) To reveal his Son in me, that I should preach him among the Gentiles, immediately I communicated not with flesh and blood,
(k) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
- 1:17 (w) neither I came to Jerusalem to the apostles, that were before me, but I went into Arabia, and again I turned again into Damascus.
(p) nor I came to Jerusalem to the apostles, that were before me, but I went into Arabia, and again I turned again into Damascus.
(t) neither returned to Jerusalem to them which were apostles before me: but went my ways into Arabia, and came again unto Damascus.
(g) Neither came I again to Jerusalem to them which were Apostles before me, but I went into Arabia, and turned again unto Damascus.
(k) Neither went I up to Jerusalem to them which *were* apostles before me; but I went into Arabia, and returned again unto Damascus.
- 1:18 (w) Afterward after three years I came to Jerusalem, to see Peter, and dwelled with him fifteen days;
(p) And since three years after I came to Jerusalem, to see Peter, and I dwelled with him fifteen days;
(t) Then after three years, I returned to Jerusalem to see [unto] Peter and abode with him fifteen days,
(g) Then after three years I came again to Jerusalem to visit Peter, and abode with him fifteen days.
(k) Then after three years I went up {or, returned} to Jerusalem to see Peter, and abode with him fifteen days.
- 1:19 (w) but I saw none other of the apostles, no but James, the brother of the Lord.
(p) but I saw none other of the apostles, but James, *our* Lord's brother.
(t) no other of the apostles saw I, save James the Lord's brother.
(g) And none other of the Apostles saw I, save James the Lord's brother.
(k) But other of the apostles saw I none, save James the Lord's brother.
- 1:20 (w) And these things which I write to you, lo! before God I lie not.
(p) And these things which I write to you, lo! before God I lie not.
(t) The things which I write, behold, God knoweth I lie not.
(g) Now the things which I write unto you, behold, *I witness* before God, that I lie not.
(k) Now the things which I write unto you, behold, before God, I lie not.

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- 1:21 (w) Afterward I came into the parts of Syria and Cilicia.
(p) Afterward I came into the coasts of Syria and Cilicia.
(t) ¶ After that I went into the coasts of Syria and Cilicia:
(g) After that, I went into the coasts of Syria and Cilicia; for I was unknown by face unto the Churches of Judea which were in Christ.
(k) Afterwards I came into the regions of Syria and Cilicia;
- 1:22 (w) But I was unknown by face to the churches of Judaea, that were in Christ;
(p) But I was unknown by face to the churches of Judaea, that were in Christ;
(t) and was unknown as touching my person unto the congregations of Jewry, which were in Christ.
(g) scripture included in previous verse
(k) And was unknown by face unto the churches of Judaea which were in Christ:
- 1:23 (w) and they had only an hearing, that he that pursued us sometime, now evangelizeth the faith, against which he fought sometime;
(p) and they had only an hearing, that he that pursued us sometime, preacheth now the faith, against which he fought sometime;
(t) But they heard only, that he which persecuted us in time past, now preacheth the faith, which before he destroyed.
(g) But they had heard only *some say*, He which persecuted us in time past, now preacheth the faith which before he destroyed.
(k) But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
- 1:24 (w) and in me they glorified God.
(p) and in me they glorified God.
(t) And they glorified God on my behalf [in me].
(g) And they glorified God for me.
(k) And they glorified God in me.

CHAPTER 2

- 2:1 (w) Afterward after fourteen years, again I went up to Jerusalem with Barnabas, and took with me Titus.
(p) And since fourteen years after, again I went up to Jerusalem with Barnabas, and took with me Titus.
(t) ¶ Then fourteen years there after, I went up again to Jerusalem with Barnabas, and took with me Titus also.
(g) Then fourteen years after, I went up again to Jerusalem with Barnabas, and took with me Titus also.
(k) Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.
- 2:2 (w) Forsooth I went up by revelation, and said together with them the gospel, which I preach among the heathen; forsooth asides hand, *or by themselves*, to them that were seen to be somewhat, lest peradventure I should run in vain, or had run *in vain*.
(p) I went up by revelation, and spake with them the evangel, which I preach among the heathen; and by themselves to these that seemed to be somewhat, lest I run, or had run in vain.
(t) Yea, And I went up by revelation, and commended with them of the gospel, which I preach among the gentiles: but apart with them which were [are] counted chief, lest it should have been thought that I should run, or had run in vain.
(g) And I went up by revelation, and declared unto them the Gospel which I preach among the Gentiles, but particularly to them that were the chief, lest by any means I should run, or had run in vain;

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(k) And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately {or, severally} to them which were of reputation, lest by any means I should run, or had run, in vain.

- 2:3 (w) But neither Titus, that was with me, when he was heathen, was compelled to be circumcised;
(p) And neither Titus, that had been with me, while he was heathen, was compelled to be circumcised;
(t) Also Titus which was with me, though he were a Greek, yet was not compelled to be circumcised,
(g) But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised,
(k) But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
- 2:4 (w) but for false brethren, under-brought in, which privily entered to espy our liberty, which we have in Christ Jesus, that they should drive us into servage.
(p) but for false brethren that were brought in, which had entered to espy our freedom, which we have in Jesus Christ, to bring us into servage.
(t) and that because of incomers being false brethren, which came in among others to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.
(g) To wit, for the false brethren which were craftily sent in, and crept in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.
(k) And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
- 2:5 (w) To whom neither at an hour we gave stead, *or place*, to subjection, that the truth of the gospel should dwell with you.
(p) But we gave no place to subjection, that the truth of the gospel should dwell with you.
(t) To whom we gave no room, no not for the space of an hour, as concerning to be brought into subjection: and that because that the truth of the gospel might continue with you.
(g) To whom we gave not place by subjection for an hour, that the truth of the Gospel might continue with you.
(k) To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.
- 2:6 (w) But of these that seemed to be somewhat; what manner they were sometime, it pertaineth nothing to me, for God taketh not the person of man; for they that seemed to be somewhat, nothing to me gave.
(p) But of these that seemed to be somewhat; which they were sometime, it pertaineth not to me, for God taketh not the person of man; for they that seemed to be somewhat, gave me nothing.
(t) ¶ Of them which seemed to be great (what they were in time passed it maketh no matter to me: God looketh on no man's person) nevertheless they which seem great, added nothing to me:
(g) But by them which seemed to be great, *I was not taught* (whatsoever they were in time passed, it maketh no matter to me; God accepteth no man's person) for they that are the chief, did add nothing to me.
(k) But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:
- 2:7 (w) But on the contrary, when they had seen, that the gospel of prepuce, *or of heathen men*, was taken to me, as and of circumcision to Peter;
(p) But on the contrary, when they had seen, that the evangel of prepuce was given to me, as the evangel of circumcision was given to Peter;
(t) But contrariwise, when they saw that the gospel over the un-circumcision was committed unto me, as the gospel over circumcision was unto Peter:
(g) But contrariwise, when they saw that the Gospel over the uncircumcision was committed unto me, as *the Gospel* over the circumcision was unto Peter;
(k) But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

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- 2:8 (w) for he that wrought to Peter in apostlehood of circumcision, wrought also to me among the heathen;
(p) for he that wrought to Peter in apostlehood of circumcision, wrought also to me among the heathen;
(t) (For he that was mighty in Peter in the apostleship over the circumcision, the same was mighty in me among the gentiles:)
(g) (For he that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentiles.)
(k) (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)
- 2:9 (w) and when they had known the grace, that is given to me, James, and Cephas, *or Peter*, and John, which were seen to be pillars, gave to me and Barnabas the right hands of fellowship, that we *preach* among heathen men, they forsooth into the circumcision;
(p) and when they had known the grace *of God*, that was given to me, James, and Peter, and John, which were seen to be the pillars, they gave the right hand of fellowship to me and to Barnabas, that we among the heathen, and they into the circumcision;
(t) and therefore when they perceived the grace that was given unto me, then James, Cephas, and John, which seemed to be pillars, [and as soon as James, Cephas, and John, which seemed to be pillars, perceived the grace that was given unto me,] they gave to me and Barnabas the right [their] hands, and agreed with us that we should preach among the heathen, and they among the Jews:
(g) And when James, and Cephas, and John, knew of the grace that was given unto me, which are counted to be pillars, they gave to me and to Barnabas the right hands of fellowship, that we *should preach* unto the Gentiles, and they unto the Circumcision,
(k) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.
- 2:10 (w) only that we should be mindful of poor men, the which thing I was full busy to do.
(p) only that we had mind of poor men, the which thing I was full busy to do.
(t) warning only that we should remember the poor, which thing also I was diligent to do.
(g) *Warning* only that we should remember the poor, which thing also I was diligent to do.
(k) Only *they would* that we should remember the poor; the same which I also was forward to do.
- 2:11 (w) But when Peter was come to Antioch, I stood against him into the face, for he was worthy to be reprov'd.
(p) But when Peter was come to Antioch, I against-stood him in the face, for he was worthy to be reprov'd.
(t) ¶ And When Peter was come to Antioch, I withstood him in the face, for he was worthy to be blamed.
(g) ¶ And when Peter was come to Antioch, I withstood him to his face, for he was to be blamed.
(k) But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
- 2:12 (w) Forsooth before that some came from James, he ate with heathen men; but when they were come, he withdrew, and parted him, dreading them that were of circumcision.
(p) For before that there came some men from James, he ate with heathen men; but when they were come, he withdrew, and separated him(self), dreading them that were of circumcision.
(t) For yer that certain came from James, he ate with the gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision,
(g) For before that certain came from James, he ate with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the Circumcision.
(k) For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them *which were* of the circumcision.

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- 2:13 (w) And other *Jews* consented to his feigning, so that Barnabas was drawn of them into that feigning.
(p) And the other *Jews* assented to his feigning, so that Barnabas was drawn of them into that feigning.
(t) and the other *Jews* dissembled likewise, insomuch that Barnabas was brought into their simulation also.
(g) And the other *Jews* dissembled likewise with him, in so much that Barnabas was led away with their dissimulation.
(k) And the other *Jews* dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
- 2:14 (w) But when I saw, that they walked not rightly to the truth of the gospel, I said to Peter before all men, If thou, that art a Jew, livest heathen-like, and not Jew-like, how constrainest thou heathen men to become Jews?
(p) But when I saw, that they walked not rightly to the truth of the gospel, I said to Peter before all men, If thou, that art a Jew, livest heathen-like, and not Jew-like, how constrainest thou heathen men to become Jews?
(t) But when I saw that they went not the right way after the truth of the gospel, I said unto Peter, before all men, if thou being a Jew, livest after the manner of the gentiles, and not as do the Jews: why causest thou the gentiles to live as do [follow] the Jews?
(g) But when I saw, that they went not the right way to the truth of the Gospel, I said unto Peter before all men, If thou being a Jew, livest as the Gentiles, and not like the Jews, why constrainest thou the Gentiles to do like the Jews?
(k) But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?
- 2:15 (w) We *be* Jews of kind, and not sinners of heathen men,
(p) We Jews of kind, and not sinful men of the heathen,
(t) We which are Jews by nature and not sinners of the gentiles,
(g) We *which are* Jews by nature, and not sinners of the Gentiles,
(k) We *who are* Jews by nature, and not sinners of the Gentiles,
- 2:16 (w) soothly knowing for a man is not justified of the works of the law, but by the faith of Jesus Christ; and we believe in Jesus Christ, that we be justified by the faith of Christ, and not of the works of the law. Wherefore of the works of the law each flesh shall not be justified.
(p) know that a man is not justified of the works of the law, but by the faith of Jesus Christ; and we believe in Jesus Christ, that we be justified of the faith of Christ, and not of the works of the law. Wherefore of the works of the law each flesh shall not be justified.
(t) know that a man is not justified by the deeds of the law: but by the faith of Jesus Christ: and therefore we have believed on Jesus Christ, that we might be justified by the faith of Christ and not by the deeds of the law: because that by the deeds of the law no flesh shall be justified [no flesh shall be justified by the deeds of the law].
(g) Know that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we, *I say*, have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law, because that by the works of the Law, no flesh shall be justified.
(k) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
- 2:17 (w) That if we seeking to be justified in Christ, and we ourselves be found sinners, whether Christ is minister of sin? Far be it.
(p) And if we seek to be justified in Christ, we ourselves be found sinful men, whether Christ be minister of sin? God forbid.
(t) ¶ If then while we seek to be made righteous by Christ, we ourselves are found sinners, is not then Christ the minister of sin? God forbid.

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(g) If then while we seek to be made righteous by Christ, we ourselves are found sinners, is Christ therefore the minister of sin? God forbid.

(k) But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

2:18 (w) Soothly if I build again those things that I destroyed, I make myself a trespasser.

(p) And if I build again things that I have destroyed, I make myself a trespasser.

(t) For if I build again that which I destroyed, then make I myself a trespasser.

(g) For if I build again the things that I have destroyed, I make myself a trespasser.

(k) For if I build again the things which I destroyed, I make myself a transgressor.

2:19 (w) For by the law I am dead to the law, that I live to God;

(p) For by the law I am dead to the law,

(t) But I through the law am dead to the law, that I might live unto God.

(g) For I through the Law am dead to the Law, that I might live unto God.

(k) For I through the law am dead to the law, that I might live unto God.

2:20 (w) with Christ I am fixed to the cross. Forsooth I live now, not I, but Christ liveth in me. Forsooth that I live now in flesh, I live in the faith of God's Son, which loved me, and betook himself for me.

(p) and I am fixed to the cross, that I live to God with Christ. And now live not I, but Christ liveth in me. But that I live now in flesh, I live in the faith of God's Son, that loved me, and gave himself for me.

(t) I am crucified with Christ. I live verily, yet now not I, but Christ liveth in me. For The life which I now live in the flesh, I live by the faith of the son of God, which loved me, and gave himself for me.

(g) I am crucified with Christ, thus I live, yet not I now, but Christ liveth in me; and in that which I now live in the flesh, I live by the faith in the Son of God, who hath loved me, and given himself for me.

(k) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

2:21 (w) I cast not away the grace of God; for if rightwiseness is by the law, then Christ died without cause.

(p) I cast not away the grace of God; for if rightwiseness be through law, then Christ died without cause.

(t) I despise not the grace of God: For if righteousness come of the law, then Christ died [is Christ dead] in vain.

(g) I do not abrogate the grace of God, for if righteousness *be* by the Law, then Christ died without a cause.

(k) I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAPTER 3

3:1 (w) O! ye witless men of Galatia, who deceived you to obey not to the truth? before whose eyes Jesus Christ is condemned, *or exiled*, and in you crucified.

(p) O! unwitty Galatians, before whose eyes Jesus Christ is exiled, and is crucified in you, who hath deceived you, that ye obey not to truth?

(t) ¶ O foolish Galatians: who hath bewitched you, that ye should not believe the truth? to whom Jesus Christ was described before the eyes, and among you crucified?

(g) O foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Jesus Christ before was described in your sight, *and* among you crucified?

(k) O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

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- 3:2 (w) This thing only will I learn of you, have ye taken the Spirit by the works of the law, by the hearing of belief/or of the hearing of belief?
(p) This only I desire to learn of you, whether ye have received the Spirit of the works of the law, or of hearing of belief?
(t) This only would I learn of you, received ye the spirit by the deeds of the law? or else by preaching of the faith?
(g) This only would I learn of you, Received ye the Spirit by the works of the Law, or by the hearing of faith *preached*?
(k) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
- 3:3 (w) So ye be fools, that when ye have begun in Spirit, now ye be ended by flesh.
(p) So ye be fools, that when ye have begun in Spirit, ye be ended in flesh.
(t) Are ye so unwise, that after ye have begun in the spirit, ye would now end in the flesh?
(g) Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the flesh?
(k) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
- 3:4 (w) Ye have suffered so many things without cause, if it be without cause.
(p) So great things ye have suffered without cause, if it be without cause.
(t) So many things there ye have suffered in vain, if that be vain [in vain. If it be so that ye have suffered in vain].
(g) Have ye suffered so many things in vain? If so be it be even in vain.
(k) Have ye suffered so many things {or, so great} in vain? if it be yet in vain.
- 3:5 (w) Therefore he that giveth to you the Spirit, and worketh works of power in you, whether of the works of the law, or of hearing of faith?
(p) He that giveth to you Spirit, and worketh works of power in you, whether of works of the law, or of hearing of belief?
(t) Which ministered to you the spirit, and worketh miracles among you doth he it through the deeds of the law? or by preaching of the faith?
(g) He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* through the works of the Law, or by the hearing of faith *preached*?
(k) He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?
- 3:6 (w) As it is written, Abraham believed to God, and it was reckoned to him to righteousness.
(p) As it is written, Abraham believed to God, and it was reckoned to him to righteousness.
(t) Even as Abraham believed God, and it was ascribed to him for righteousness.
(g) *Yea rather* as Abraham believed God, and it was imputed to him for righteousness.
(k) Even as Abraham believed God, and it was accounted {or, imputed} to him for righteousness.
- 3:7 (w) Therefore know ye, that they that be of faith, they be the sons of Abraham.
(p) And therefore know ye, that these that be of belief, be the sons of Abraham.
(t) Understand therefore, that they which are of faith, the same are the children of Abraham.
(g) Know ye therefore, that they which are of faith, the same are the children of Abraham.
(k) Know ye therefore that they which are of faith, the same are the children of Abraham.
- 3:8 (w) And the scripture seeing afar, for God justifieth of faith heathen men, told before to Abraham, For in thee all folks, *or heathen men*, shall be blessed.
(p) And the scripture seeing afar, that God justifieth the heathen of belief, told before to Abraham, That in thee all the heathen shall be blessed.

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- (t) ¶ For The scripture saw aforehand, that God would justify the heathen through faith, and therefore showed beforehand glad tidings unto Abraham: In thee shall all nations be blessed.
- (g) For the Scripture foreseeing, that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, *saying*, In thee shall all the Gentiles be blessed.
- (k) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.
- 3:9 (w) Therefore they that be of faith, shall be blessed with faithful Abraham.
- (p) And therefore these that be of belief, shall be blessed with faithful Abraham.
- (t) So then they which be of faith, are blessed with faithful Abraham.
- (g) So then they which be of faith, are blessed with faithful Abraham.
- (k) So then they which be of faith are blessed with faithful Abraham.
- 3:10 (w) Forsooth whoever be of the works of the law, be under curse; for it is written, Cursed *is* each man, that dwelleth not in all things that be written in the book of the law, that he do them.
- (p) For all that be of the works of the law, be under curse; for it is written, Each man *is* cursed, that abideth not in all things that be written in the book of the law, to do those things.
- (t) For as many as are under the deeds of the law, are under malediction. For it is written: Cursed *is* every man that continueth not in all things which are written in the book of the law to fulfill them.
- (g) For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every man that continueth not in all things, which are written in the book of the Law, to do them.
- (k) For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
- 3:11 (w) Forsooth for no man is justified in the law with God, it is known, for a rightful man liveth by faith.
- (p) And that no man is justified in the law before God, it is open, for a rightful man liveth of belief.
- (t) That no man is justified by the law in the sight of God is evident. For the just shall live by faith.
- (g) And that no man is justified by the Law in the sight of God, it is evident; for the just shall live by faith.
- (k) But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.
- 3:12 (w) But the law is not of belief, but he that doeth those things, shall live in them.
- (p) But the law is not of belief, but he that doeth those things *of the law*, shall live in them.
- (t) The law is not of faith: but the man that fulfilleth the things contained in the law, shall live in them.
- (g) And the Law is not of faith; but the man that shall do those things, shall live in them.
- (k) And the law is not of faith: but, The man that doeth them shall live in them.
- 3:13 (w) Christ delivered us from the curse of the law, made for us the curse; for it is written, Cursed is each that hangeth in the tree;
- (p) But Christ again-bought us from the curse of the law, and was made accursed for us; for it is written, Each man *is* cursed that hangeth in the tree;
- (t) But Christ hath delivered us from the curse of the law, and was made accursed for us (for it is written: Cursed *is* everyone that hangeth on tree)
- (g) Christ hath redeemed us from the curse of the Law, made a curse for us, (for it is written, Cursed is every one that hangeth on tree.)
- (k) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

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- 3:14 (w) that the blessing of Abraham in heathen men should be made in Christ Jesus, that we take the promise of Spirit by faith.
(p) that among the heathen the blessing of Abraham were made in Jesus Christ, that we receive the promise of Spirit through belief.
(t) that the blessing of Abraham might come on the gentiles through Jesus Christ, and that we might receive the promise of the spirit through faith.
(g) That the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receive the promise of the Spirit through faith.
(k) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
- 3:15 (w) Brethren, I say after man, no man despiseth the testament of a man that is confirmed, or above-ordaineth *other thing*.
(p) Brethren, I say after man, no man despiseth the testament of a man that is confirmed, or ordaineth above.
(t) ¶ Brethren I will speak after the manner of men. Though it be but a man's testament, yet no man despiseth it, or addeth anything thereto when it is once allowed.
(g) Brethren, I speak as men do, though it be but a man's covenant, when it is confirmed, *yet* no man doeth abrogate it, or addeth anything thereto.
(k) Brethren, I speak after the manner of men; Though it be but a man's covenant, {or, testament} yet if it be confirmed, no man disannulleth, or addeth thereto.
- 3:16 (w) The promises were said to Abraham and to his seed; he saith not, In the seeds, as in many, but as in one, And to thy seed, that is, Christ.
(p) The promises were said to Abraham and to his seed; he saith not, In seeds, as in many, but as in one, And to thy seed, that is, Christ.
(t) To Abraham and his seed were the promises made. He saith not, in the [thy] seeds, as in many: But in thy seed, as in one, which is Christ.
(g) Now to Abraham and his seed were the promises made. He saith not, And to the seeds, as *speaking* of many, but, And to thy seed, as of one, which is Christ.
(k) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
- 3:17 (w) Forsooth I say this, a testament confirmed of God, which after four hundred years and thirty is made law, maketh not void for to do away the promise.
(p) But I say, this testament *is* confirmed of God; the law that was made after four hundred and thirty years, maketh not the testament vain to void away the promise.
(t) This I say that the law which began afterward, beyond four hundred and thirty years, doth not disannul the testament, that was confirmed afore of God unto Christward, to make the promise of none effect.
(g) And this I say, that the covenant that was confirmed afore of God in respect of Christ, the Law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
(k) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
- 3:18 (w) For if the heritage *were* of the law, *it were* not now of promise. Forsooth God gave to Abraham by again-promise.
(p) For if heritage *were* of the law, *it were* not now of promise. But God granted to Abraham through promise.
(t) For if the inheritance come of the law, it cometh not of promise: But God gave it unto Abraham by promise.
(g) For if the inheritance *be* of the Law, *it is* no more by the promise, but God gave it unto Abraham by promise.
(k) For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

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- 3:19 (w) What therefore *profiteth* the law? It was set for trespassing, till the seed came, to whom he had made the promise. *Which law was ordained by angels, in the hand of a mediator.*
(p) What then the law? It was set for trespassing, till the seed came, to whom he had made the promise. *Which law was ordained by angels, in the hand of a mediator.*
(t) ¶ Wherefore then *serveth* the law? The law was added because of transgression (till the seed came to [unto] which [seed] the promise was made) and it was ordained by angels in the hand of a mediator.
(g) Wherefore then *serveth* the Law? It was added because of the transgressions, till the seed came, unto the which the promise was made, and it was ordained by Angels in the hand of a Mediator.
(k) Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.
- 3:20 (w) But a mediator is not of one. But God is one.
(p) But a mediator is not of one. But God is one.
(t) A mediator is not a mediator of one. But God is one.
(g) Now a Mediator is not a *Mediator* of one; but God is one.
(k) Now a mediator is not a *mediator* of one, but God is one.
- 3:21 (w) *Is* then the law against the promises of God? Far be it. For if there were a law given, which might quicken, verily *rightwiseness* were of law.
(p) *Is* then the law against the promises of God? God forbid. For if the law were given, that might quicken, verily were *rightwiseness* of law.
(t) Is the law then against the promise of God? God forbid. Howbeit If there had been a law given which could have given life: then no doubt righteousness should have come by the law:
(g) *Is* the Law then against the promises of God? God forbid! For if there had been a Law given which could have given life, surely righteousness should have been by the Law.
(k) Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.
- 3:22 (w) But the scripture hath concluded all things under sin, that the promise of faith of Jesus Christ were given to them that believe.
(p) But the scripture hath concluded all things under sin, that the promise of the faith of Jesus Christ were given to them that believe.
(t) but the scripture concluded all things under sin, that the promise by the faith of Jesus Christ, should be given unto them that believe.
(g) But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ should be given to them that believe.
(k) But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
- 3:23 (w) Forsooth before that the faith came, we were kept under the law, shut together into that faith that was to be showed.
(p) And before that belief came, they were kept under the law, enclosed into that belief that was to be showed.
(t) Before that faith came, we were kept and shut up under the law, unto the faith which should afterward be declared.
(g) But before faith came, we were kept under the Law, and shut up unto the faith, which should afterward be revealed.
(k) But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
- 3:24 (w) Therefore the law was our little master in Christ, that we be justified of faith.
(p) And so the law was our under-master in Christ, that we be justified of belief.

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- (t) ¶ Wherefore the law was our schoolmaster unto the time of Christ, that we might be made righteous by faith.
- (g) Wherefore the Law was our schoolmaster *to bring us* to Christ, that we might be made righteous by faith.
- (k) Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.
- 3:25 (w) But after that the faith came, we be not now under the under-master.
- (p) But after that belief came, we be not now under the under-master.
- (t) But after that faith is come, now are we no longer under a schoolmaster.
- (g) But after that faith is come, we are no longer under a schoolmaster.
- (k) But after that faith is come, we are no longer under a schoolmaster.
- 3:26 (w) For all ye be the sons of God by faith in Christ Jesus.
- (p) For all ye be the children of God through the belief of Jesus Christ.
- (t) For ye are all the sons of God, by the faith which is in Christ Jesus.
- (g) For ye are all the sons of God by faith, in Christ Jesus.
- (k) For ye are all the children of God by faith in Christ Jesus.
- 3:27 (w) Forsooth whoever ye be baptized in Christ, ye have clothed in Christ.
- (p) For all ye that be baptized, be clothed with Christ.
- (t) For all ye that are baptized, have put on Christ [Christ on you].
- (g) For all ye that are baptized into Christ, have put on Christ.
- (k) For as many of you as have been baptized into Christ have put on Christ.
- 3:28 (w) There is not Jew, neither Greek; there is not servant, neither free man; there is not male, neither female; for all ye be one in Christ Jesus.
- (p) There is no Jew, nor Greek, no bondman, nor free man, no male, nor female; for all ye be one in Christ Jesus.
- (t) Now is there no Jew, neither gentile [Greek]: there is neither bond, neither free: there is neither man, neither woman: but ye are all [for all are] one thing in Christ Jesus.
- (g) There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.
- (k) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
- 3:29 (w) Forsooth if ye *be* of Christ, therefore ye be seed of Abraham, after the promise ye *be* heirs.
- (p) And if ye *be one* in Jesus Christ, then ye be the seed of Abraham, *and* heirs by promise.
- (t) If ye be Christ's, then are ye Abraham's seed, and heirs by promise.
- (g) And if ye *be* Christ's, then are ye Abraham's seed, and heirs by promise.
- (k) And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER 4

- 4:1 (w) But I say, as long time as the heir is a little child, he diverseth nothing from a servant, when he is lord of all;
- (p) But I say, as long time as the heir is a little child, he diverseth nothing from a servant, when he is lord of all things;
- (t) ¶ And I say that the heir as long as he is a child differeth not from a servant, though he be lord of all,
- (g) Then I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all,
- (k) Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

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- 4:2 (w) but he is under tutors and keepers, till to/unto the time determined of the father.
(p) but he is under keepers and tutors, into the time determined of the father.
(t) but is under tutors and governors, until the time appointed of the father.
(g) But is under tutors and governors, until the time appointed of the Father.
(k) But is under tutors and governors until the time appointed of the father.
- 4:3 (w) So and we, when we were little, were serving under the elements of the world.
(p) So we, when we were little children, we served under the elements of the world.
(t) Even so we, as long as we were children, were in bondage under the ordinances [ordinations] of the world:
(g) Even so we, when we were children, were in bondage under the rudiments of the world.
(k) Even so we, when we were children, were in bondage under the elements {or, rudiments} of the world:
- 4:4 (w) But after that the fulfilling of the time came, God sent his Son, made of a woman, made under the law,
(p) But after that the fulfilling of the time came, God sent his Son, made of a woman, made under the law,
(t) But when the time was full come, God sent his son born of a woman, and made bond unto the law,
(g) But when the fullness of time was come, God sent forth his Son made of a woman, *and* made under the Law,
(k) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
- 4:5 (w) that he should again-buy them that were under the law, that we should receive the adoption of sons.
(p) that he should again-buy them that were under the law, that we should receive the adoption of sons.
(t) to redeem them which were under the law: that we through election might [should] receive the inheritance that belongeth unto the natural sons.
(g) That he might redeem them which were under the Law, that we might receive the adoption of the sons.
(k) To redeem them that were under the law, that we might receive the adoption of sons.
- 4:6 (w) And for ye be God's sons, God sent the Spirit of his Son into your hearts, crying, Abba, Father.
(p) And for ye be God's sons, God sent his Spirit into your hearts, crying, Abba, Father.
(t) Because ye are sons, God hath sent the spirit of his son into our hearts, which crieth Abba father.
(g) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, which crieth, Abba, Father.
(k) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- 4:7 (w) Therefore now there is not servant, but son; that if son, then and heir by God.
(p) And so there is not now a servant, but a son; and if *he is* a son, *he is* an heir by God.
(t) Wherefore now thou art [art thou] not a servant, but a son. If thou be the son, thou art also the heir of God through Christ.
(g) Wherefore, thou art no more a servant, but a son; now if *thou be* a son, *thou art* also the heir of God through Christ.
(k) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
- 4:8 (w) But then soothly ye unknowing God, served to them that in kind were not gods.
(p) But then ye not knowing God, served to them that in kind were not gods.
(t) ¶ Notwithstanding, when ye knew not God, ye did service unto them, which by nature were no [not] God's:
(g) But even then, when ye knew not God, ye did service unto them, which by nature are not gods.
(k) Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

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- 4:9 (w) Now forsooth when ye have known God, yea, rather ye be known of God, how be ye turned together again to sick, *or frail*, and needy elements, to which ye will serve again?
(p) But now when ye have known God, and be known of God, how be ye turned again to the feeble and needy elements, to the which ye will again serve?
(t) But now seeing ye know God (yea rather are known of God) how is it that ye turn again unto the weak and beggarly ceremonies, whereunto again ye desire afresh to be in bondage?
(g) But now seeing ye know God, yea, rather are known of God, how turn ye again unto impotent and beggarly rudiments, whereunto *as* from the beginning ye will be in bondage again?
(k) But now, after that ye have known God, or rather are known of God, how turn ye again {or, turn ye back} to the weak and beggarly elements {or, rudiments}, whereunto ye desire again to be in bondage?
- 4:10 (w) Ye keep, *or wait (on)*, days, and months, and times, and years.
(p) Ye take keep to days, and months, and times, and years.
(t) Ye observe [the] days, and months, and times, and years.
(g) Ye observe days, and months, and times, and years.
(k) Ye observe days, and months, and times, and years.
- 4:11 (w) But I dread you, lest peradventure I have travailed in you without cause.
(p) But I dread you, lest without cause I have travailed among you.
(t) I am in fear of you, lest I have bestowed on you labor in vain.
(g) I am in fear of you, lest I have bestowed on you labor in vain.
(k) I am afraid of you, lest I have bestowed upon you labour in vain.
- 4:12 (w) Be ye as I, for I *am* as ye. Brethren, I beseech you, ye have nothing hurt me.
(p) Be ye as I, for I *am* as ye. Brethren, I beseech you, ye have hurt me nothing.
(t) ¶ Brethren I beseech you, be ye as I am: for I am as ye are. Ye have not hurt me at all.
(g) Be ye as I (for I am even as you) brethren, I beseech you; ye have not hurt me at all.
(k) Brethren, I beseech you, be as I *am*; for I *am* as ye are: ye have not injured me at all.
- 4:13 (w) But ye know, that by infirmity of flesh I have evangelized to you now before;
(p) But ye know, that by infirmity of flesh I have preached to you now before;
(t) Ye know [well] how that through infirmity of the flesh, I preached the gospel unto you at the first:
(g) And ye know, how through infirmity of the flesh, I preached the Gospel unto you at the first.
(k) Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
- 4:14 (w) and your temptation in my flesh ye despised not, neither forsook, but ye received me as an angel of God, as Christ Jesus.
(p) and ye despised not, neither forsook your temptation in my flesh, but ye received me as an angel of God, as Christ Jesus.
(t) and my temptation which I suffered by reason of my [the] flesh, ye despised not, neither abhorred: but received me as an angel of God: yea as Christ Jesus.
(g) And the trial of me which was in my flesh, ye despised not, neither abhorred, but ye received me as an Angel of God, *yea*, as Christ Jesus.
(k) And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

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- 4:15 (w) Where is therefore your blessedness, *that ye had before time?* For I bear you witness, that if it might have been done, ye would have put out your eyes, and have given them to me.
(p) Where then is your blessing? For I bear you witness, that if it might have been done, ye would have put out your eyes, and have given them to me.
(t) How happy were ye then? for I bear you record that if it had been possible, ye would have plucked [digged] out your own eyes, and have given them to me.
(g) What was then your felicity? For I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.
(k) Where is then {or, What was then} the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.
- 4:16 (w) Therefore am I made enemy to you, saying true thing to you?
(p) Am I then made an enemy to you, saying to you the sooth?
(t) Am I therefore [so greatly] become your enemy, because I tell you the truth?
(g) Am I therefore become your enemy, because I tell you the truth?
(k) Am I therefore become your enemy, because I tell you the truth?
- 4:17 (w) They love you not well, but they will exclude you, that ye follow them.
(p) They love not you well, but they will exclude you, that ye follow them.
(t) ¶ They are jealous over you amiss. Yea they intend to exclude you that ye should be fervent to themward.
(g) They are jealous over you amiss, yea, they would exclude you, that ye should altogether love them.
(k) They zealously affect you, but not well; yea, they would exclude you {or, exclude us}, that ye might affect them.
- 4:18 (w) But follow ye the good evermore in good, and not only when I am present with you.
(p) But follow ye the good evermore in good, and not only when I am present with you.
(t) It is good always to be fervent, so it be in a good thing, and not only when I am present with you.
(g) But it is a good thing to love earnestly always in a good thing, and not only when I am present with you.
(k) But it is good to be zealously affected always in a good thing, and not only when I am present with you.
- 4:19 (w) My little sons, whom I child, *or bring forth by travail*, again, till Christ be formed in you,
(p) My small children, which I bear again, till that Christ be formed in you,
(t) ¶ My little children (of whom I travail in birth again until Christ be fashioned in you)
(g) My little children, of whom I travail in birth again, until Christ be formed in you.
(k) My little children, of whom I travail in birth again until Christ be formed in you,
- 4:20 (w) and I would now be at you, and change my voice, for I am confounded, *or shamed*, in you.
(p) and I would now be at you, and change my voice, for I am confounded among you.
(t) I would I were with you now, and could change my voice, for I stand in a doubt of you.
(g) And I would I were with you now, that I might change my voice, for I am in doubt of you.
(k) I desire to be present with you now, and to change my voice; for I stand in doubt of you {or, I am perplexed for you}.
- 4:21 (w) Say to me, ye that will be under the law, have ye not read the law?
(p) Say to me, ye that will be under the law, have ye not read the law?
(t) ¶ Tell me ye that desire to be under the law: Have ye not heard of the law?
(g) Tell me, ye that will be under the Law, do ye not hear the Law?

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- (k) Tell me, ye that desire to be under the law, do ye not hear the law?
- 4:22 (w) For it is written, that Abraham had two sons, one of a servant, one of the handmaiden, and one of the free wife.
(p) For it is written, that Abraham had two sons, one of a servant, and one of a free woman.
(t) For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
(g) For it is written, that Abraham had two sons, one by a servant, and one by a free woman.
(k) For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
- 4:23 (w) Forsooth he that *was* of the handmaiden/handmaid was born after the flesh; but he that *was* of the free wife, *was born* by promise.
(p) But he that *was* of the servant, was born after the flesh; but he that *was* of the free woman, by a promise.
(t) Yea and he which was of the bondwoman, was born after the flesh: but he which was of the freewoman, was born by promise.
(g) But he which was of the servant, was born after the flesh, and he which was of the free woman, *was born* by promise.
(k) But he who was of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.
- 4:24 (w) Which things be said by allegory, *or by another understanding*. For why these things be two testaments; soothly the one in the mount Sinai, gendering into servage, that is Agar.
(p) The which things be said by another understanding. For these be two testaments; one in the hill of Sinai, engendering into servage, which is Agar.
(t) Which things betoken mystery. For these women are two testaments, the one from the mount Sinai, which gendereth unto bondage, which is Agar.
(g) By the which things another thing is meant; for these *mothers* are the two Testaments, the one which is Hagar of Mount Sinai, which gendereth unto bondage.
(k) Which things are an allegory: for these are the two covenants {or, testaments}; the one from the mount Sinai, which gendereth to bondage, which is Agar.
- 4:25 (w) For Sinai is an hill *that is* in Arabia, which *hill* is joined to it that is now Jerusalem, and serveth with her children.
(p) For Sinai is an hill *that is* in Arabia, which *hill* is joined to it that is now Jerusalem, and serveth with her children.
(t) (For mount Sinai is called Agar in Arabia, and boardereth upon the city which is now Jerusalem) and is in bondage with her children.
(g) (For Hagar *or* Sinai is a mountain in Arabia, and it answereth to Jerusalem which now is) and she is in bondage with her children.
(k) For this Agar is mount Sinai in Arabia, and answereth to {or, is in the same rank with} Jerusalem which now is, and is in bondage with her children.
- 4:26 (w) But that Jerusalem that is above, is free, which is our mother.
(p) But that Jerusalem that is above, is free, which is our mother.
(t) ¶ But Jerusalem, which is above, is free: which is the mother of us all.
(g) But Jerusalem, which is above, is free; which is the mother of us all.
(k) But Jerusalem which is above is free, which is the mother of us all.
- 4:27 (w) For it is written, Be glad, thou barren, that bearest not; break out and cry, thou that chiddest not; for many sons *be* of the deserted, *or left woman*, more than of her that hath an husband.
(p) For it is written, Be glad, thou barren, that bearest not; break out and cry, that bringest forth no children; for many sons *be* of her that is left of her husband, more than of her that hath an husband.

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(t) For it is written: rejoice thou barren, that bearest no children: break forth and cry, thou that travailest not. For the desolate hath many more children, than she which hath an husband.

(g) For it is written, Rejoice thou barren that bearest no children; break forth, and cry, thou that travailest not; for the desolate hath many more children, than she which hath a husband.

(k) For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

4:28 (w) Forsooth, brethren, we be after Isaac the sons of promise;

(p) For, brethren, we be sons of promise after Isaac;

(t) Brethren we are after the manner of Isaac children of promise:

(g) Therefore, brethren, we are after the manner of Isaac, children of the promise.

(k) Now we, brethren, as Isaac was, are the children of promise.

4:29 (w) but as then he that was born after the flesh pursued him that *was born* after the Spirit, so and now.

(p) but now as this that was born after the flesh pursued him that *was* after the Spirit, so now.

(t) But as then he that was born carnally, persecuted him that was born spiritually, even so is it now.

(g) But as then he that was born after the flesh, persecuted him that *was born* after the spirit, even so *it is* now.

(k) But as then he that was born after the flesh persecuted him that was *born* after the Spirit, even so it is now.

4:30 (w) But what saith the scripture? Cast out the handmaiden and her son, for the son of the handmaiden/handmaid shall not be heir with the son of the free *wife*.

(p) But what saith the scripture? Cast out the servant and her son, for the son of the servant shall not be heir with the son of the free *wife*.

(t) Nevertheless what saith the scripture: Put [Cast] away the bondwoman and her son. For the son of the bondwoman shall not be heir with the son of the freewoman.

(g) But what saith the Scripture? Put out the servant and her son, for the son of the servant shall not be heir with the son of the free woman.

(k) Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

4:31 (w) And so, brethren, we be not sons of the handmaiden/handmaid, but of the free, by which liberty Christ hath made us free.

(p) And so, brethren, we be not sons of the servant, but of the free *wife*, by which freedom Christ hath made us free.

(t) So then brethren we are not children of the bondwoman: but of the freewoman.

(g) Then brethren, we are not children of the servant, but of the free woman.

(k) So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER 5

5:1 (w) Therefore stand ye, and again do not ye be together holden in the yoke of servage.

(p) Stand ye therefore, and do not ye again be held in the yoke of servage.

(t) ¶ Stand fast therefore in the liberty wherewith Christ hath made us free, and wrap not yourselves again in the yoke of bondage.

(g) Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

(k) Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

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- 5:2 (w) Lo! I Paul say to you, that if ye be circumcised, Christ shall profit to you nothing.
(p) Lo! I Paul say to you, that if ye be circumcised, Christ shall nothing profit to you.
(t) Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing at all.
(g) Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
(k) Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
- 5:3 (w) Soothly I bear witnessing again to every man circumcising himself, that he is a debtor of all the law to be done.
(p) And I witness again to each man that circumciseth himself, that he is a debtor of all the law to be done.
(t) I testify again to every man which is circumcised that he is bound to keep the whole law.
(g) For I testify again to every man, which is circumcised, that he is bound to keep the whole Law.
(k) For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
- 5:4 (w) Ye be voided from Christ, ye that be justified in the law have fallen away from grace.
(p) And ye be voided away from Christ, and ye that be justified in the law, ye have fallen away from grace.
(t) Ye are gone quite from Christ as many as are justified by the law, and are fallen from grace.
(g) Ye are abolished from Christ, whosoever are justified by the Law, ye are fallen from grace.
(k) Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
- 5:5 (w) For we by Spirit of faith abide the hope of rightwiseness.
(p) For we through the Spirit of belief abide the hope of rightwiseness.
(t) We look for and hope in the spirit, to be justified through faith [We look for and hope to be justified by the spirit which commeth of faith].
(g) For we through the Spirit wait for the hope of righteousness through faith.
(k) For we through the Spirit wait for the hope of righteousness by faith.
- 5:6 (w) For in Jesus Christ neither circumcision is any thing worth, neither prepuce, but faith that worketh by charity.
(p) For in Jesus Christ neither circumcision is any thing worth, neither prepuce, but the belief that worketh by charity.
(t) For in Jesus Christ, neither is circumcision anything worth, neither yet un-circumcision, but faith which by love is mighty in operation.
(g) For in Jesus Christ neither circumcision availeth anything, neither uncircumcision, but faith which worketh by love.
(k) For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
- 5:7 (w) Ye ran well; who letted you to not obey to the truth?
(p) Ye ran well; who hindered you that ye obeyed not to the truth?
(t) Ye did run well. Who was a lett unto you, that ye should not obey the truth?
(g) Ye did run well; who did let you, that ye did not obey the truth?
(k) Ye did run well; who did hinder you {or, drive you back} that ye should not obey the truth?
- 5:8 (w) Consent ye to no man; forsooth this persuasion, *or counseling*, is not of him that called you.
(p) Consent ye to no man; for this counsel is not of him that hath called you.
(t) Even that counsel that is not of him that called you.
(g) *It* is not the persuasion of him that calleth you.
(k) This persuasion cometh not of him that calleth you.

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- 5:9 (w) A little sourdough maketh sour all the gobbet.
(p) A little sourdough impaireth all the gobbet.
(t) A little leaven doth leaven the whole lump of dough.
(g) A little leaven doeth leaven the whole lump.
(k) A little leaven leaveneth the whole lump.
- 5:10 (w) I trust of you in the Lord, that ye should understand none other thing. Forsooth he that distroubleth you, shall bear doom whoever he be.
(p) I trust on you in our Lord, that ye should understand none other thing. And who that disturbeth you, shall bear doom whoever he be.
(t) ¶ I have trust toward you in the Lord [God], that ye will be none otherwise minded. He that troubleth you shall bear his judgment, whatsoever he be.
(g) I have trust in you through the Lord, that ye will be none otherwise minded; but he that troubleth you, shall bear *his* condemnation, whosoever he be.
(k) I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear *his* judgment, whosoever he be.
- 5:11 (w) Forsooth, brethren, if I preach yet circumcision, what yet suffer I persecution? therefore the offence of the cross is voided.
(p) And, brethren, if I preach yet circumcision, what suffer I yet persecution? then the stumbling of the cross is voided.
(t) Brethren if I yet preach circumcision: why do I then yet suffer persecution? For then had the offense which the cross giveth ceased.
(g) And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the slander of the cross abolished.
(k) And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.
- 5:12 (w) I would that they that distrouble you, be also cut off.
(p) I would that they were cut away, that disturb you.
(t) I would to God they were separated [sundered] from you which trouble you.
(g) I would to God they were even cut off which do disquiet you.
(k) I would they were even cut off which trouble you.
- 5:13 (w) Forsooth, brethren, ye be called into liberty only; give ye not liberty into occasion of flesh, but by charity of the Spirit serve ye together.
(p) For, brethren, ye be called into freedom; only give ye not freedom into occasion of flesh, but by charity of Spirit serve ye together.
(t) Brethren ye were called into liberty, only let not your liberty be an occasion unto the flesh but in love serve one another.
(g) For brethren, ye have been called unto liberty; only use not *your* liberty as an occasion unto the flesh, but by love serve one another.
(k) For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.
- 5:14 (w) Forsooth all the law is fulfilled in one word, Thou shalt love thy neighbour as thyself.
(p) For every law is fulfilled in one word, Thou shalt love thy neighbour as thyself.
(t) For all the law is fulfilled in one word, which is this: Thou shalt love thine neighbor as thyself.
(g) For all the Law is fulfilled in one word, which is this, Thou shalt love thy neighbor as thyself.

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- (k) For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.
- 5:15 (w) And if ye bite, and eat each other, see ye, lest ye be wasted each from other.
(p) And if ye bite, and eat each other, see ye, lest ye be wasted each from other.
(t) If ye bite and devour one another: take heed lest ye be consumed one of another.
(g) If ye bite and devour one another, take heed lest ye be consumed one of another.
(k) But if ye bite and devour one another, take heed that ye be not consumed one of another.
- 5:16 (w) And I say *to you in Christ*, walk ye in Spirit, and ye shall not perform the desires of the flesh.
(p) And I say *to you in Christ*, walk ye in Spirit, and ye shall not perform the desires of the flesh.
(t) ¶ I say walk in the spirit, and fulfill not the lusts of the flesh.
(g) Then I say, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.
(k) This I say then, Walk in the Spirit, and ye shall not fulfil { or fulfill not} the lust of the flesh.
- 5:17 (w) For the flesh coveteth against the Spirit, and the Spirit against the flesh; for these be adversaries together, that ye do not those things, whatever ye will.
(p) For the flesh coveteth against the Spirit, and the Spirit against the flesh; for these be adversaries together, that ye do not all things that ye will.
(t) For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot do that which ye would.
(g) For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to another, so that ye cannot do the same things that ye would.
(k) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
- 5:18 (w) For if ye be led by the Spirit, ye be not under the law.
(p) That if ye be led by Spirit, ye be not under the law.
(t) But and if ye be led of the spirit, then are ye not under the law.
(g) And if ye be led by the Spirit, ye are not under the Law.
(k) But if ye be led of the Spirit, ye are not under the law.
- 5:19 (w) And the works of the flesh be open, which be fornication, uncleanness, unchastity, lechery,
(p) And the works of the flesh be open, which be fornication, uncleanness, unchastity, lechery,
(t) The deeds of the flesh are manifest, which are these, adultery, fornication, uncleanness, wantonness,
(g) Moreover the works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness,
(k) Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,
- 5:20 (w) serving to idols, *or false gods*, witchcrafts, enmities, strives, indignations, wraths, chidings, dissensions, sects, *or heresies*,
(p) service of false gods, witchcrafts, enmities, strivings, indignations, wraths, chidings, dissensions, sects,
(t) idolatry, witchcraft, hatred, variance [lying], zeal, wrath, strife, sedition, sects [partakings],
(g) Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,
(k) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
- 5:21 (w) envies, manslayings, drunkennesses, gluttonies, and like things to these, which I say to you before, as I have told to you before, for they that do such things, shall not have the kingdom of God.

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(p) envies, manslayings, drunkennesses, unmeasurable eatings, and things like to these, which I say to you before, as I have told to you before, for they that do such things, shall not have the kingdom of God.

(t) envying, murder, drunkenness, gluttony, and such like: Of the which I tell you before, as I have told you in time past, that they which commit such things shall not inherit [be the inheritors of] the kingdom of God:

(g) Envy, murders, drunkenness, gluttony, and such like, whereof I tell you before, as I also have told you before, that they which do such things, shall not inherit the kingdom of God.

(k) Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

5:22 (w) But the fruit of the Spirit is charity, joy, peace, patience, long abiding, benignity, *or good will*, goodness, mildness, faith,

(p) But the fruit of the Spirit is charity, joy, peace, patience, long abiding, benignity, goodness, mildness, faith,

(t) But the fruit of the spirit is, love, joy, peace, longsuffering gentleness, goodness, faithfulness,

(g) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

(k) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

5:23 (w) temperance, continence, chastity; against such things is no law.

(p) temperance, continence, chastity; against such things is no law.

(t) meekness, temprancy: Against such there is no law.

(g) Meekness, temperancy; against such there is no law.

(k) Meekness, temperance: against such there is no law.

5:24 (w) Forsooth they that be of Christ, have crucified their flesh with vices and concupiscenes, *or covetings*.

(p) And they that be of Christ, have crucified their flesh with vices and covetings.

(t) They that are Christ's, have crucified the flesh with the appetites and lusts.

(g) For they that are Christ's, have crucified the flesh with the affections and the lusts.

(k) And they that are Christ's have crucified the flesh with the affections {or, passions} and lusts.

5:25 (w) If we live by Spirit, walk we by Spirit;

(p) If we live by Spirit, walk we by Spirit;

(t) If we live in the spirit let us walk in the spirit.

(g) If we live in the Spirit, let us also walk in the Spirit.

(k) If we live in the Spirit, let us also walk in the Spirit.

5:26 (w) be we not made covetous of vain glory, stirring each other to wrath, *or having envy each to other*.

(p) be we not made covetous of vain glory, stirring each other to wrath, *or having envy each to other*.

(t) Let us not be vain glorious, provoking one another, and envying one another.

(g) Let us not be desirous of vain glory, provoking one another, envying one another.

(k) Let us not be desirous of vain glory, provoking one another, envying one another.

CHAPTER 6

6:1 (w) Brethren, and if a man be before occupied, *or overcome*, in any guilt, *or trespass*, ye that be spiritual, teach such a manner *man* in the spirit of softness, *or meekness*, beholding thyself, that and thou be not tempted.

(p) Brethren, if a man be occupied in any guilt, ye that be spiritual, inform ye such one in spirit of softness, beholding thyself, lest that thou be tempted.

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(t) ¶ Brethren, if any man be fallen by chance into any fault: ye which are spiritual, help to amend him, in the spirit of meekness: considering thyself, lest thou also be tempted.

(g) Brethren, if a man be suddenly taken in any offence, ye which are spiritual, restore such one with the spirit of meekness, considering thyself, lest thou also be tempted.

(k) Brethren {or Although}, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

6:2 (w) Bear ye the charges the tother of the tother, *or each of other*, and so ye shall fulfill the law of Christ.

(p) Each bear other's charges, and so ye shall fulfill the law of Christ.

(t) Bear ye one another's burden: and so fulfill [ye] the law of Christ.

(g) Bear ye one another's burden, and so fulfill the Law of Christ.

(k) Bear ye one another's burdens, and so fulfil the law of Christ.

6:3 (w) For why if any man guesseth himself to be aught, when he is nought, he deceiveth himself.

(p) For who that troweth that he be aught, when he is nought, he beguileth himself.

(t) If a man seem to himself that he is somewhat when indeed he is nothing, the same deceiveth himself in his imagination.

(g) For if any man seem to himself, that he is somewhat, when he is nothing, he deceiveth himself in his imagination.

(k) For if a man think himself to be something, when he is nothing, he deceiveth himself.

6:4 (w) But each man prove his own work, and so he shall have glory only in himself, and not in another.

(p) But each man prove his own work, and so he shall have glory in himself, and not in another.

(t) Let every man prove his own work, and then shall he have rejoicing in his own self, and not in another.

(g) But let every man prove his own work, and then shall he have rejoicing in himself only and not in another.

(k) But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

6:5 (w) For each man shall bear his own charge.

(p) For each man shall bear his own charge.

(t) For every man shall bear his own burden.

(g) For every man shall bear his own burden.

(k) For every man shall bear his own burden.

6:6 (w) Forsooth he that is taught by word, commune to him that teacheth him, in all good things.

(p) He that is taught in word, commune he with him that teacheth him, in all goods.

(t) ¶ Let him that is taught in the word, minister unto him that teacheth him in all good things.

(g) Let him that is taught in the word, make him that hath taught him, partaker of all *his* goods.

(k) Let him that is taught in the word communicate unto him that teacheth in all good things.

6:7 (w) Do not ye err, God is not scorned; for why what things a man soweth, also these things he shall reap.

(p) Do not ye err, God is not scorned; for those things that a man soweth, those things he shall reap.

(t) Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he reap.

(g) Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

(k) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

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- 6:8 (w) For he that soweth in his flesh, of the flesh he shall reap corruption; but he that soweth in the Spirit, of the Spirit he shall reap everlasting life.
(p) For he that soweth in his flesh, of the flesh he shall reap corruption; but he that soweth in the Spirit, of the Spirit he shall reap everlasting life.
(t) He that soweth in his [the] flesh, shall of the flesh reap corruption: But he that soweth in the spirit shall, of the spirit reap life everlasting.
(g) For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting.
(k) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
- 6:9 (w) Forsooth we doing good, fail not; for in his time we shall reap, not failing.
(p) And doing good fail we not; for in his time we shall reap, not failing.
(t) Let us not be weary of well-doing [Let us do good, and let us not faint]. For when the time is come we shall reap without weariness.
(g) Let us not therefore be weary of well doing, for in due season we shall reap, if we faint not.
(k) And let us not be weary in well doing: for in due season we shall reap, if we faint not.
- 6:10 (w) Therefore while we have time, work we good to all men; but most to the household members of the faith.
(p) Therefore while we have time, work we good to all men; but most to them that be the home of the faith.
(t) While we have therefore time let us do good unto all men, and especially, unto them which are of the household of faith.
(g) While we have therefore time, let us do good unto all men, but specially unto them, which are of the household of faith.
(k) As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
- 6:11 (w) See ye, what manner letters I have written to you with mine own hand.
(p) See ye, what manner letters I have written to you with mine own hand.
(t) ¶ Behold how large a letter I have written unto you with mine own hand.
(g) ¶ Ye see how large a letter I have written unto you with my own hand.
(k) Ye see how large a letter I have written unto you with mine own hand.
- 6:12 (w) For whoever will please in the flesh, these constrain you to be circumcised, only that they suffer not the persecution of Christ's cross.
(p) For whoever will please in the flesh, these constrain you to be circumcised, only that they suffer not the persecution of Christ's cross.
(t) As many as desire with outward appearance to please carnally, they constrain you to be circumcised, only because they would not suffer persecution with the cross of Christ.
(g) As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only because they would not suffer persecution for the cross of Christ.
(k) As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
- 6:13 (w) For neither they that be circumcised keep the law; but they will you to be circumcised, that they glory in your flesh.
(p) For neither they that be circumcised keep the law; but they will that ye be circumcised, that they have glory in your flesh.

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- (t) For they themselves which are circumcised keep not the law: but desire to have you circumcised that they might rejoice in your flesh.
- (g) For they themselves which are circumcised keep not the Law, but desire to have you circumcised, that they might rejoice in your flesh.
- (k) For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.
- 6:14 (w) Forsooth be it far to me to glory, but in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.
- (p) But far be it from me to have glory, but in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.
- (t) ¶ God forbid that I should rejoice but in the cross of our Lord Jesus Christ, whereby the world is crucified as touching me, and I as concerning the world.
- (g) But God forbid that I should rejoice, but in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.
- (k) But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom {or, whereby} the world is crucified unto me, and I unto the world.
- 6:15 (w) For in Jesus Christ neither circumcision is any thing worth, nor prepuce, but a new creature.
- (p) For in Jesus Christ neither circumcision is any thing worth, nor prepuce, but a new creature.
- (t) For in Christ Jesus nether circumcision availeth anything at all nor un-circumcision: but a new creature.
- (g) For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.
- (k) For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
- 6:16 (w) And whoever follow this rule, peace upon them, and mercy, and upon Israel of God.
- (p) And whoever follow this rule, peace on them, and mercy, and on Israel of God.
- (t) And as many as walk according to this rule, peace be on them, and mercy, and upon Israel that pertaineth to God.
- (g) And as many as walk according to this rule, peace *shall be* upon them, and mercy, and upon the Israel of God. .
- (k) And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.
- 6:17 (w) From henceforth, no man be heavy to me; forsooth I bear in my body the tokens, *or wounds*, of our Lord Jesus Christ.
- (p) And hereafter no man be heavy to me; for I bear in my body the tokens of our Lord Jesus Christ.
- (t) From hence forth, let no man put me to business. For I bear in my body the marks of the Lord Jesus.
- (g) From henceforth let no man put me to business, for I bear in my body the marks of the Lord Jesus.
- (k) From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.
- 6:18 (w) The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.
- (p) The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.
- (t) Brethren the grace of our Lord Jesus Christ be with your spirit, Amen.
- (g) Brethren, the grace of our Lord Jesus Christ *be* with your spirit, Amen.
- (k) Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.
- (t) Unto the Galatians written from Rome.
- (g) *Unto the Galatians written from Rome.*
- (k) Unto the Galatians, written from Rome.

GALATIANS END

The Epistle of the Apostle Paul to the Ephesians

Generally attributed to the apostle Paul about C.E. 62 during his first confinement in Rome
as a theological presentation of what it means to become and to be a Christian

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul, the apostle of Jesus Christ, by the will of God, to all the saints that be at Ephesus, and to the faithful in Christ Jesus,
(p) Paul, the apostle of Jesus Christ, by the will of God, to all the saints that be at Ephesus, and to the faithful men in Jesus Christ,
(t) ¶ Paul an apostle of Jesus Christ, by the will of God. ¶ To the saints which are at Ephesus, and to them which believe on Jesus Christ.
(g) Paul an Apostle of Jesus Christ by the will of God, to the Saints, which are at Ephesus, and to the faithful in Christ Jesus:
(k) Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:
- 1:2 (w) grace *be* to you and peace of God, our Father, and of the Lord Jesus Christ.
(p) grace *be* to you and peace of God, our Father, and of our Lord Jesus Christ.
(t) ¶ Grace *be* with you and peace from God our father, and from the Lord Jesus Christ.
(g) Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.
(k) Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

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- 1:3 (w) Blessed *be* God and the Father of our Lord Jesus Christ, that hath blessed us in all spiritual blessing in heavenly things in Christ,
(p) Blessed *be* God and the Father of our Lord Jesus Christ, that hath blessed us in all spiritual blessing in heavenly things in Christ,
(t) ¶ Blessed be God the father of our Lord Jesus Christ, which hath blessed us with all manner of spiritual blessings in heavenly things by Christ,
(g) Blessed *be* God, and the Father of our Lord Jesus Christ, which hath blessed us with all spiritual blessing in heavenly things in Christ,
(k) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places {or, things} in Christ:
- 1:4 (w) as he chose us in him before the making of the world, that we should be holy, and without wem in his sight, in charity.
(p) as he hath chosen us in himself before the making of the world, that we were holy, and without wem in his sight, in charity.
(t) according as he had chosen us in him [through love], before the foundation of the world was laid, that we should be saints, and without blame before him, through love [in his sight].
(g) As he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love:
(k) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- 1:5 (w) Which hath before-ordained us into the adoption of sons by Jesus Christ into him, after the purpose of his will,
(p) Which hath before-ordained us into adoption of sons by Jesus Christ into him, by the purpose of his will,
(t) And ordained us before through Jesus Christ to be heirs unto himself [unto himself that we should be chosen to heirs through Jesus Christ], according to the pleasure of his will,
(g) Who hath predestinated us, to be adopted through Jesus Christ unto himself, according to the good pleasure of his will,
(k) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
- 1:6 (w) into the praising of the glory of his grace; in which he made us able to his grace in his dear-worthy Son.
(p) into the praising of the glory of his grace; in which he hath glorified us in his dear-worthy Son.
(t) to the praise of the glory of his grace [his glorious grace], wherewith he hath made us accepted in the beloved.
(g) To the praise of the glory of his grace, wherewith he hath made us accepted in *his* beloved.
(k) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
- 1:7 (w) In whom we have redemption by his blood, and forgiveness of sins, after the riches of his grace,
(p) In whom we have redemption by his blood, forgiveness of sins, after the riches of his grace,
(t) ¶ By whom we have redemption through his blood, even [that is to say] the forgiveness of sins, according to the riches of his grace,
(g) By whom we have redemption through his blood, *even* the forgiveness of sins, according to his rich grace;
(k) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
- 1:8 (w) that abounded greatly in us in all wisdom and prudence,
(p) that abounded greatly in us in all wisdom and prudence,
(t) which grace he shed on us abundantly in all wisdom, and perceivance [prudency].

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- (g) Whereby he hath been abundant toward us in all wisdom and understanding,
- (k) Wherein he hath abounded toward us in all wisdom and prudence;

- 1:9 (w) to make known to us the sacrament of his will, after the good pleasure of him;
 (p) to make known to us the sacrament of his will, by the good pleasure of him;
 (t) And hath opened unto us the mystery of his will according to his pleasure, and purposed the same in himself
 (g) And hath opened unto us the mystery of his will according to his good pleasure, which he had purposed in him,
 (k) Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
- 1:10 (w) the which *sacrament* that he purposed in him in the dispensation of plenty of times to enstore all things in Christ, which be in heavens, and *which be* in earth, in him.
 (p) the which *sacrament* he purposed in him in the dispensation of plenty of times to store up (or include) all things in Christ, which be in heavens, and which *be* in earth, in him.
 (t) to have it declared when the time were full come, that all things, both the things which are in heaven, and also the things which are in earth, should be gathered together, even in Christ: that is to say in him
 (g) That in the dispensation of the fullness of the times, he might gather together in one all things, both which are in heaven, and which are in earth, *even* in Christ;
 (k) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven {Gr. the heavens}, and which are on earth; even in him:
- 1:11 (w) In whom also we by lot be called, before-ordained after the purpose of him that worketh all things after the counsel of his will;
 (p) In whom we be called by lot, before-ordained by the purpose of him that worketh all things by the counsel of his will;
 (t) in whom we are made heirs, and were thereto predestinate according to the purpose of him which worketh all things after the purpose of his own will:
 (g) In whom also we are chosen when we were predestinated according to the purpose of him, which worketh all things after the counsel of his own will,
 (k) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
- 1:12 (w) that we be into the praising of his glory, which before hoped in Christ.
 (p) that we be into the praising of his glory, we that have hoped before in Christ.
 (t) that we which before believed in Christ should be unto the praise of his glory [that we should be unto the praise of his glory, which before hoped in Christ].
 (g) That we, which first trusted in Christ, should be unto the praise of his glory.
 (k) That we should be to the praise of his glory, who first trusted {or, hoped} in Christ.
- 1:13 (w) In whom also ye *were called*, when ye heard the word of truth, the gospel of your health, in whom ye believing be marked with the Holy Ghost of promise,
 (p) In whom also ye *were called*, when ye heard the word of truth, the gospel of your health, in whom ye believing be marked with the Holy Ghost of promise,
 (t) ¶ In whom also ye (after that ye heard the word of truth, I mean the gospel of your salvation [health], wherein ye believed) were sealed with the [that] holy spirit of promise,
 (g) In whom also ye *have trusted*, after that ye heard the word of truth, *even* the Gospel of your salvation, wherein also after that ye believed, ye were sealed with the holy Spirit of promise.
 (k) In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

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- 1:14 (w) which is the earnest of our heritage, into the redemption of purchasing, into the praising of his glory.
(p) which is the earnest of our heritage, into the redemption of purchasing, into praising of his glory.
(t) which is the earnest of our inheritance, to redeem the purchased possession and that [possession purchased] unto the laud of his glory.
(g) Which is the earnest of our inheritance, until the redemption of the possession purchased unto the praise of his glory.
(k) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
- 1:15 (w) Therefore and I hearing your faith, that is in Christ Jesus, and the love into all saints,
(p) Therefore and I hearing your faith, that is in Christ Jesus, and the love into all saints,
(t) ¶ Wherefore even I (after that I heard of the faith which ye have in the Lord Jesus, and love unto all the saints)
(g) Therefore also after that I heard of the faith, which ye have in the Lord Jesus, and love toward all the Saints,
(k) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- 1:16 (w) cease not to do thankings for you, making mind of you in my prayers;
(p) cease not to do thankings for you, making mind of you in my prayers;
(t) cease not to give thanks for you, making mention of you in my prayers,
(g) I cease not to give thanks for you, making mention of you in my prayers,
(k) Cease not to give thanks for you, making mention of you in my prayers;
- 1:17 (w) that God of our Lord Jesus Christ, the Father of glory, give to you the spirit of wisdom and of revelation, into the knowing of him;
(p) that God of our Lord Jesus Christ, the Father of glory, give to you the spirit of wisdom and of revelation, into the knowing of him;
(t) that the God of our Lord Jesus Christ, and the father of glory, might give unto you the spirit of wisdom, and open to you the knowledge of himself,
(g) That the God of our Lord Jesus Christ, the Father of glory, might give unto you the Spirit of wisdom, and revelation through the acknowledging of him,
(k) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge {or, for the acknowledgement} of him:
- 1:18 (w) the eyes of your heart enlightened, that ye know, which is the hope of his calling, and which the riches of the glory of his heritage in saints;
(p) and the eyes of your heart lightened, that ye know, which is the hope of his calling, and which be the riches of the glory of his heritage in saints;
(t) and lighten the eyes of your minds, that ye might know what [thing] that hope is, whereunto he hath called you, and what the riches of his glorious inheritance [how glorious the riches of his inheritance] is upon the saints,
(g) That the eyes of your understanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance *is* in the Saints,
(k) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- 1:19 (w) and which is the over-seeming greatness of his virtue into us that have believed, after the working of the might of his virtue,
(p) and which is the excellent greatness of his virtue into us that have believed, by the working of the might of his virtue,
(t) and what is the exceeding greatness of his power to usward, which believe according to the working of that his mighty power,

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(g) And what is the exceeding greatness of his power toward us, which believe, according to the working of his mighty power,

(k) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power {Gr. of the might of his power},

- 1:20 (w) which he wrought in Christ, raising him from dead, and setting *him* on his right half in heavenly things,
(p) which he wrought in Christ, raising him from death, and setting *him* on his right half in heavenly things,
(t) which he wrought in Christ, when he raised him from death, and set him on his right hand in heavenly things,
(g) Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heavenly *places*,
(k) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly *places*,
- 1:21 (w) above each principat, and potentate, and virtue, and domination, and each name that is named, not only in this world, but also in the world to come;
(p) above each principat, and potentate, and virtue, and domination, and *above* each name that is named, not only in this world, but also in the world to coming;
(t) above all rule, power, and might, and domination, and above all names that are named, not in this world only, but also in the world to come.
(g) Far above all principality, and power, and might, and domination, and every Name, that is named, not in this world only, but also in that which is to come,
(k) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
- 1:22 (w) and made all things subject under his feet, and gave him to be head over all the church,
(p) and made all things subject under his feet, and gave him to be head over all the church,
(t) And hath put all things under his feet, and hath made him above all things, the head of the congregation,
(g) And hath made all things subject under his feet, and hath given him over all things *to be* the head to the Church,
(k) And hath put all things under his feet, and gave him to be the head over all things to the church,
- 1:23 (w) that is the body of him, and the plenty of him, which is all things in all things fulfilled.
(p) that is the body of him, and the plenty of him, which is all things in all things fulfilled.
(t) which is his body, and the fullness of him, that filleth all in all things.
(g) Which is his body, *even* the fullness of him that filleth all in all things.
(k) Which is his body, the fulness of him that filleth all in all.

CHAPTER 2

- 2:1 (w) And when ye were dead in your guilts and sins,
(p) And when ye were dead in your guilts and sins,
(t) ¶ And hath quickened you also that were dead in trespass and sin,
(g) And you *hath he quickened*, that were dead in trespasses and sins,
(k) And you hath he quickened, who were dead in trespasses and sins;
- 2:2 (w) in which ye wandered sometime after the course of this world, after the prince of the power of this air, of the spirit that worketh now into the sons of unbelief;

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- (p) in which ye wandered sometime after the course of this world, after the prince of the power of this air, of the spirit that worketh now into the sons of unbelief;
- (t) in the which in time passed ye walked, according to the course of this world, and after the governor, that ruleth in the air, the spirit that now worketh in the children of unbelief,
- (g) Wherein, in times past ye walked, according to the course of this world, *and* after the prince that ruleth in the air, even the spirit, that now worketh in the children of disobedience,
- (k) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
- 2:3 (w) in whom we all lived sometime in the desires of our flesh, doing the wills of the flesh and of the thoughts, and we were by kind the sons of wrath, as and others;
- (p) in which also we all lived sometime in the desires of our flesh, doing the wills of the flesh and of the thoughts, and we were by kind the sons of wrath, as other men;
- (t) among which we also had our conversation in time past, in the lusts of our flesh, and fulfilled the will of the flesh, and of the mind: and were naturally the children of wrath, even as well as other.
- (g) Among whom we also had our conversation in time past in the lusts of our flesh, in fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath, as well as others.
- (k) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires {Gr. wills} of the flesh and of the mind; and were by nature the children of wrath, even as others.
- 2:4 (w) but God, that is rich in mercy, for his full much charity in which he loved us,
- (p) but God, that is rich in mercy, for his full much charity in which he loved us,
- (t) ¶ But God which is rich in mercy through his [the] great love wherewith he loved us,
- (g) But God which is rich in mercy, through his great love wherewith he loved us,
- (k) But God, who is rich in mercy, for his great love wherewith he loved us,
- 2:5 (w) yea, when we were dead in sins, quickened us together in Christ, by whose grace ye be saved,
- (p) yea, when we were dead in sins, quickened us together in Christ, by whose grace ye be saved,
- (t) even when we were dead by sin, hath quickened us together in [with] Christ (for by grace are ye saved)
- (g) Even when we were dead by sins, hath quickened us together in Christ, *by whose* grace ye are saved,
- (k) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
- 2:6 (w) and again-raised together, and made together to sit in heavenly things in Christ Jesus;
- (p) and again-raised together, and made together to sit in heavenly things in Christ Jesus;
- (t) and hath raised us up together and made us sit together [and with him hath raised us up, and with him hath made us sit] in heavenly things, through Christ Jesus [Jesus Christ],
- (g) And hath raised us up together, and made us sit together in the heavenly *places* in Christ Jesus,
- (k) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
- 2:7 (w) that he should show in the worlds above coming the plenteous riches of his grace in goodness upon us in Christ Jesus.
- (p) that he should show in the worlds above coming the plenteous riches of his grace in goodness on us in Christ Jesus.
- (t) For to show in times to come the exceeding riches of his grace, in kindness to usward, in [through] Christ Jesus.
- (g) That he might shew in the ages to come the exceeding riches of his grace through his kindness toward us in Christ Jesus.
- (k) That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

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- 2:8 (w) For by grace ye be saved by faith, and that not of you; for it is the gift of God,
(p) For by grace ye be saved by faith, and this not of you; for it is the gift of God,
(t) For by grace are ye made safe through faith, and that not of yourselves: For it is the gift of God,
(g) For by grace are ye saved through faith; and that not of yourselves, *it is* the gift of God;
(k) For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:
- 2:9 (w) not of works, that no man have glory.
(p) not of works, that no man have glory.
(t) and cometh not of works, lest any man should boast himself.
(g) Not of works, lest any man should boast himself.
(k) Not of works, lest any man should boast.
- 2:10 (w) For we be the making of him, made of nought in Christ Jesus, in good works, that God made ready before, that in them we go.
(p) For we be the making of him, made of nought in Christ Jesus, in good works, which God hath ordained, that we go in those *works*.
(t) For we are his workmanship, created in Christ Jesus unto good works, unto the which God ordained us before, that we should walk in them.
(g) For we are his workmanship created in Christ Jesus unto good works, which God hath ordained, that we should walk in them.
(k) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained {or, prepared} that we should walk in them.
- 2:11 (w) For which thing be ye mindful, that sometime ye were heathen in flesh, which were said prepuce, from that that is said circumcision in flesh made by hand;
(p) For which thing be ye mindful, that sometime ye were heathen in flesh, which were said prepuce, from that that is said circumcision made by hand in flesh;
(t) ¶ Wherefore remember that ye being in time past gentiles in the flesh, and were called uncircumcision to [of] them which are called circumcision in the flesh, which circumcision is made by hands:
(g) Wherefore remember that ye being in time past Gentiles in the flesh, *and* called uncircumcision of them, which are called circumcision in the flesh, made with hands,
(k) Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
- 2:12 (w) that were in that time without Christ, aliened from the living of Israel, and harboured men, *or guests*, of the testaments, not having hope of promise, and without God in this world.
(p) and ye were in that time without Christ, aliened from the living of Israel, and guests of the testaments, not having hope of promise, and without God in this world.
(t) Remember I say, that ye were at that time without Christ, and were reputed aliens from the common wealth of Israel, and were strangers [freed] from the testaments of promise, and had no hope, and were without God in this world.
(g) That ye were, *I say*, at that time without Christ, and were aliens from the commonwealth of Israel, and were strangers from the covenants of promise, and had no hope, and *were* without God in the world.
(k) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
- 2:13 (w) But now in Christ Jesus ye that were sometime far, be made nigh in the blood of Christ.

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- (p) But now in Christ Jesus ye that were sometime far, be made nigh in the blood of Christ.
(t) But now in Christ Jesus, ye which a while ago were far off, are made nigh by the blood of Christ.
(g) But now in Christ Jesus, ye which once were far off, are made near by the blood of Christ.
(k) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
- 2:14 (w) For he is our peace, that made both one, and unbinding the middle wall of a wall without mortar,
(p) For he is our peace, that made both one, and unbinding the middle wall of a wall without mortar,
(t) ¶ For he is our peace, which hath made of both one, and hath broken down the wall [in the midst], that was a stop between us,
(g) For he is our peace, which hath made of both one, and hath broken the stop of the partition wall,
(k) For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
- 2:15 (w) enmities in his flesh; voiding the law of commandments by dooms, that he make two in himself into a new man, making peace,
(p) enmities in his flesh; and voided the law of commandments by dooms, that he make two in himself into a new man, making peace,
(t) and hath also put away through his flesh, the cause of hatred (that is to say, the law of commandments contained in the law written,) for to make of twain one new man in himself, so making peace:
(g) In abrogating through his flesh the hatred, *that is*, the Law of commandments *which standeth* in ordinances, for to make of twain one new man in himself, *so* making peace,
(k) Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace;
- 2:16 (w) that he reconcile both in one body to God by the cross, slaying the enmities in himself.
(p) to reconcile both in one body to God by the cross, slaying the enmities in himself.
(t) and to reconcile both unto God in one body through his cross, and slew hatred thereby:
(g) And that he might reconcile both unto God in one body by *his* cross, and slay hatred thereby,
(k) And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby {or, in himself}:
- 2:17 (w) And he coming preached peace to you that were far, and peace to them that were nigh;
(p) And he coming preached peace to you that were far, and peace to them that were nigh;
(t) and came and preached peace to you which were afar off, and to them that were nigh.
(g) And came, and preached peace to you which were afar off, and to them that were near.
(k) And came and preached peace to you *which were* afar off, and to them that were nigh.
- 2:18 (w) for by him we both have nigh coming in one Spirit to the Father.
(p) for by him we both have nigh coming in one Spirit to the Father.
(t) For through him we both have an open way in, in one spirit unto the father.
(g) For through him we both have an entrance unto the Father by one Spirit.
(k) For through him we both have access by one Spirit unto the Father.
- 2:19 (w) Therefore now ye be not guests and strangers, but ye be citizens of saints, and the household members of God;
(p) Therefore now ye be not guests and strangers, but ye be citizens of saints, and household members of God;
(t) ¶ Now therefore ye are no more strangers and foreigners: but citizens with the saints, and of the household of God:
(g) Now therefore ye are no more strangers and foreigners, but citizens with the Saints, and of the household of God;

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(k) Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

- 2:20 (w) above built upon the fundament of apostles and prophets, upon that highest corner stone, Christ Jesus;
(p) above builded on the fundament of apostles and of prophets, upon that highest corner stone, Christ Jesus;
(t) and are built upon the foundation of the apostles and prophets, Jesus Christ being the head cornerstone,
(g) And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone,
(k) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

- 2:21 (w) in whom each building made waxeth into an holy temple in the Lord.
(p) in whom each building made waxeth into an holy temple in the Lord.
(t) in whom every building coupled together, groweth unto an holy temple in the Lord,
(g) In whom all the building coupled together, groweth unto a holy Temple in the Lord.
(k) In whom all the building fitly framed together groweth unto an holy temple in the Lord:

- 2:22 (w) In whom and ye be built together into the habitacle of God, in the Holy Ghost.
(p) In whom also ye be builded together into the habitation of God, in the Holy Ghost.
(t) in whom ye also are built together, and made an habitation for God in the spirit.
(g) In whom ye also are built together to be the habitation of God by the Spirit.
(k) In whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER 3

- 3:1 (w) For the grace of this thing I Paul, the bound of Jesus Christ, for you heathen men,
(p) For the grace of this thing I Paul, the bound of Christ Jesus, for you heathen men,
(t) ¶ For this cause I Paul am in the bonds of Jesus Christ [the servant of Jesus am in bonds], for your sakes which are heathen [gentiles].
(g) For this cause, I Paul *am* the prisoner of Jesus Christ for you Gentiles.
(k) For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

- 3:2 (w) if nevertheless ye have heard the dispensation of God's grace, that is given to me in you.
(p) if nevertheless ye have heard the dispensation of God's grace, that is given to me in you.
(t) If ye have heard of the ministration of the grace of God which is given me to youward:
(g) If ye have heard of the dispensation of the grace of God, which is given me toward you,
(k) If ye have heard of the dispensation of the grace of God which is given me to you-ward:

- 3:3 (w) For by revelation the sacrament is made known to me, as I above wrote in short thing,
(p) For by revelation the sacrament is made known to me, as I above wrote in short thing,
(t) For by revelation showed he this mystery unto me, as I wrote above in few words,
(g) *That is*, that *God* by revelation hath shewed this mystery unto me (as I wrote above in few words,
(k) How that by revelation he made known unto me the mystery; (as I wrote afore {or, a little before} in few words,

- 3:4 (w) as ye reading may understand my prudence in the mystery of Christ.
(p) as ye be able to read, and understand my prudence in the mystery of Christ.
(t) whereby, when ye read ye may know mine understanding in the mystery [ministry] of Christ,

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- (g) Whereby when ye read, ye may know my understanding in the mystery of Christ.)
(k) Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
- 3:5 (w) Which was not known to other generations to the sons of men, as it is now showed to his holy apostles and prophets in the Spirit,
(p) Which was not known to other generations to the sons of men, as it is now showed to his holy apostles and prophets in the Spirit,
(t) which mystery in times passed was not opened unto the sons of men as it is now declared unto his holy apostles and prophets by the spirit:
(g) Which in other ages was not opened unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit,
(k) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
- 3:6 (w) that heathen men be even-heirs, and of one body, and together partners of his promise in Christ Jesus by the evangel;
(p) that heathen men be even-heirs, and of one body, and partners together of his promise in Christ Jesus by the evangel;
(t) that the gentiles should be inheritors also, and of the same body, and partakers of his promise that is in Christ, by the means of the gospel,
(g) That the Gentiles should be inheritors also, and of the same body, and partakers of his promise in Christ by the Gospel,
(k) That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
- 3:7 (w) whose minister I am made, after the gift of God's grace, which is given to me after the working of his virtue.
(p) whose minister I am made, by the gift of God's grace, which is given to me by the working of his virtue.
(t) whereof I am made a minister, by the gift of the grace of God given unto me, through [after] the working of his power.
(g) Whereof I am made a minister by the gift of the grace of God given unto me through the effectual working of his power.
(k) Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
- 3:8 (w) To me, least of all saints, this grace is given to preach among heathen men the unsearchable riches of Christ,
(p) To me, least of all saints, this grace is given to preach among heathen men the unsearchable riches of Christ,
(t) ¶ Unto me the least of all saints is this grace given, that I should preach among the gentiles the unsearchable riches of Christ,
(g) Even unto me the least of all Saints is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ,
(k) Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
- 3:9 (w) and to enlighten all men, which is the dispensation of the sacrament hid from worlds in God, that made all things of nought;
(p) and to lighten all men, which is the dispensation of sacrament hid from worlds in God, that made all things of nought;
(t) and to make all mense what the fellowship of the mystery is [and to give light to all men, that they might know what is the fellowship of the mystery], which from the beginning of the world hath been hid in God which made all things through Jesus Christ,

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(g) And to make clear unto all men what the fellowship of the mystery is, which from the beginning of the world hath been hid in God, who hath created all things by Jesus Christ,

(k) And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

3:10 (w) that the much-fold wisdom of God be known to princes and potentates in heavenly things by the church,

(p) that the much-fold wisdom of God be known to princes and potentates in heavenly things by the church,

(t) to the intent, that now unto the rulers and powers in heaven might be known by the congregation the manifold wisdom of God,

(g) To the intent, that now unto principalities and powers in heavenly *places*, might be known by the Church the manifold wisdom of God,

(k) To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

3:11 (w) after the setting of worlds, which he made in Christ Jesus our Lord.

(p) by the before-ordinance of worlds, which he made in Christ Jesus our Lord.

(t) according to that [the] eternal purpose, which he purposed in Christ Jesus our Lord,

(g) According to the eternal purpose, which he wrought in Christ Jesus our Lord;

(k) According to the eternal purpose which he purposed in Christ Jesus our Lord:

3:12 (w) In whom we have trust and nigh coming to, in trusting by the faith of him.

(p) In whom we have trust and nigh coming, in trusting by the faith of him.

(t) by whom we are bold to draw nigh in that trust, which we have by faith on him.

(g) By whom we have boldness and entrance with confidence, by faith in him.

(k) In whom we have boldness and access with confidence by the faith of him.

3:13 (w) For which thing I ask, that ye fail not in my tribulations for you, which is your glory.

(p) For which thing I ask, that ye fail not in my tribulations for you, which is your glory.

(t) Wherefore I desire, that ye faint not because of my tribulations for your sakes [mine adversities which I suffer for you]: which is your praise.

(g) Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.

(k) Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

3:14 (w) For grace of this thing I bow my knees to the Father of our Lord Jesus Christ,

(p) For grace of this thing I bow my knees to the Father of our Lord Jesus Christ,

(t) ¶ For this cause I bow my knees unto the father of our Lord Jesus Christ,

(g) For this cause I bow my knees unto the Father of our Lord Jesus Christ,

(k) For this cause I bow my knees unto the Father of our Lord Jesus Christ,

3:15 (w) of whom each fatherhood in heaven and in earth is named,

(p) of whom each fatherhood in heavens and in earth is named,

(t) which is father over all that is called father in heaven and in earth,

(g) (Of whom is named the whole family in heaven and in earth.)

(k) Of whom the whole family in heaven and earth is named,

3:16 (w) that he give to you, after the riches of his glory, virtue to be strengthened by his Spirit in the inner man,

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- (p) that he give to you, after the riches of his glory, virtue to be strengthened by his Spirit in the inner man,
(t) that he would grant you according to the riches of his glory, that ye may be strengthened with might by his spirit in the inner man,
(g) That he might grant you according to the riches of his glory, that ye may be strengthened by his Spirit in the inner man,
(k) That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;
- 3:17 (w) that Christ dwell by faith in your hearts; that ye rooted and grounded in charity,
(p) that Christ dwell by faith in your hearts; that ye rooted and grounded in charity,
(t) that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love,
(g) That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
(k) That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
- 3:18 (w) that ye may comprehend with all saints, which is the breadth, and length, and highness, and deepness;
(p) be able to comprehend with all saints, which is the breadth, and the length, and the highness, and the deepness;
(t) might be able to comprehend with all saints, what is that breadth and length, depth and height:
(g) May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height;
(k) May be able to comprehend with all saints what is the breadth, and length, and depth, and height;
- 3:19 (w) also to know the charity of Christ above-seeming to science, that ye be filled in all the plenty of God.
(p) also to know the charity of Christ more excellent than science, that ye be filled in all the plenty of God.
(t) and to know what is the love of Christ, which love passeth knowledge: that ye might be fulfilled with all manner of fullness which cometh of God.
(g) And to know the love of Christ, which passeth knowledge, that ye may be filled with all fullness of God.
(k) And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
- 3:20 (w) And to him that is mighty to do all things more plenteously than we ask or understand, after the virtue that worketh in us,
(p) And to him that is mighty to do all things more plenteously than we ask or understand, by the virtue that worketh in us,
(t) ¶ Unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us,
(g) Unto him therefore that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
(k) Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
- 3:21 (w) to him be glory in the church, and in Christ Jesus, into all the generations of the worlds of worlds. Amen.
(p) to him be glory in the church, and in Christ Jesus, into all the generations of the world of worlds. Amen.
(t) be praise in the congregation by Jesus Christ, throughout all generations from time to time. Amen.
(g) Be praise in the Church by Christ Jesus, throughout all generations forever, Amen.
(k) Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER 4

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- 4:1 (w) Therefore I bound for the Lord beseech you, that ye walk worthily in the calling, in which ye be called,
(p) Therefore I bound for the Lord beseech you, that ye walk worthily in the calling, in which ye be called,
(t) ¶ I therefore which am in bonds for the Lord's sake exhort you, that ye walk worthy of the vocation wherewith ye are called,
(g) I therefore, being prisoner in the Lord, pray you that ye walk worthy of the vocation whereunto ye are called,
(k) I therefore, the prisoner of the Lord {or, in the Lord}, beseech you that ye walk worthy of the vocation wherewith ye are called,
- 4:2 (w) with all meekness and mildness, with patience supporting, *or up-bearing*, together in charity,
(p) with all meekness and mildness, with patience supporting each other in charity,
(t) in all humbleness of mind, and meekness, and long suffering, forbearing one another through love,
(g) With all humbleness of mind, and meekness, with longsuffering, supporting one another through love,
(k) With all lowliness and meekness, with longsuffering, forbearing one another in love;
- 4:3 (w) busy to keep unity of Spirit in the bond of peace.
(p) busy to keep unity of Spirit in the bond of peace.
(t) and that ye be diligent to keep the unity of the spirit in the bond of peace,
(g) Endeavoring to keep the unity of the Spirit in the bond of peace.
(k) Endeavouring to keep the unity of the Spirit in the bond of peace.
- 4:4 (w) One body and one Spirit, as ye be called in one hope of your calling;
(p) One body and one Spirit, as ye be called in one hope of your calling;
(t) being one body, and one spirit, even as ye are called in one hope of your calling.
(g) There is one body, and one Spirit, even as ye are called in one hope of your vocation.
(k) There is one body, and one Spirit, even as ye are called in one hope of your calling;
- 4:5 (w) one Lord, one faith, one baptism,
(p) one Lord, one faith, one baptism,
(t) Let there be but one Lord, one faith, one baptism:
(g) There is one Lord, one Faith, one Baptism,
(k) One Lord, one faith, one baptism,
- 4:6 (w) one God and Father of all, which is above all men, and by all things, and in us all.
(p) one God and Father of all, which is above all men, and by all things, and in us all.
(t) one God and father of all, which is above all, through all, and in you [us] all.
(g) One God and Father of all, which is above all, and through all, and in you all.
(k) One God and Father of all, who is above all, and through all, and in you all.
- 4:7 (w) But to each of us grace is given after the measure of the giving of Christ;
(p) But to each of us grace is given by the measure of the giving of Christ;
(t) ¶ Unto every one of us is given grace according to the measure of the gift of Christ.
(g) But unto every one of us is given grace according to the measure of the gift of Christ.
(k) But unto every one of us is given grace according to the measure of the gift of Christ.

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- 4:8 (w) for which thing he saith, He ascending on high, led captivity captive, he gave gifts to men.
(p) for which thing he saith, He ascending on high, led captivity captive, he gave gifts to men.
(t) Wherefore he saith: He is gone up on high, and hath led captivity captive, and hath given gifts unto men.
(g) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
(k) Wherefore he saith, When he ascended up on high, he led captivity {or, a multitude of captives} captive, and gave gifts unto men.
- 4:9 (w) Forsooth that he ascended, what is it, no but for he descended first into the lower parts of the earth?
(p) But what is it, that he ascended up, no but that also he came down first into the lower parts of the earth?
(t) That he ascended: what meaneth it, but that he also descended first into the lowest parts of the earth?
(g) (Now, in that he ascended, what is it but that he had also descended first into the lowest parts of the earth?
(k) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
- 4:10 (w) He it is that came down, and that ascended up on all heavens, that he should fill all things.
(p) He it is that came down, and that ascended on all heavens, that he should fill all things.
(t) He that descended, is even the same also that ascended up, even above all heavens, to fulfill all things.
(g) He that descended, is even the same that ascended, far above all heavens, that he might fill all things.)
(k) He that descended is the same also that ascended up far above all heavens, that he might fill {or, fulfil} all things.)
- 4:11 (w) And he gave some apostles, some prophets, others evangelists, others shepherds and teachers,
(p) And he gave some apostles, some prophets, others evangelists, others shepherds and teachers,
(t) ¶ And the very same, made some Apostles, some Prophets, some Evangelists, some Shepherds, some Teachers:
(g) He therefore gave some *to be* Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers,
(k) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- 4:12 (w) to the full ending of saints, into the work of ministry, into the edification of Christ's body,
(p) to the full ending of saints, into the work of ministry, into edification of Christ's body,
(t) that the saints might have all things necessary to work and minister withal, to the edifying of the body of Christ,
(g) For the gathering together of the Saints, for the work of the ministry, and for the edification of the body of Christ,
(k) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- 4:13 (w) till we run all, in unity of faith and of knowing of God's Son, into a perfect man, into the measure of age of the plenty of Christ;
(p) till we run all, into unity of faith and of knowing of God's Son, into a perfect man, after the measure of the age of the plenty of Christ;
(t) till we every each one (in the unity of faith, and knowledge of the son of God) grow up unto a perfect man, after the measure of age of [which is in] the fullness of Christ:
(g) Till we all meet together (in the unity of faith and the acknowledging of the Son of God) unto a perfect man, *and* unto the measure of the age of the fullness of Christ,
(k) Till we all come in {or, into} the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature {or, age} of the fulness of Christ:
- 4:14 (w) that we be not now little children, moving as waves, and be borne about with all wind of teaching, in the waywardness of men, in subtle wit, to the deceiving of error.
(p) that we be not now little children, moving as waves, and be not borne about with each wind of teaching, in the waywardness of men, in subtle wit, to the deceiving of error.

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- (t) That we henceforth be no more children wavering and carried with every wind of doctrine, by the wiliness of men and craftiness, whereby they lay await for us to deceive us.
- (g) That we henceforth be no more children, wavering and carried about with every wind of doctrine, by the deceit of men, and with craftiness, whereby they lay in wait to deceive.
- (k) That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;
- 4:15 (w) Forsooth we doing truth in charity, wax in him by all things, that is Christ the head;
(p) But do we truth in charity, and wax in him by all things, that is Christ our head;
(t) ¶ But let us follow the truth in love, and in all things grow in him which is the head, that is to say Christ,
(g) But let us follow the truth in love, and in all things, grow up into him, which is the head, *that is*, Christ.
(k) But speaking the truth in love {or, being sincere}, may grow up into him in all things, which is the head, *even* Christ:
- 4:16 (w) of whom all the body set together, and bound together by each jointure of under-serving, after working into the measure of each member, maketh increasing of the body, into the edification of itself in charity.
(p) of whom all the body set together, and bound together by each jointure of under-serving, by working into the measure of each member, maketh increasing of the body, into edification of itself in charity.
(t) in whom all the body is coupled and knit together, in every joint, wherewith one ministereth to another (according to the operation as every part hath his measure) and increaseth the body, unto the edifying of itself in love.
(g) By whom all the body being coupled and knit together by every joint, for the furniture *thereof* (according to the effectual power, *which is* in the measure of every part) receiveth increase of the body, unto the edifying of itself in love.
(k) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.
- 4:17 (w) Therefore this thing I say, and witness in the Lord, that ye walk not now, as heathen men walk, in the vanity of their wit;
(p) Therefore I say and witness this thing in the Lord, that ye walk not now, as heathen men walk, in the vanity of their wit;
(t) ¶ This I say therefore, and testify in the Lord, that ye henceforth walk not as other gentiles walk, in vanity [vanities] of their mind,
(g) This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in vanity of their mind,
(k) This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,
- 4:18 (w) having *their* understanding darkened, and be aliened from the life of God, by ignorance that is in them, for the blindness of their heart.
(p) that have understanding darkened with darkneses, and be aliened from the life of God, by ignorance that is in them, for the blindness of their heart.
(t) blinded in their understanding, being strangers from the life which is in God, through the ignorancy that is in them, because of the blindness of their hearts:
(g) Having their understanding darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardness of their heart;
(k) Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness {or, hardness} of their heart:
- 4:19 (w) Which despairing betook themselves to unchastity, into the working of all uncleanness in covetousness.
(p) Which despairing betook themselves to unchastity, into the working of all uncleanness in covetousness.

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- (t) which being past repentance have given themselves unto wantonness, to work all manner of uncleanness even with greediness.
- (g) Which being past feeling, have given themselves unto wantonness, to work all uncleanness, *even* with greediness.
- (k) Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.
- 4:20 (w) But ye have not so learned Christ,
(p) But ye have not so learned Christ,
(t) But ye have not so learned Christ,
(g) But ye have not so learned Christ,
(k) But ye have not so learned Christ;
- 4:21 (w) if nevertheless ye heard him, and be taught in him, as is truth in Jesus.
(p) if nevertheless ye heard him, and be taught in him, as is truth in Jesus.
(t) If so be ye have heard of him, and are taught in him, even as the truth is in Jesus:
(g) If so be ye have heard him, and have been taught by him, as the truth is in Jesus,
(k) If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:
- 4:22 (w) Do ye away after the first living the old man, that is corrupt after the desires of error;
(p) Do ye away by the old living the old man, that is corrupt by the desires of error;
(t) so then as concerning the conversation in time past, lay from you that old man, which is corrupt through the deceivable lusts,
(g) *That is*, that ye cast off, concerning the conversation in time past, the old man, which is corrupt through the deceivable lusts,
(k) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
- 4:23 (w) forsooth be ye renewed, *or made new again*, by the spirit of your mind;
(p) and be ye renewed in the spirit of your soul;
(t) and be ye renewed in the spirit of your minds,
(g) And be renewed in the spirit of your mind,
(k) And be renewed in the spirit of your mind;
- 4:24 (w) and clothe ye the new man, which after God is made of nought in rightwiseness and holiness of truth.
(p) and clothe ye the new man, which is made after God in rightwiseness and holiness of truth.
(t) and put on that new man, which after the image of God [a godly wise], is shapen in righteousness, and true holiness.
(g) And put on the new man, which after God is created in righteousness, and true holiness.
(k) And that ye put on the new man, which after God is created in righteousness and true holiness {or, holiness of truth}.
- 4:25 (w) For which thing putting away lying, speak truth each man with his neighbour, for we be members together.
(p) For which thing put ye away lying, and speak ye truth each man with his neighbour, for we be members each to other.
(t) Wherefore put away lying, and speak every man truth unto his neighbor, for as much as we are members one of another.
(g) Wherefore cast off lying, and speak every man truth unto his neighbor, for we are members one of another.
(k) Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

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- 4:26 (w) Be ye wroth, and do not do sin; the sun fall not down upon your wrath.
(p) Be ye wroth, and do not do sin; the sun fall not down on your wrath.
(t) Be angry, but sin not: let not the sun go down upon your wrath,
(g) Be angry, but sin not; let not the sun go down upon your wrath,
(k) Be ye angry, and sin not: let not the sun go down upon your wrath:
- 4:27 (w) Do not ye give stead to the devil.
(p) Do not ye give stead to the devil.
(t) neither give [give no] place unto the backbiter,
(g) Neither give place to the devil.
(k) Neither give place to the devil.
- 4:28 (w) He that stole, now steal not; but more travail he in working with his hands that that is good thing, that he have whereof he shall give to *a man* suffering need.
(p) He that stole, now steal he not; but more *rather* travail he in working with his hands that that is good, that he have whereof he shall give to the needy.
(t) let him that stole steal no more, but let him rather labor with his hands some good thing, that he may have to give unto him that needeth.
(g) Let him that stole, steal no more; but let him rather labor, and work with his hands the thing which is good, that he may have to give unto him that needeth.
(k) Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give {or, to distribute} to him that needeth.
- 4:29 (w) Each evil word go not out of your mouth; but if any is good to the edification of faith, that it give grace to men hearing.
(p) Each evil word go not out of your mouth; but if any is good to the edification of faith, that it give grace to men that hear.
(t) ¶ Let no filthy communication proceed out of your mouths: but that which is good to edify withal, when need is: that it may have favor with the hearers.
(g) Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, that it may minister grace unto the hearers.
(k) Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying {or, to edify profitably}, that it may minister grace unto the hearers.
- 4:30 (w) And do not ye make the Holy Ghost of God sorry, *or heavy*, in which ye be marked in the day of redemption.
(p) And do not ye make the Holy Ghost of God sorry, in which ye be marked in the day of redemption.
(t) And grieve not the holy spirit of God, by whom ye are sealed unto the day of redemption.
(g) And grieve not the holy Spirit of God, by whom the are sealed unto ye day of redemption.
(k) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
- 4:31 (w) All bitterness, and wrath, and indignation, and cry, and blasphemy be taken away from you, with all malice;
(p) All bitterness, and wrath, and indignation, and cry, and blasphemy be taken away from you, with all malice;
(t) Let all bitterness, fierceness and wrath, roaring and cursed speaking, be put away from you, with all maliciousness.
(g) Let all bitterness, and anger, and wrath, out crying, and evil speaking be put away from you, with all maliciousness.
(k) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

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- 4:32 (w) forsooth be ye together benign, *or of good will*, merciful, forgiving together, as also God forgave to you in Christ.
(p) and be ye together benign, merciful, forgiving together, as also God forgave to you in Christ.
(t) Be ye courteous one to another, and [be] merciful forgiving one another, even as God for Christ's sake forgave you.
(g) Be ye courteous one to another, and tenderhearted, forgiving one another, even as God for Christ's sake, forgave you.
(k) And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER 5

- 5:1 (w) Therefore be ye followers of God, as most dear-worthy sons;
(p) Therefore be ye followers of God, as most dear-worthy sons;
(t) ¶ Be ye followers [counterfeiters] of God as dear children,
(g) Be ye therefore followers of God, as dear children,
(k) Be ye therefore followers of God, as dear children;
- 5:2 (w) and walk ye in love, as and Christ loved us, and gave himself for us an offering and a sacrifice to God, into the odour of sweetness.
(p) and walk ye in love, as Christ loved us, and gave himself for us an offering and a sacrifice to God, into the odour of sweetness.
(t) and walk in love even as Christ loved us, and gave himself for us, an offering and a sacrifice of a sweet savor to God.
(g) And walk in love, even as Christ hath loved us, and hath given himself for us, *to be* an offering and a sacrifice of a sweet smelling savor to God.
(k) And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.
- 5:3 (w) And fornication, and all uncleanness, or avarice, be not named among you, as it becometh holy men;
(p) And fornication, and all uncleanness, or avarice, be not named among you, as it becometh holy men;
(t) So that fornication, and all uncleanness, or covetousness, be not once, named among you, as it becometh saints:
(g) But fornication, and all uncleanness, or covetousness, let it not be once named among you, as it becometh Saints,
(k) But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
- 5:4 (w) either filth, or folly speech, or harlotry, that pertaineth not to profit, but more doing of thankings.
(p) either filth, or folly speech, or buffoonery, that pertaineth not to profit, but more *rather* doing of thankings.
(t) neither filthiness, neither foolish talking, neither jestings, which are not comely: but rather giving of thanks.
(g) Neither filthiness, neither foolish talking, neither jesting, which are things not comely, but rather giving of thanks.
(k) Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.
- 5:5 (w) Forsooth this thing know ye, understanding that each fornicator, or unclean man, or avarice man, that is serving of idols, *or maumets*, hath not heritage in the kingdom of Christ and of God.
(p) For know ye this, and understand, that each lecher, or unclean man, or covetous, that serveth to maumets, hath not heritage in the kingdom of Christ and of God.
(t) For this ye know, that no whoremonger, either unclean person, or covetous person (which is the worshipper of images) hath any inheritance in the kingdom of Christ, and of God.
(g) For this ye know, that no whoremonger, neither unclean person, nor covetous person, which is an idolater, hath any inheritance in the kingdom of Christ, and of God.

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(k) For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

- 5:6 (w) No man deceive you by vain words; for why for these things the wrath of God came upon the sons of unbelief.
(p) No man deceive you by vain words; for why for these things the wrath of God came upon the sons of unbelief.
(t) ¶ Let no man deceive you with vain words. For through such things cometh the wrath of God upon the children of unbelief.
(g) Let no man deceive you with vain words, for because such things cometh the wrath of God upon the children of disobedience.
(k) Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience {or, unbelief}.
- 5:7 (w) Therefore do not ye be made partners of them.
(p) Therefore do not ye be made partners of them.
(t) Be not therefore companions with them.
(g) Be not therefore companions with them.
(k) Be not ye therefore partakers with them.
- 5:8 (w) For ye were sometime darkneses, but now ye be light in the Lord. Walk as the sons of light.
(p) For ye were sometime darkneses, but now ye be light in the Lord. Walk ye as the sons of light.
(t) Ye were once darkness, but are now light in the Lord.
(g) For ye were once darkness, but are now light in the Lord; walk as children of light,
(k) For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:
- 5:9 (w) For the fruit of light is in all goodness, and rightwiseness, and truth.
(p) For the fruit of light is in all goodness, and rightwiseness, and truth.
(t) ¶ Walk as children of light. For the fruit of the spirit is, in all goodness, righteousness, and truth.
(g) (For the fruit of the Spirit is in all goodness, and righteousness, and truth.)
(k) (For the fruit of the Spirit is in all goodness and righteousness and truth;)
- 5:10 (w) Proving what is well pleasing to God.
(p) And prove ye what thing is well pleasing to God.
(t) Accept that which is pleasing to the Lord:
(g) Approving that which is pleasing to the Lord.
(k) Proving what is acceptable unto the Lord.
- 5:11 (w) And do not ye commune to unfruitous works of darkneses; but more rather reprove ye them.
(p) And do not ye commune to unfruitous works of darkneses; but more rather reprove ye.
(t) and have no fellowship with the unfruitful works of darkness: but rather rebuke them.
(g) And have no fellowship with the unfruitful works of darkness, but even reprove them rather.
(k) And have no fellowship with the unfruitful works of darkness, but rather reprove them.
- 5:12 (w) For what things be done of them in privy, it is foul, yea, to speak.
(p) For what things be done of them in privy, it is foul, yea, to speak.

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- (t) For it is shame even to name those things which are done of them in secret:
(g) For it is shame even to speak of the things which are done of them in secret.
(k) For it is a shame even to speak of those things which are done of them in secret.
- 5:13 (w) Forsooth all things that be reprov'd of the light, be made open; forsooth all thing that is made open, is light.
(p) And all things that be reprov'd of the light, be openly showed; for all thing that is showed, is light.
(t) but all things, when they are rebuked of the light, are manifest. For whatsoever is manifest, that same is light.
(g) But all things when they are reprov'd of the light, are manifest, for it is light that maketh all things manifest.
(k) But all things that are reprov'd {or, discovered} are made manifest by the light: for whatsoever doth make manifest is light.
- 5:14 (w) For which thing he saith, Rise thou that sleepest, and rise up from dead, and Christ shall illumine, *or lighten*, thee.
(p) For which thing he saith, Rise thou that sleepest, and rise up from death, and Christ shall lighten thee.
(t) Wherefore he saith: awake thou that sleepest, and stand up from death, and Christ shall give thee light.
(g) Wherefore he saith, Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light.
(k) Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
- 5:15 (w) Therefore, brethren, see ye, how warily ye shall go; not as unwise men, but as wise men,
(p) Therefore, brethren, see ye, how warily ye shall go; not as unwise men, but as wise men,
(t) ¶ Take heed therefore that ye walk circumspectly: not as fools: but as wise,
(g) Take heed therefore that ye walk circumspectly, not as fools, but as wise,
(k) See then that ye walk circumspectly, not as fools, but as wise,
- 5:16 (w) again-buying the time, for the days be evil.
(p) again-buying the time, for the days be evil.
(t) redeeming the time: for the days are evil:
(g) Redeeming the time, for the days are evil.
(k) Redeeming the time, because the days are evil.
- 5:17 (w) Therefore do not ye be made unwise, but understanding which is the will of the Lord.
(p) Therefore do not ye be made unwise, but understanding which is the will of God.
(t) wherefore, be ye not unwise, but understand what the will of the Lord is,
(g) Wherefore, be ye not unwise, but understand what the will of the Lord is.
(k) Wherefore be ye not unwise, but understanding what the will of the Lord is.
- 5:18 (w) And do not ye be drunk of wine, in which is luxury, but be ye filled with the Holy Ghost;
(p) And do not ye be drunk of wine, in which is lechery, but be ye filled with the Holy Ghost;
(t) and be not drunk with wine, wherein is excess: but be fulfilled with the spirit,
(g) And be not drunk with wine, wherein is excess, but be fulfilled with the Spirit,
(k) And be not drunk with wine, wherein is excess; but be filled with the Spirit;
- 5:19 (w) speaking to yourselves in psalms, and hymns, and spiritual songs, singing and saying psalm in your heart to the Lord;
(p) and speak ye to yourselves in psalms, and hymns, and spiritual songs, singing and saying psalm in your hearts to the Lord;

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- (t) speaking unto yourselves in psalms, and hymns, and spiritual songs, singing and making melody [playing] to the Lord in your hearts,
- (g) Speaking unto yourselves in psalms, and hymns, and spiritual songs, singing and making melody to the Lord in your hearts,
- (k) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
- 5:20 (w) evermore doing thankings for all things in the name of our Lord Jesus Christ to God and the Father.
(p) evermore doing thankings for all things in the name of our Lord Jesus Christ to God and to the Father.
(t) giving thanks always for all things unto God the father, in the name of our Lord Jesus Christ [in the name of our Lord Jesus Christ to God the father]:
(g) Giving thanks always for all things unto God even the Father, in the Name of our Lord Jesus Christ,
(k) Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
- 5:21 (w) *Be ye* subject together in the dread of Christ.
(p) *Be ye* subject together in the dread of Christ.
(t) submitting yourselves one to another in the fear of God.
(g) Submitting yourselves one to another in the fear of God.
(k) Submitting yourselves one to another in the fear of God.
- 5:22 (w) Women, be they subject to their husbands, as to the Lord,
(p) Women, be they subject to their husbands, as to the Lord,
(t) ¶ Women submit yourselves unto your own husbands, as unto the Lord.
(g) ¶ Wives, submit yourselves unto your husbands, as unto the Lord.
(k) Wives, submit yourselves unto your own husbands, as unto the Lord.
- 5:23 (w) for the man is head of the woman, as Christ is head of the church; he *is* Saviour of his body.
(p) for the man is head of the woman, as Christ is head of the church; he *is* Saviour of his body.
(t) For the husband is the wife's head, even as Christ is the head of the congregation, and the same is the savior of the body.
(g) For the husband is the wife's head, even as Christ is the head of the Church, and the same is the Saviour of *his* body.
(k) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
- 5:24 (w) But as the church is subject to Christ, so and women to their husbands in all things.
(p) But as the church is subject to Christ, so women to their husbands in all things.
(t) Therefore as the congregation is in subjection to Christ, likewise let the wives be in subjection to their husbands in all things.
(g) Therefore as the Church is in subjection to Christ, even so *let* the wives *be* to their husbands in everything.
(k) Therefore as the church is subject unto Christ, so let the wives *be* to their own husbands in every thing.
- 5:25 (w) Men, love ye your wives, as and Christ loved the church, and gave himself for it,
(p) Men, love ye your wives, as Christ loved the church, and gave himself for it,
(t) Husbands love your wives, even as Christ loved the congregation, and gave himself for it,
(g) ¶ Husbands, love your wives, even as Christ loved the Church, and gave himself for it,
(k) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

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- 5:26 (w) that he should make it holy; cleansing it with the washing of water, in the word of life,
(p) to make it holy; and cleansed it with the washing of water, in the word of life,
(t) to sanctify it, and cleansed it in the fountain of water through the word,
(g) That he might sanctify it, and cleanse it by the washing of water through the word,
(k) That he might sanctify and cleanse *it* with the washing of water by the word,
- 5:27 (w) that he should give the church glorious to himself, not having wem, *or spot*, or wrinkle, or any such thing, but that it be holy and undefouled.
(p) to give the church glorious to himself, that it had no wem, nor rivelling, or any such thing, but that it be holy and undefouled.
(t) to make it unto himself, a glorious congregation without spot, or wrinkle, or any such thing: but that it should be holy and without blame.
(g) That he might make it unto himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blame.
(k) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
- 5:28 (w) So and men shall love their wives, as their own bodies. He that loveth his wife, loveth himself;
(p) So and men shall love their wives, as their own bodies. He that loveth his wife, loveth himself;
(t) ¶ So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself.
(g) So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself.
(k) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
- 5:29 (w) for no man hated ever his own flesh, but nourisheth and fostereth it, as and Christ *doeth* the church.
(p) for no man hated ever his own flesh, but nourisheth and fostereth it, as Christ *doeth* the church.
(t) For no man ever yet, hated his own flesh: but nourisheth, and cherisheth it: even as the Lord doth the congregation:
(g) For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord *doeth* the Church.
(k) For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:
- 5:30 (w) For we be members of his body, of his flesh, and of his bones.
(p) And we be members of his body, of his flesh, and of his bones.
(t) for we are members of his body, of his flesh, and of his bones.
(g) For we are members of his body, of his flesh, and of his bones.
(k) For we are members of his body, of his flesh, and of his bones.
- 5:31 (w) For this thing a man shall forsake his father and mother, and he shall cleave to his wife; and they shall be two in one flesh.
(p) For this thing a man shall forsake his father and mother, and he shall draw to his wife; and they shall be twain in one flesh.
(t) For this cause shall a man leave father and mother, and shall continue with his wife, and two shall be made one flesh.
(g) For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.
(k) For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
- 5:32 (w) This sacrament is great; yea, I say in Christ, and in the church.

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- (p) This sacrament is great; yea, I say in Christ, and in the church.
- (t) This is a great secret, but I speak between Christ and the congregation.
- (g) This is a great secret, but I speak concerning Christ, and concerning the Church.
- (k) This is a great mystery: but I speak concerning Christ and the church.

- 5:33
- (w) Nevertheless ye all, each man love his wife as himself; and the wife dread her husband.
 - (p) Nevertheless ye all, each man love his wife as himself; and the wife dread her husband.
 - (t) Nevertheless do ye so that every one of you love his wife truly even as himself: And let the wife see that she fear her husband.
 - (g) Therefore every one of you, *do ye so*, let every one love his wife, even as himself, and *let* the wife *see* that she fear her husband.
 - (k) Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence her husband.

CHAPTER 6

- 6:1
- (w) Sons, obey ye to your father and mother, in the Lord; for this thing is just, *or rightful*.
 - (p) Sons, obey ye to your father and mother, in the Lord; for this thing is rightful.
 - (t) ¶ Children obey your fathers and mothers in the Lord: for so is it right.
 - (g) Children, obey your parents in the Lord, for this is right.
 - (k) Children, obey your parents in the Lord: for this is right.
- 6:2
- (w) Honour thou thy father and mother, that is the first commandment in the promise;
 - (p) Honour thou thy father and mother, that is the first commandment in promise;
 - (t) Honor thy father and mother, that is the first commandment that hath any promise,
 - (g) Honor thy father and mother (which is the first commandment with promise.)
 - (k) Honour thy father and mother; (which is the first commandment with promise;)
- 6:3
- (w) that it be well to thee, and that thou be long living on the earth.
 - (p) that it be well to thee, and that thou be long living on the earth.
 - (t) that thou mayest be in good estate, and live long on the earth.
 - (g) That it may be well with thee, and that thou mayest live long on earth.
 - (k) That it may be well with thee, and thou mayest live long on the earth.
- 6:4
- (w) And, ye fathers, do not ye provoke your sons to wrath; but nourish them in the discipline and correction, *or chastising*, of the Lord.
 - (p) And, fathers, do not ye provoke your sons to wrath; but nourish ye them in the teaching and chastising of the Lord.
 - (t) And ye Fathers, move not your children to wrath: but bring them up with the nurture and information of the Lord.
 - (g) And ye fathers, provoke not your children to wrath, but bring them up in instruction and information of the Lord.
 - (k) And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
- 6:5
- (w) Servants, obey ye to fleshly lords with dread and trembling, in simpleness of your heart, as to Christ;
 - (p) Servants, obey ye to fleshly lords with dread and trembling, in simpleness of your heart, as to Christ;
 - (t) Servants be obedient unto your carnal masters, with fear and trembling, in singleness of your hearts, as unto Christ:

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- (g) Servants, be obedient unto them that are *your* masters, according to the flesh, with fear and trembling in singleness of your hearts, as unto Christ,
(k) Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;
- 6:6 (w) not serving at eye, as pleasing to men, but as servants of Christ; doing the will of God by discretion,
(p) not serving at the eye, as pleasing to men, but as servants of Christ; doing the will of God by discretion,
(t) not with service in the eye sight, as men pleasers: but as the servants of Christ, doing the will of God from the heart
(g) Not with service to the eye, as men pleasers, but as the servants of Christ, doing the will of God from the heart.
(k) Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;
- 6:7 (w) with good will serving as to the Lord, and not to men;
(p) with good will serving as to the Lord, and not as to men;
(t) with good will, serving [even as though ye served] the Lord, and not men.
(g) With good will, serving the Lord, and not men.
(k) With good will doing service, as to the Lord, and not to men:
- 6:8 (w) witting that each man, whatever good thing he shall do, this he shall receive of the Lord, whether servant, whether free man.
(p) witting that each man, whatever good thing he shall do, he shall receive this of the Lord, whether servant, whether free man.
(t) And remember that whatsoever good thing any man doeth, that shall he receive again of the Lord, whether he be bond or free.
(g) And know ye that whatsoever good thing any man doeth, that same shall he receive of the Lord, whether *he be* bond or free.
(k) Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.
- 6:9 (w) And, ye lords, do the same things to them, forgiving menaces; witting that both their Lord and yours is in heavens, and the taking of persons is not with God.
(p) And, ye lords, do the same things to them, forgiving menacings; witting that both their Lord and yours is in heavens, and the taking of persons is not with God.
(t) And ye masters, do even the same things unto them, putting away threatenings: and remember that even your master also is in heaven, neither is there any respect of person with him.
(g) And ye masters, do the same things unto them, putting away threatening, and know that even your master also is in heaven, neither is there respect of person with him.
(k) And, ye masters, do the same things unto them, forbearing {or, moderating} threatening: knowing that your {some read, both your and their} Master also is in heaven; neither is there respect of persons with him.
- 6:10 (w) Here afterward, brethren, be ye comforted in the Lord, and in the might of his virtue.
(p) Here afterward, brethren, be ye comforted in the Lord, and in the might of his virtue.
(t) ¶ Finally, my brethren be strong in the Lord, and in the power of his might.
(g) ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.
(k) Finally, my brethren, be strong in the Lord, and in the power of his might.
- 6:11 (w) Clothe you with the armour of God, that ye be able to stand against the ambushings, *or assailings*, of the devil.
(p) Clothe you with the armour of God, that ye be able to stand against the ambushings of the devil.

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- (t) Put on the armor of God, that ye may stand steadfast against the crafty assaults of the devil.
(g) Put on the whole armor of God, that ye may be able to stand against the assaults of the devil.
(k) Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
- 6:12 (w) For striving, *or battle*, is not to us against flesh and blood, but against the princes and potentates, against governors of the world of these darknesses, against spiritual things of wickedness, in heavenly things.
(p) For why striving is not to us against flesh and blood, but against princes and potentates, against governors of the world of these darknesses, against spiritual things of wickedness, in heavenly things.
(t) For we wrestle not against flesh and blood: but against rule, against power, and against worldly rulers of the darkness of this world, against spiritual wickedness for [in] heavenly things.
(g) For we wrestle not against flesh and blood, but against principalities, against powers, *and* against the worldly governors, *the princes* of the darkness of this world, against spiritual wickedness, *which are* in the high places.
(k) For we wrestle not against flesh and blood {Gr. blood and flesh}, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness {or, wicked spirits} in high {or, heavenly} places.
- 6:13 (w) Therefore take ye the armour of God, that ye be able to against-stand in the evil day; and in all things stand perfect.
(p) Therefore take ye the armour of God, that ye be able to against-stand in the evil day; and in all things stand perfect.
(t) ¶ For this cause take unto you the armor of God, that ye may be able to resist in the evil day, and to stand perfect in all things.
(g) For this cause take unto you the whole armor of God, that ye may be able to resist in the evil day, and having finished all things, stand fast.
(k) Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done {or, overcome} all, to stand.
- 6:14 (w) Therefore stand ye, girded about your loins in soothfastness, and clothed with the habergeon of righteousness,
(p) Therefore stand ye, and be girded about your loins in soothfastness, and clothed with the habergeon of righteousness,
(t) ¶ Stand therefore and your loins gird about with verity, having on the breastplate of righteousness,
(g) Stand therefore, and your loins girded about with verity, and having on the breastplate of righteousness,
(k) Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
- 6:15 (w) and your feet shod in making ready of the gospel of peace.
(p) and your feet shod in making ready of the gospel of peace.
(t) and shod with shoes prepared by the gospel of peace.
(g) And your feet shod with the preparation of the Gospel of peace.
(k) And your feet shod with the preparation of the gospel of peace;
- 6:16 (w) In all things taking the shield of faith, in which ye be able to quench all the fiery darts of the worst.
(p) In all things take ye the shield of faith, in which ye be able to quench all the fiery darts of *him that is* most wicked.
(t) Above all take to you the shield of faith, wherewith ye may quench all the fiery darts of the wicked.
(g) Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked,
(k) Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
- 6:17 (w) And take ye the helmet of health, and the sword of the Ghost, that is, the word of God.
(p) And take ye the helmet of health, and the sword of the Ghost, that is, the word of God.
(t) And take the helmet of salvation [health], and the sword of the spirit, which is the word of God,
(g) And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

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- (k) And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
- 6:18 (w) By all prayer and beseeching praying all time in Spirit, and in him waking in all busyness, and beseeching for all saints,
(p) By all prayer and beseeching pray ye all time in Spirit, and in him waking in all busyness, and beseeching for all holy men,
(t) and pray always with all manner prayer and supplication: and that in the spirit: and watch thereunto with all instance and supplication for all saints,
(g) And pray always with all manner prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all Saints,
(k) Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
- 6:19 (w) and for me; that word be given to me in opening of my mouth, with trust to make known the mystery of the gospel,
(p) and for me; that word be given to me in opening of my mouth, with trust to make known the mystery of the gospel,
(t) and for me, that utterance may be given unto me, that I may open my mouth boldly, to utter the secrets of the gospel,
(g) And for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the Gospel,
(k) And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,
- 6:20 (w) for which I am set in legacy, *or message*, in this chain; so that in it I be hardy to speak, as it behooveth me *to speak out*.
(p) for which I am set in message in a chain; so that in it I be hardy to speak, as it behooveth me.
(t) whereof I am a messenger in bonds, that therein I may speak freely, as it becometh me to speak.
(g) Whereof I am the ambassador in bonds, that therein I may speak boldly, as I ought to speak.
(k) For which I am an ambassador in bonds {or, in a chain}: that therein {or, therefore} I may speak boldly, as I ought to speak.
- 6:21 (w) And that ye know, what things be about me, what I do, Tychicus, my most dear brother, and true minister in the Lord, shall make all things known to you;
(p) And ye know, what things be about me, what I do, Tychicus, my most dear brother, and true minister in the Lord, shall make all things known to you;
(t) ¶ But that ye may also know that condition I am in, and what I do, Tychicus my dear brother and faithful minister in the Lord, shall show you of all things,
(g) ¶ But that ye may also know my affairs, *and* what I do, Tychicus *my* dear brother and faithful minister in the Lord, shall shew you of all things;
(k) But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
- 6:22 (w) whom I sent to you for this same thing, that ye know what things be about us, and that he comfort your hearts.
(p) whom I sent to you for this same thing, that ye know what things be about us, and that he comfort your hearts.
(t) whom I sent unto you for the same purpose, that ye might know what case I stand in, and that he might comfort your hearts.
(g) Whom I have sent unto you for the same purpose, that ye might know my affairs, and that he might comfort your hearts.
(k) Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

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- 6:23 (w) Peace to brethren, and charity, with faith of God our Father, and of the Lord Jesus Christ.
(p) Peace to brethren, and charity, with faith of God our Father, and of the Lord Jesus Christ.
(t) ¶ Peace be with the brethren, and love with faith from God the father, and from the Lord Jesus Christ.
(g) Peace *be* with the brethren, and love with faith *from* God the Father, and from the Lord Jesus Christ.
(k) Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
- 6:24 (w) Grace with all that love our Lord Jesus in uncorruption. Amen.
(p) Grace with all men that love our Lord Jesus Christ in uncorruption. Amen, *that is, So be it.*
(t) Grace be with all them which love our Lord Jesus Christ in pureness, Amen.
(g) Grace *be* with all them which love our Lord Jesus Christ, to *their* immortality, Amen.
(k) Grace be with all them that love our Lord Jesus Christ in sincerity {or, with incorruption}. Amen.
- (t) Sent from Rome unto the Ephesians by Tychicus.
(g) *Written from Rome unto the Ephesians, and sent by Tychicus.*
(k) Written from Rome unto the Ephesians by Tychicus

EPHESIANS END

The Epistle of the Apostle Paul to the Philippians

Generally attributed to the apostle Paul about C.E. 62 during his first confinement in Rome
as a model of how to rejoice in Christ in spite of difficulties

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul and Timothy, servants of Jesus Christ, to all the holy men in Christ Jesus, that be at Philippi, with bishops and deacons,
(p) Paul and Timothy, servants of Jesus Christ, to all the holy men in Christ Jesus, that be at Philippi, with bishops and deacons,
(t) ¶ Paul and Timotheus the servants of Jesus Christ. To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.
(g) Paul and Timothy the servants of JESUS CHRIST, to all the Saints in Christ Jesus which are at Philippi, with the Bishops and Deacons:
(k) Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:
- 1:2 (w) grace to you and peace of God our Father, and of the Lord Jesus Christ.
(p) grace and peace to you of God our Father, and of the Lord Jesus Christ.
(t) ¶ Grace be with you and peace from God our father, and from the Lord Jesus Christ.
(g) Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.
(k) Grace be unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

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- 1:3 (w) I do thankings to my God in all mind of you
(p) I do thankings to my God in all mind of you
(t) ¶ I thank my God with all remembrance of you,
(g) I thank my God, *having* you in perfect memory,
(k) I thank my God upon every remembrance {or, mention} of you,
- 1:4 (w) evermore in all my prayers for all you with joy, and make beseeching
(p) evermore in all my prayers for all you with joy, and make beseeching
(t) always in all my prayers for you [my prayers for you all], and pray with gladness,
(g) (Always in all my prayers for you all, praying with gladness,)
(k) Always in every prayer of mine for you all making request with joy,
- 1:5 (w) on your communing in the gospel of Christ, from the first day unto now;
(p) on your communing in the gospel of Christ, from the first day till now;
(t) because of the fellowship which ye have in the gospel from the first day unto now,
(g) Because of the fellowship which ye have in the Gospel, from the first day unto now.
(k) For your fellowship in the gospel from the first day until now;
- 1:6 (w) trusting this same thing, that he that began in you a good work, shall perform *it* till into the day of Jesus Christ.
(p) trusting this same thing, that he that began in you a good work, shall perform *it* till into the day of Jesus Christ.
(t) and am surely certified of this, that he which began a good work in you shall go forth with [perform] it until the day of Jesus Christ,
(g) And I am persuaded of this same thing, that he that hath begun *this* good work in you, will perform it until the day of Jesus Christ,
(k) Being confident of this very thing, that he which hath begun a good work in you will perform {or, finish} it until the day of Jesus Christ:
- 1:7 (w) As it is just to me to feel this thing for you all, for that I have you in heart, and in my bonds, and in defending and confirming of the gospel, that all ye be fellows of my joy.
(p) As it is just to me to feel this thing for all you, for that I have you in heart, and in my bonds, and in defending and confirming of the gospel, that all ye be fellows of my joy.
(t) as it becometh me so to judge of you all, because I have you in my heart, and have you also every one companions of grace with me, even in my bonds as I defend, and establish the gospel.
(g) As it becometh me so to judge of you all, because I have you in remembrance, that both in my bands, and in *my* defense, and confirmation of the Gospel you all were partakers of my grace.
(k) Even as it is meet for me to think this of you all, because I have you in my heart {or, ye have me in your heart} ; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace {or, partakers with me of grace}.
- 1:8 (w) For God is a witness to me, how I covet you all in the bowels of Jesus Christ.
(p) For God is a witness to me, how I covet all you in the bowels of Jesus Christ.
(t) ¶ For God beareth me record how greatly I long after you all from the very heart root in Jesus Christ.
(g) For God is my record, how I long after you all from the very heart root in Jesus Christ.
(k) For God is my record, how greatly I long after you all in the bowels of Jesus Christ.
- 1:9 (w) And this thing I pray, that your charity be plenteous more and more in science, *or knowing*, and in all wit;

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- (p) And this thing I pray, that your charity be plenteous more and more in knowing, and in all wit;
(t) And this I pray, that your love may increase more and more in knowledge, and in all feeling,
(g) And this I pray, that your love may abound yet more and more in knowledge, and in all judgment,
(k) And this I pray, that your love may abound yet more and more in knowledge and in all judgment {or, sense};
- 1:10 (w) that ye prove the better things, that ye be clean and without offence in the day of Christ;
(p) that ye approve the better things, that ye be clean and without offence in the day of Christ;
(t) that ye might accept things most excellent, that ye might be pure and such as should hurt no man's conscience, until the day of Christ,
(g) That ye may discern those things that differ *one from another* which are best, that ye may be pure, and without offence, until the day of Christ,
(k) That ye may approve {or, try} things that are excellent {or, differ}; that ye may be sincere and without offence till the day of Christ;
- 1:11 (w) full-filled with the fruit of rightwiseness by Jesus Christ, into the glory and praising of God.
(p) filled with the fruit of rightwiseness by Jesus Christ, into the glory and praising of God.
(t) filled with the fruits of righteousness, which fruits come by Jesus Christ unto the glory and laud of God.
(g) Filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.
(k) Being filled with the fruits of righteousness, which *are* by Jesus Christ, unto the glory and praise of God.
- 1:12 (w) For, brethren, I will that ye know, that the things that be about me have come more to the profit of the gospel,
(p) For, brethren, I will that ye know, that the things that be about me have come more to the profit of the gospel,
(t) ¶ I would ye understood brethren that my business is happened unto the greater furthering of the gospel.
(g) ¶ I would ye understood, brethren, that the things which *have come* unto me, are turned rather to the furthering of the Gospel,
(k) But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;
- 1:13 (w) so that my bonds were made known in Christ, in each moot hall, and in all other places;
(p) so that my bonds were made known in Christ, in each moot hall, and in all other places;
(t) So that my bonds in Christ are manifest throughout all the judgment hall: and in all other places,
(g) So that my bands in Christ are famous throughout all the judgment hall, and in all other *places*,
(k) So that my bonds in Christ {or, for Christ} are manifest in all the palace {or, Caesar's Court}, and in all other *places* {or, all others};
- 1:14 (w) that more of the brethren in the Lord trusting in my bonds, more plenteously durst without dread speak the word of God.
(p) that more of brethren trusting in the Lord more plenteously for my bonds, durst without dread speak the word of God.
(t) In so much that many of the brethren in the Lord are boldened through my bonds, and dare more largely speak the word without fear.
(g) In so much that many of the brethren in the Lord are boldened through my bands, and dare more frankly speak the word.
(k) And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.
- 1:15 (w) But some for envy and strife, some for good will, preach Christ;

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- (p) But some for envy and strife, some for good will, preach Christ;
(t) Some there are which preach Christ of envy and strife, and some of goodwill.
(g) Some preach Christ even through envy and strife, and some also of good will.
(k) Some indeed preach Christ even of envy and strife; and some also of good will:
- 1:16 (w) and some of charity, witting that I am put in the defence of the gospel.
(p) and some of charity, witting that I am put in the defence of the gospel.
(t) The one part preacheth Christ of strife, and not purely, supposing to add more adversity to my bonds.
(g) The one part preacheth Christ of contention, *and* not purely, supposing to add more affliction to my bands.
(k) The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:
- 1:17 (w) Forsooth some of contention, *or strife*, show Christ not cleanly, guessing them(selves) to raise tribulation to my bonds.
(p) But some of strife show Christ not cleanly, guessing them(selves) to raise tribulation to my bonds.
(t) The other part of love, because they see that I am set to defend the gospel.
(g) But the others of love, knowing that I am set for the defense of the Gospel.
(k) But the other of love, knowing that I am set for the defence of the gospel.
- 1:18 (w) What soothly? the while on all manner, either by contention, either by truth, Christ is showed; and in this thing I have joy, but also I shall have joy.
(p) But what? while on all manner, either by occasion, either by truth, Christ is showed; and in this thing I have joy, but also I shall have joy.
(t) ¶ What then? So that Christ be preached all manner ways, whether it be by occasion, or of true meaning, I therein joy: yea and will joy. [What thing is this? Notwithstanding by all manner ways, whether it be by occasion or of truth, yet Christ is preached: and therefore I joy.]
(g) What then? Yet Christ is preached all manner ways, whether *it be* under a pretence, or sincerely; and I therein joy, yea, and will joy.
(k) What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.
- 1:19 (w) And I know, that this thing shall come to me into health by your prayer, and the under-ministering of the Spirit of Jesus Christ,
(p) And I know, that this thing shall come to me into health by your prayer, and the under-ministering of the Spirit of Jesus Christ,
(t) For I know that this shall chance to my salvation [be for my health], through your prayer, and ministering of the spirit of Jesus Christ,
(g) For I know that this shall turn to my salvation through your prayer, and by the help of the Spirit of Jesus Christ,
(k) For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,
- 1:20 (w) after mine abiding and hope. For in nothing I shall be ashamed, but in all trust as evermore and now, Christ shall be magnified in my body, either by life, either by death.
(p) by mine abiding and hope. For in nothing I shall be ashamed, but in all trust as evermore and now, Christ shall be magnified in my body, either by life, either by death.
(t) as I heartily look for and hope, that in nothing I shall be ashamed: but that with all confidence, as always in times past, even so now Christ shall be magnified in my body, whether it be through life, or else death.
(g) As I heartily look for, and hope, that in nothing I shall be ashamed, but that with all confidence, as always, so now Christ shall be magnified in my body, whether *it be* by life or by death.

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(k) According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, *so* now also Christ shall be magnified in my body, whether it be by life, or by death.

1:21 (w) For to me to live is Christ, and to die is winning.

(p) For me to live is Christ, and to die is winning.

(t) For Christ is to me life, and death is to me advantage.

(g) For Christ *is* to me both in life, and in death advantage.

(k) For to me to live is Christ, and to die is gain.

1:22 (w) That if to live in flesh, this is fruit of work to me, and what I shall choose, I know not.

(p) That if to live in flesh, is fruit of work to me, lo! what I shall choose, I know not.

(t) ¶ If it chance me to live in the flesh, that is to me fruitful for to work, and what to choose I know not.

(g) And whether to live in the flesh *were* profitable for me, and what to choose I know not.

(k) But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

1:23 (w) Forsooth I am constrained of two things, having desire to be dissolved, *or departed the soul from the body*, and to be with Christ, *it is* much more better;

(p) But I am constrained of two things, I have desire to be departed, and to be with Christ, *it is* much more better;

(t) I am constrained of two things: I desire to be loosed, and to be with Christ, which thing is best of all:

(g) For I am greatly in doubt on both sides, desiring to be loosed, and to be with Christ, which is best of all.

(k) For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

1:24 (w) but to dwell in flesh, is needful for you.

(p) but to dwell in flesh, is needful for you.

(t) Nevertheless to abide in the flesh is more needful for you.

(g) Nevertheless, to abide in the flesh, *is* more needful for you.

(k) Nevertheless to abide in the flesh is more needful for you.

1:25 (w) And I trusting this thing, know that I shall dwell, and perfectly dwell to all you, to your profit and joy of faith,

(p) And I trusting this thing, know that I shall dwell, and perfectly dwell to all you, to your profit and joy of faith,

(t) And this am I sure of, that I shall abide, and with you all continue, for the furtherance and joy of your faith,

(g) And this am I sure of, that I shall abide, and with you all continue, for *your* furtherance and joy of your faith,

(k) And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

1:26 (w) that your thanking abound in Christ Jesus in me, by my coming again to you.

(p) that your thanking abound in Christ Jesus in me, by my coming again to you.

(t) that ye may more abundantly rejoice in Jesus Christ through me, by my coming to you again.

(g) That ye may more abundantly rejoice in Jesus Christ for me, by my coming to you again.

(k) That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

1:27 (w) Only live ye worthily to the gospel of Christ, that whether when I come and see you, or absent I shall hear of you, that ye stand in one spirit of one will, travailing together to the faith of the gospel.

(p) Only live ye worthily to the gospel of Christ, that whether when I come and see you, either absent I hear of you, that ye stand in one spirit of one will, travailing together to the faith of the gospel.

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(t) ¶ Only let your conversation be, as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may yet hear of you, that ye continue in one spirit, and in one soul laboring as we do to maintain the faith of the gospel,

(g) Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your matters, that ye continue in one Spirit, *and* in one mind, fighting together through the faith of the Gospel.

(k) Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

1:28 (w) And in nothing be ye afeared of adversaries, which is to them cause of perdition, but to you *a cause* of health. And this thing *is* of God.

(p) And in nothing be ye afeared of adversaries, which is to them cause of perdition, but to you *a cause* of health. And this thing *is* of God.

(t) and in nothing fearing your adversaries: which is to them a token of perdition, and to you of salvation [a sign of health], and that of God.

(g) And in nothing fear your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

(k) And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

1:29 (w) For it is given to you for Christ, that not only ye believe in him, but also that ye suffer for him;

(p) For it is given to you for Christ, that not only ye believe in him, but also that ye suffer for him;

(t) For unto you it is given, that not only ye should believe on Christ: but also suffer for his sake,

(g) For unto you it is given for Christ, that not only ye should believe in him, but also suffer for his sake,

(k) For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

1:30 (w) having the same strife, which ye saw in me, and now ye have heard of me.

(p) having the same strife, which ye saw in me, and now ye have heard of me.

(t) and have even the same fight which ye saw me have and now hear of me.

(g) Having the same fight, which ye saw in me, and now hear *to be* in me.

(k) Having the same conflict which ye saw in me, and now hear *to be* in me.

CHAPTER 2

2:1 (w) Therefore if any comfort *is* in Christ, if any solace of charity, if any fellowship of Spirit, if any entrails of mercy doing,

(p) Therefore if any comfort *is* in Christ, if any solace of charity, if any fellowship of Spirit, if any inwardness of mercy doing,

(t) ¶ If there be among you any consolation in Christ, if there be any comfortable love, if there be any fellowship of the spirit, if there be any compassion of mercy:

(g) If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy,

(k) If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2:2 (w) fulfill ye my joy, that ye understand the same thing, having the same charity, of one will, feeling the same thing;

(p) fill ye my joy, that ye understand the same thing, and have the same charity, of one will, and feel the same thing;

(t) fulfill my joy, that ye draw one way, having one love, being of one accord, and of one mind,

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- (g) Fulfill my joy, that ye be likeminded, having the same love, being of one accord, and of one judgment,
(k) Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.
- 2:3 (w) nothing *doing*, neither by strife, neither by vain glory, but in meekness, deeming higher than themselves together, *or each holding others higher in virtue*;
(p) nothing by strife, neither by vain glory, but in meekness, deeming each other to be higher than himself;
(t) that nothing be done through strife or vain glory, but that in meekness of mind every man esteem other better than himself, [but in meekness of mind. Let every person think every other man better than himself,]
(g) That nothing *be done* through contention or vain glory, but that in meekness of mind every man esteem others better than himself.
(k) Let nothing be *done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.
- 2:4 (w) not each by themselves beholding what things be their own, but those things that be of others.
(p) not beholding each by himself what things be his own, but those things that be of other men.
(t) and that no man consider his own, but what is meet for other. [so that ye consider every man, not what is in himself: But what is in worther men.]
(g) Look not every man on his own things, but every man also on the things of other men.
(k) Look not every man on his own things, but every man also on the things of others.
- 2:5 (w) And feel ye this thing in you, which *was* also in Christ Jesus;
(p) And feel ye this thing in you, which *was* also in Christ Jesus;
(t) ¶ Let the same mind be in you that [the which] was in Christ Jesus:
(g) Let the same mind be in you that was even in Christ Jesus,
(k) Let this mind be in you, which was also in Christ Jesus:
- 2:6 (w) which when he was in the form of God, deemed not raven, himself to be even to God;
(p) which when he was in the form of God, deemed not raven, that himself were even to God;
(t) Which being in the shape of God, and thought it not robbery to be equal with God.
(g) Who being in the form of God, thought it no robbery to be equal with God;
(k) Who, being in the form of God, thought it not robbery to be equal with God:
- 2:7 (w) but he meeked himself, taking the form of a servant, and was made into the likeness of men,
(p) but he lowed himself, taking the form of a servant, and was made into the likeness of men,
(t) Nevertheless he made himself of no reputation, and took on him the shape of a servant, and became like unto men,
(g) But he made himself of no reputation, and took on him the form of a servant, and was made like unto men, and was found in shape as a man.
(k) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness {or, habit} of men:
- 2:8 (w) and in habit was found as a man. He meeked himself, made obedient unto the death/till to death, yea, to the death of the cross.
(p) and in habit was found as a man. He meeked himself, and was made obedient to the death, yea, to the death of the cross.
(t) and was found in his apparel as a man. He humbled himself and became obedient unto the death, even the death of the cross.

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(g) He humbled himself, and became obedient unto the death, even the death of the cross.

(k) And being found in fashion {or, habit} as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2:9 (w) For which thing and God enhanced him, and gave to him a name that is above all names;

(p) For which thing God enhanced him, and gave to him a name that is above all name;

(t) Wherefore God hath exalted him, and given him a name above all names:

(g) Wherefore God hath also highly exalted him, and given him a Name above every name,

(k) Wherefore God also hath highly exalted him, and given him a name which is above every name:

2:10 (w) that in the name of Jesus each knee be bowed, of heavenly things, and of earthly things, and of hell's;

(p) that in the name of Jesus each knee be bowed, of heavenly things, of earthly things, and of hell's;

(t) that in the name of Jesus should every knee bow, both of things in heaven, and things in earth and things under earth,

(g) That at the Name of Jesus should every knee bow, *both* of things in heaven, and things in earth, and things under the earth,

(k) That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

2:11 (w) and each tongue acknowledge, that the Lord Jesus Christ is in the glory of God the Father.

(p) and each tongue acknowledge, that the Lord Jesus Christ is in the glory of God the Father.

(t) and that all tongues should confess that Jesus Christ is the Lord unto the praise of God the father.

(g) And that every tongue should confess that Jesus Christ *is* the Lord, unto the glory of God the Father.

(k) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

2:12 (w) Therefore, my most dear-worthy, as evermore ye have obeyed, not in my presence only, but much more now in mine absence, work ye with dread and trembling your health.

(p) Therefore, my most dear-worthy, as evermore ye have obeyed, not in my presence only, but much more now in mine absence, work ye with dread and trembling your health.

(t) ¶ Wherefore my dearly beloved, as ye have always obeyed, not when I was present only, but now much more in mine absence, even so work out your own salvation [perform your own health] with fear and trembling.

(g) Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, *so* make an end of your own salvation with fear and trembling.

(k) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

2:13 (w) For it is God that worketh in you, both to desire, and to perform, for good will.

(p) For it is God that worketh in you, both to will, and to perform, for good will.

(t) For it is God which worketh in you, both the will and also the deed, even of good will.

(g) For it is God which worketh in you, both the will and the deed, *even* of *his* good pleasure.

(k) For it is God which worketh in you both to will and to do of *his* good pleasure.

2:14 (w) Forsooth do ye all things without grutchings and doubtings;

(p) And do ye all things without grumblings and doubtings;

(t) ¶ Do all things without murmuring and disputing,

(g) Do all things without murmuring and reasonings,

(k) Do all things without murmurings and disputings:

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- 2:15 (w) that ye be without plaint, and simple as the sons of God, without reproof, in the middle of a shrewd nation and a wayward; among whom ye shine as givers of light in the world;
(p) that ye be without plaint, and simple as the sons of God, without reproof, in the middle of a depraved nation and a wayward; among which ye shine as givers of light in the world.
(t) that ye may be faultless, and pure, and the sons of God, without rebuke, in the midst of a crooked, and a perverse nation, among which see that ye shine as lights in the world,
(g) That ye may be blameless, and pure, *and* the sons of God without rebuke in the midst of a naughty and crooked nation, among whom ye shine as lights in the world,
(k) That ye may be blameless and harmless {or, sincere}, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine {or, shine ye} as lights in the world;
- 2:16 (w) holding together the word of life to my glory in the day of Christ; for I have not run in vain, neither in vain travailed.
(p) And hold ye together the word of life to my glory in the day of Christ; for I have not run in vain, neither I have travailed in vain.
(t) holding fast the word of life, unto my rejoicing in the day of Christ, that I have not run in vain, neither have labored in vain.
(g) Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither have labored in vain.
(k) Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.
- 2:17 (w) But and if I be offered, *or slain*, upon the sacrifice and service of your faith, I have joy, and together thank you all.
(p) But though I be offered, *or slain*, on the sacrifice and service of your faith, I have joy, and I thank you all.
(t) Yea and though I be offered up upon the offering and sacrifice of your faith: [on your sacrifice and your serving of God in the faith:] I rejoice and rejoice with you all.
(g) Yea, and though I be offered up upon the sacrifice, and service of your faith, I am glad, and rejoice with you all.
(k) Yea, and if I be offered {Gr. poured forth} upon the sacrifice and service of your faith, I joy, and rejoice with you all.
- 2:18 (w) The same thing forsooth and ye have joy, and together thank me.
(p) And for the same thing have ye joy, and thank ye me.
(t) For the same cause also, rejoice ye, and rejoice ye with me.
(g) For the same cause also be ye glad, and rejoice with me.
(k) For the same cause also do ye joy, and rejoice with me.
- 2:19 (w) Forsooth I hope in the Lord Jesus, me to send Timothy soon to you, that I be of good comfort, when those things be known that be about you.
(p) And I hope in the Lord Jesus, that I shall send Timothy soon to you, that I be of good comfort, when those things be known that be about you.
(t) ¶ I trust in the Lord Jesus for to send Timotheus shortly unto you, that I also may be of good comfort, when I know what case ye stand in.
(g) And I trust in the Lord Jesus, to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.
(k) But {or, Moreover} I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.
- 2:20 (w) For I have no man so of one will, that is busy for you with clean affection.
(p) For I have no man so of one will, that is busy for you with clean affection.

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- (t) For I have no man that is so like minded to me, which with so pure affection careth for your matters.
(g) For I have no man likeminded, who will faithfully care for your matters.
(k) For I have no man likeminded {or, so dear unto me}, who will naturally care for your state.
- 2:21 (w) For all men seek those things that be their own, not those that be of Christ Jesus.
(p) For all men seek those things that be their own, not those that be of Christ Jesus.
(t) For all others seek their own, and not that which is Jesus Christ's.
(g) For all seek their own, *and* not that which is Jesus Christ's.
(k) For all seek their own, not the things which are Jesus Christ's.
- 2:22 (w) Forsooth know ye the experiment, *or assay*, of him, for as a son to the father he hath served with me in the gospel.
(p) But know ye the assay of him, for as a son to the father he hath served with me in the gospel.
(t) Ye know the proof of him, how that as a son with the father, so with me bestowed he his labor upon the gospel.
(g) But ye know the proof of him, that as a son with the father, he hath served with me in the Gospel.
(k) But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.
- 2:23 (w) Forsooth I hope me to send him to you, anon as I shall see what things be about me.
(p) Therefore I hope that I shall send him to you, at once as I see what things be about me.
(t) Him I hope to send [Him trust I to send] as soon as I know how it will go with me.
(g) Him therefore I hope to send as soon as I know how it will go with me,
(k) Him therefore I hope to send presently, so soon as I shall see how it will go with me.
- 2:24 (w) And I trust in the Lord, that also myself shall come to you soon.
(p) And I trust in the Lord, that also myself shall come to you soon.
(t) I trust in the Lord [that] I also myself shall come shortly.
(g) And I trust in the Lord, that I also myself shall come shortly.
(k) But I trust in the Lord that I also myself shall come shortly.
- 2:25 (w) And I guessed it needful to send to you Epaphroditus, my brother and even-worker, and mine even-knight, but your apostle, and the minister of my need.
(p) And I guessed it needful to send to you Epaphroditus, my brother and even-worker, and mine even-knight, but your apostle, and the minister of my need.
(t) ¶ I supposed it necessary to send brother Epaphroditus unto you, my companion in labor and fellow-soldier, your apostle, and my minister at my needs.
(g) But I supposed it necessary to send *my* brother Epaphroditus unto you, my companion in labor, and fellow soldier, even your messenger, and he that ministered unto me such things as I wanted.
(k) Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.
- 2:26 (w) For he desired you all, and he was sorrowful, therefore that ye heard that he was sick.
(p) For he desired you all, and he was sorrowful, therefore that ye heard that he was sick.
(t) For he longed after you, and was full of heaviness, because that ye had heard say that he should be sick,
(g) For he longed after you all, and was full of heaviness, because ye had heard that he had been sick.
(k) For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

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- 2:27 (w) For he was sick till to the death, but God had mercy on him; and not only on him, but also on me, lest I had heaviness upon heaviness.
(p) For he was sick to the death, but God had mercy on him; and not only on him, but also on me, lest I had heaviness on heaviness.
(t) and no doubt he was sick, and that nigh unto death, but God had mercy on him: not on him only, but on me also, lest I should have had sorrow upon sorrow.
(g) And no doubt he was sick, very near unto death, but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.
(k) For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.
- 2:28 (w) Therefore more hastily I sent him, that when ye have seen him, ye have joy again, and I be without heaviness.
(p) Therefore more hastily I sent him, that when ye have seen him, ye have joy again, and I be without heaviness.
(t) ¶ I sent him therefore the diligentlier, that when ye should see him, ye might rejoice again, and I might be the less sorrowful.
(g) I sent him therefore the more diligently, that when ye should see him again, ye might rejoice, and I might be the less sorrowful.
(k) I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.
- 2:29 (w) Therefore receive ye him with all joy in the Lord, and have ye such with *all* honour.
(p) Therefore receive ye him with all joy in the Lord, and have ye such with *all* honour.
(t) Receive him therefore in the Lord with all gladness, and make much of such:
(g) Receive him therefore in the Lord with all gladness, and make much of such;
(k) Receive him therefore in the Lord with all gladness; and hold such in reputation {or, honor such}:
- 2:30 (w) For why for the work of Christ unto the death he went, giving his life, that he should fulfill that that failed to you with my service.
(p) For the work of Christ he went to death, giving his life, that he should fulfill that that failed of you with my service.
(t) because that for the work of Christ he went so far, that he was nigh unto death, and regarded not his life, to fulfill that service which was lacking on your part toward me.
(g) Because that for the work of Christ he was near unto death, and regarded not his life, to fulfill that service which was lacking on your part toward me.
(k) Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER 3

- 3:1 (w) Henceforward, my brethren, have ye joy in the Lord. To write to you the same things, to me *it is* not slow, and to you *it is* necessary.
(p) Henceforward, my brethren, have ye joy in the Lord. To write to you the same things, to me *it is* not slow, and to you *it is* necessary.
(t) ¶ Moreover my brethren [brethren mine], rejoice in the Lord. It grieveth me not to write one thing often to you [the very same things unto you]. For to you it is a sure thing.
(g) Moreover, my brethren, rejoice in the Lord. It grieveth me not to write the same things to you, and for you it is a sure thing.
(k) Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

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- 3:2 (w) See ye hounds, see ye evil workmen, see ye concision.
(p) See ye hounds, see ye evil workmen, see ye division.
(t) Beware of dogs, beware of evil workers. Beware of dissension:
(g) Beware of dogs, beware of evil workers, beware of the concision;
(k) Beware of dogs, beware of evil workers, beware of the concision.
- 3:3 (w) For we be circumcision, which by spirit serve to God, and glory in Christ Jesus, and have not trust in the flesh,
(p) For we be circumcision, which by spirit serve to God, and glory in Christ Jesus, and have not trust in the flesh,
(t) For we are circumcision which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh:
(g) For we are the circumcision, which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh;
(k) For we are the circumcision, which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh.
- 3:4 (w) though I have trust, yea, in the flesh. If any other man is seen to trust in the flesh, I more,
(p) though I have trust, yea, in the flesh. If any other man is seen to trust in the flesh, I more,
(t) though I have whereof I might rejoyce in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh: much more I:
(g) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I,
(k) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:
- 3:5 (w) circumcised in the eighth day, of the kindred of Israel, of the lineage of Benjamin, an Hebrew of Hebrews, after the law a Pharisee,
(p) that *was* circumcised in the eighth day, of the kin of Israel, of the lineage of Benjamin, an Hebrew of Hebrews, by the law a Pharisee,
(t) circumcised the eighth day, of the kindred of Israel, of the tribe of Benjamin an Hebrew born of the Hebrews: as concerning the law, a Pharisee,
(g) Circumcised the eighth day, of the kindred of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, by the law a Pharisee.
(k) Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;
- 3:6 (w) after love pursuing the church of God, after rightwiseness that is in the law living without complaint.
(p) by love pursuing the church of God, by rightwiseness that is in the law living without complaint.
(t) and as concerning ferventness I persecuted the congregation, and as touching the righteousness which is in the law I was unrebukable [such a one as no man could complain on].
(g) Concerning zeal, I persecuted the Church; touching the righteousness which is in the Law, I was unrebukeable.
(k) Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.
- 3:7 (w) But which things were to me winnings, I have deemed these impairings for Christ.
(p) But which things were to me winnings, I have deemed these impairings for Christ.
(t) ¶ But the things that were vantage [winning] unto me I counted loss for Christ's sake.
(g) But the things that were vantage unto me, the same I counted loss for Christ's sake.

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- (k) But what things were gain to me, those I counted loss for Christ.
- 3:8 (w) Nevertheless I guess all things to be impairment for the clear science of Jesus Christ my Lord. For whom I made all things impairment, and I deem as turds, that I win Christ,
(p) Nevertheless I guess all things to be impairment for the clear science of Jesus Christ my Lord. For whom I made all things impairment, and I deem as drit, that I win Christ,
(t) Yea I think all things but loss for that excellent knowledge's sake of Christ Jesus my Lord. For whom I have counted all thing loss, and do judge them but dung, that I might win Christ,
(g) Yea, doubtless I think all things but loss for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge *them* to be dung, that I might win Christ,
(k) Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,
- 3:9 (w) and that I be found in him, not having my rightwiseness that is of the law, but that that is of the faith of Christ, that is of God the rightwiseness in faith,
(p) and that I be found in him, not having my rightwiseness that is of the law, but that that is of the faith of Christ Jesus, that is of God the rightwiseness in faith,
(t) and might be found in him, not having mine own righteousness which is of the law: But that which springeth of the faith which is in Christ. I mean the righteousness which cometh of God through faith in knowing him,
(g) And might be found in him, *that is*, not having my own righteousness, which is of the Law, but that which is through the faith of Christ, *even* the righteousness which is of God through faith,
(k) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
- 3:10 (w) to know him, and the virtue of his rising again, and the fellowship of his passion, I configured, *or made like*, to his death,
(p) to know him, and the virtue of his rising again, and the fellowship of his passion, and to be made like to his death,
(t) and the virtue of his resurrection, and the fellowship of his passions, that I might be conformable unto his death,
(g) That I may know him, and the virtue of his resurrection, and the fellowship of his afflictions, and be made conformable unto his death,
(k) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
- 3:11 (w) if on any manner I shall come to the resurrection that is of dead *men*.
(p) if on any manner I come to the resurrection that is from death.
(t) if by any means I might attain unto the resurrection from death.
(g) If by any means I might attain unto the resurrection of the dead.
(k) If by any means I might attain unto the resurrection of the dead.
- 3:12 (w) Not that now I have taken, or now am perfect; forsooth I follow, if on any manner I shall comprehend, in which thing also I am comprehended of Christ Jesus.
(p) Not that now I have taken, or now am perfect; but I follow, if in any manner I catch, in which thing also I am caught of Christ Jesus.
(t) ¶ Not as though I had already attained to [received] it, either were already perfect: but I follow, if that I may comprehend that, wherein I am comprehended of Christ Jesus.
(g) Not as though I had already attained *to it*, either were already perfect, but I follow, if that I may comprehend *that* for whose sake also I am comprehended of Christ Jesus.

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- (k) Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.
- 3:13 (w) Brethren, I deem me not to have comprehended; one thing, forsooth, I forgetting soothly those things that be behind, stretching myself forsooth to those things that be the former,
(p) Brethren, I deem me not that I have caught; but one thing, I forget those things that be behind, and stretching forth myself to those things that be before,
(t) Brethren I count not myself that I have gotten it: but one thing I say: I forget that which is behind [me], and stretch myself unto that which is before [me]
(g) Brethren, I count not myself, that I have attained *to it*, but one thing *I do*: I forget that which is behind, and endeavor myself unto that which is before,
(k) Brethren, I count not myself to have apprehended: but this one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,
- 3:14 (w) to the ordained thing, pursue to the prize of the high calling of God in Christ Jesus.
(p) and pursue to the ordained meed of the high calling of God in Christ Jesus.
(t) and press unto that [the] mark appointed, to obtain the reward of the high calling of God in Christ Jesus.
(g) And follow hard toward the mark, for the prize of the high calling of God in Christ Jesus.
(k) I press toward the mark for the prize of the high calling of God in Christ Jesus.
- 3:15 (w) Therefore whoever we be perfect, feel we this thing. And if ye understand in other manner any thing, this thing God shall show to you.
(p) Therefore whoever we be perfect, feel we this thing. And if ye understand in other manner any thing, this thing God shall show to you.
(t) Let us therefore as many as be perfect be thus wise minded: and if ye be other wise minded, I pray God open even this unto you.
(g) Let us therefore as many as be perfect, be thus minded; and if ye be otherwise minded, God shall reveal even the same unto you.
(k) Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.
- 3:16 (w) Nevertheless to what thing we have come, that we understand the same thing, and that we perfectly dwell in the same rule.
(p) Nevertheless to what thing we have come, that we understand the same thing, and that we perfectly dwell in the same rule.
(t) Nevertheless in that whereunto we are come, let us proceed by one rule, that we may be of one accord.
(g) Nevertheless, *in that* whereunto we are come, let us proceed by one rule, that we may mind one thing.
(k) Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.
- 3:17 (w) Brethren, be ye my followers, and wait ye (on) them that walk so, as ye have our form.
(p) Brethren, be ye my followers, and watch ye them that walk so, as ye have our form.
(t) ¶ Brethren be followers of [counterfeit] me, and look on them which walk even so, as ye have us for an example.
(g) Brethren, be followers of me, and look on them, which walk so, as ye have us for an example.
(k) Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
- 3:18 (w) Forsooth many walk, whom I have said oft to you, forsooth now and I weeping say, *them*, the enemies of Christ's cross,

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- (p) For many walk, which I have said oft to you, but now I weeping say, the enemies of Christ's cross,
(t) For many walk (of whom I have told you often, and now tell you weeping) that they are the enemies of the cross of Christ,
(g) For many walk, of whom I have told you often, and now tell you weeping, *that they are* the enemies of the Cross of Christ;
(k) (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:
- 3:19 (w) whose end *is* death, whose god is the womb, and the glory in the confusion of them, that savour, *or understand*, earthly things.
(p) whose end *is* death, whose god is the womb, and the glory in confusion of them, that savour earthly things.
(t) whose end *is* damnation, whose God *is* their belly and whose glory *is* to their shame, which are worldly minded.
(g) Whose end *is* damnation, whose God *is* their belly, and *whose* glory *is* to their shame, which mind earthly things.
(k) Whose end *is* destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)
- 3:20 (w) Forsooth our living is in heaven; from whence also we abide the Saviour our Lord Jesus Christ,
(p) But our living is in heavens; from whence also we abide the Saviour our Lord Jesus Christ,
(t) But our conversation is in heaven, from whence we look for a savior, even the Lord [the savior] Jesus Christ,
(g) But our conversation is in heaven, from whence also we look for the Saviour, [even] the Lord Jesus Christ,
(k) For our conversation is in heaven {or, we live or conduct ourselves as citizens of heaven, or, for obtaining heaven}; from whence also we look for the Saviour, the Lord Jesus Christ:
- 3:21 (w) which shall reform the body of our meekness, configured, *or made like*, to the body of his clearness, after the working by which he may also make all things subject to him.
(p) which shall reform the body of our meekness, *that is* made like to the body of his clearness, by the working by which he may also make all things subject to him.
(t) which shall change [into another fashion] our vile bodies, that they may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.
(g) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself.
(k) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAPTER 4

- 4:1 (w) Therefore, my brethren most dear-worthy and most desired, my joy and my crown, so stand ye in the Lord, most dear *brethren*.
(p) Therefore, my brethren most dear-worthy and most desired, my joy and my crown, so stand ye in the Lord, most dear *brethren*.
(t) ¶ Wherefore brethren dearly beloved and longed for, my joy and crown, so continue in the Lord ye beloved [beloved in the Lord].
(g) Therefore, my brethren, beloved and longed for, *my* joy and my crown, so continue in the Lord, ye beloved.
(k) Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.
- 4:2 (w) I pray Euodias, and beseech Syntyche, to understand the same thing in the Lord.
(p) I pray Euodias, and beseech Syntyche, to understand the same thing in the Lord.

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(t) I pray Euodias, and beseech Sintiches that they be of one accord in the Lord.

(g) I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord;

(k) I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

4:3 (w) Also and I pray thee, german even-fellow, help thou those *women* that travailed with me in the gospel, with Clement and other mine helpers, whose names be in the book of life.

(p) Also I pray and thee, german fellow, help thou those *women* that travailed with me in the gospel, with Clement and other mine helpers, whose names be in the book of life.

(t) Yea and I beseech thee faithful yokefellow, help the women which labored with me in the gospel, and with Clement also, and with other my labor-fellows, whose names are in the book of life.

(g) Yea, and I beseech thee, faithful yokefellow, help those *women*, which labored with me in the Gospel, with Clement also, and with others my fellow laborers, whose names *are* in the book of life.

(k) And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

4:4 (w) Joy ye in the Lord evermore; again I say, joy ye.

(p) Joy ye in the Lord evermore; again I say, joy ye.

(t) Rejoice in the Lord always, and again I say rejoice.

(g) Rejoice in the Lord alway, again I say, rejoice.

(k) Rejoice in the Lord alway: and again I say, Rejoice.

4:5 (w) Be your temperance, *or patience*, known to all men; the Lord is nigh.

(p) Be your patience known to all men; the Lord is nigh.

(t) Let your softness be known unto all men. The Lord is even at hand.

(g) Let your patient mind be known unto all men. The Lord *is* at hand.

(k) Let your moderation be known unto all men. The Lord is at hand.

4:6 (w) Be nothing busy, but in all prayer and beseeching, with doing of thankings, be your askings known at God.

(p) Be ye nothing busy, but in all prayer and beseeching, with doing of thankings, be your askings known at God.

(t) Be not careful: but in all things show your petition unto God in prayer and supplication with giving of thanks.

(g) Be nothing careful, but in all things let your requests be shewed unto God in prayer and supplication with giving of thanks.

(k) Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

4:7 (w) And the peace of God, that passeth all wit, keep your hearts and understandings in Christ Jesus.

(p) And the peace of God, that passeth all wit, keep your hearts and understandings in Christ Jesus.

(t) And the peace of God which passeth all understanding keep your hearts, and minds in Christ Jesus.

(g) And the peace of God which passeth all understanding, shall preserve your hearts and minds in Christ Jesus.

(k) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

4:8 (w) From henceforth, brethren, whatever things be sooth, whatever things chaste, whatever things just, whatever things holy, whatever things amiable/whatever things lovable, *or able to be loved*, whatever things of good fame, if any virtue, if any praising of discipline, think ye (on) these things,

(p) From henceforth, brethren, whatever things be sooth, whatever things chaste, whatever things just, whatever things holy, whatever things able to be loved, whatever things of good fame, if any virtue, if any praising of discipline, think ye (on) these things,

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(t) ¶ Furthermore brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertain to love, whatsoever things are of honest report, if there be any virtuous thing, if there be any laudable thing, those same have ye in your mind,

(g) Furthermore, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things pertain to love, whatsoever things *are* of good report, if there *be* any virtue, or if there *be* any praise, think on these things;

(k) Finally, brethren, whatsoever things *are* true, whatsoever things *are* honest {or, venerable}, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if there be any virtue, and if there be any praise, think on these things.

4:9 (w) that also ye have learned, and taken, and heard, and seen in me. Do ye these things, and God of peace shall be with you.

(p) that also ye have learned, and taken, and heard, and seen in me. Do ye these things, and God of peace shall be with you.

(t) which ye have both learned and received, heard and also seen in me: those things do, and the God of peace shall be with you.

(g) Which ye have both learned and received, and heard, and seen in me, those things do, and the God of peace shall be with you.

(k) Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

4:10 (w) But I joyed greatly in the Lord, for sometime afterward ye again flourished for to feel for me, as also ye feeled. But ye were occupied,

(p) But I joyed greatly in the Lord, that sometime afterward ye flowered again to feel for me , as also ye feeled. But ye were occupied,

(t) I rejoice [rejoiced] in the Lord greatly, that now at the last ye are revived again to care for me, in that wherein ye were also careful [are revived, and are waxed mindful of me again in that wherein ye were also mindful], but ye lacked opportunity.

(g) Now I rejoice also in the Lord greatly, that now at the last ye are revived again to care for me, wherein notwithstanding ye were careful, but ye lacked opportunity.

(k) But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again {or, is revived}; wherein ye were also careful, but ye lacked opportunity.

4:11 (w) I say not as for need, for I have learned, in which things I am, sufficient to be.

(p) I say not as for need, for I have learned to be sufficient in which things I am.

(t) I speak not because of necessity. For I have learned in whatsoever estate I am, therewith to be content.

(g) I speak not because of want, for I have learned in whatsoever state I am, therewith to be content.

(k) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

4:12 (w) I know and how to be lowed/bowed, *or meeked*, I know and how to abound, *or have plenty*. Every where and in all things I am ordained, *either taught*, and I know how to be full-filled, and to hunger, and to abound, and to suffer mis-ease.

(p) And I know also how to be lowed, I know also how to have plenty. Every where and in all things I am taught to be filled, and to hunger, and to abound, and to suffer need.

(t) I can both cast down myself, I can also exceed. Everywhere, and in all things I am instructed, both to be full, and to be hungry: to have plenty, and to suffer need.

(g) And I can be abased, and I can abound; everywhere in all things I am instructed, both to be full, and to be hungry, and to abound, and to have want.

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(k) I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

4:13 (w) I may all things in him that comforteth me.

(p) I may all things in him that comforteth me.

(t) I can do all things through the help of Christ, which strengtheneth me.

(g) I am able to *do* all things through the help of Christ, which strengtheneth me.

(k) I can do all things through Christ which strengtheneth me.

4:14 (w) Nevertheless ye have done well, communing to my tribulation.

(p) Nevertheless ye have done well, communing to my tribulation.

(t) Notwithstanding ye have well done, that ye bare part with me in my tribulation.

(g) Notwithstanding ye have well done, that ye did communicate to my affliction.

(k) Notwithstanding ye have well done, that ye did communicate with my affliction.

4:15 (w) For ye, Philippians, know also, that in the beginning of the gospel, when I went forth from Macedonia, no church communed with me in reason of thing given and taken, but ye alone.

(p) For ye, Philippians, know also, that in the beginning of the gospel, when I went forth from Macedonia, no church communed with me in reason of thing given and taken, but ye alone.

(t) ¶ Ye of Philippi know that in the beginning of the gospel, when I departed from Macedonia, no congregation bare part with me as concerning giving and receiving but ye only.

(g) And ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, concerning the matter of giving and receiving, but ye only.

(k) Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

4:16 (w) For and to Thessalonica ye sent once and twice into use to me.

(p) Which sent to Thessalonica once and twice also into use to me.

(t) For when I was in Thessalonica, ye sent once, and afterward again, unto my needs:

(g) For even *when I was* in Thessalonica, ye sent once, and afterward again for my necessity;

(k) For even in Thessalonica ye sent once and again unto my necessity.

4:17 (w) Not for I seek gift, but I require, *or seek again*, fruit abounding in your reason.

(p) Not for I seek gift, but I require fruit abounding in your reason.

(t) not that I desire gifts: but I desire abundant fruit on your part.

(g) Not that I desire a gift, but I desire the fruit which may further your reckoning.

(k) Not because I desire a gift: but I desire fruit that may abound to your account.

4:18 (w) For I have all things, and abound; I am full-filled/I am replete with those things taken of Epaphroditus, which ye sent into the odour of sweetness, a covenable host, *or sacrifice*, pleasing to God.

(p) For I have all things, and abound; I am filled with those things taken of Epaphroditus, which ye sent into the odour of sweetness, a suitable sacrifice, pleasing to God.

(t) I received all, and have plenty. I was even filled after that I had received of Epaphroditus, that which came from you, an odor that smelleth sweet, a sacrifice accepted and pleasant to God.

(g) Now I have received all, and have plenty; I was even filled, after that I had received of Epaphroditus that which *came* from you, an odor that smelleth sweet, a sacrifice acceptable and pleasant to God.

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(k) But I have all {or, I have received all}, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

- 4:19 (w) Forsooth my God full-fill all your desire, after his riches in glory in Christ Jesus.
(p) And my God fill all your desire, by his riches in glory in Christ Jesus.
(t) My God fulfill all your needs through his glorious riches in Jesus Christ.
(g) And my God shall fulfill all your necessities through his riches with glory in Jesus Christ.
(k) But my God shall supply all your need according to his riches in glory by Christ Jesus.

- 4:20 (w) But to God and our Father be glory into worlds of worlds. Amen.
(p) But to God and our Father be glory into worlds of worlds. Amen.
(t) Unto God and our father be praise for ever more Amen.
(g) Unto God even our Father *be* praise for evermore, Amen.
(k) Now unto God and our Father *be* glory for ever and ever. Amen.

- 4:21 (w) Greet ye well every holy *man* in Christ Jesus. Those brethren that be with me, greet you well.
(p) Greet ye well every holy *man* in Christ Jesus. Those brethren that be with me, greet you well.
(t) Salute all the saints in Christ Jesus. The brethren which are with me greet you.
(g) Salute all the Saints in Christ Jesus. The brethren, which are with me, greet you.
(k) Salute every saint in Christ Jesus. The brethren which are with me greet you.

- 4:22 (w) All holy men greet you well, most soothly those that be of Caesar's house.
(p) All holy men greet you well, most soothly they that be of the emperor's house.
(t) All the saints salute you: and most of all they which are of the emperors household.
(g) All the Saints salute you, and most of all they which are of Caesar's household.
(k) All the saints salute you, chiefly they that are of Caesar's household.

- 4:23 (w) The grace of our Lord Jesus Christ be with your spirit. Amen.
(p) The grace of our Lord Jesus Christ be with your spirit. Amen.
(t) The grace of our Lord Jesus Christ be with you all Amen.
(g) The grace of our Lord Jesus Christ *be* with you all, Amen.
(k) The grace of our Lord Jesus Christ *be* with you all. Amen.

- (t) Sent from Rome by Epaphroditus.
(g) *Written to the Philippians from Rome, and sent by Epaphroditus.*
(k) It was written to the Philippians from Rome, by Epaphroditus.

PHILIPPIANS END

The Epistle of the Apostle Paul to the Colossians

Generally attributed to the apostle Paul about C.E. 62 during his first confinement in Rome
as an expose against anything that distracts from the absolute divinity of Christ

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COLOSSIANS END.....	1152

LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul, apostle of Jesus Christ, by the will of God, and Timothy, brother,
 (p) Paul, apostle of Jesus Christ, by the will of God, and Timothy, brother,
 (t) ¶ Paul an apostle of Jesus Christ by the will of God, and brother Timotheus.
 (g) Paul an Apostle of Jesus Christ, by the will of God, and Timothy *our* brother,
 (k) Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,
- 1:2 (w) to them that be at Colosse, holy and faithful brethren in Christ Jesus, grace to you and peace of God our Father and
 of the Lord Jesus Christ.
 (p) to them that be at Colosse, holy and faithful brethren in Christ Jesus, grace and peace to you of God our Father and of
 the Lord Jesus Christ.
 (t) ¶ To the saints which are at Colosse, and brethren that believe in Christ. ¶ Grace be with you and peace from God our
 father, and from the Lord Jesus Christ.
 (g) To them which are at Colosse, Saints and faithful brethren in Christ: Grace *be* with you, and peace from God our
 Father, and *from* the Lord Jesus Christ.
 (k) To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father
 and the Lord Jesus Christ.

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- 1:3 (w) We do thankings to God, and the Father of our Lord Jesus Christ, evermore praying for you,
(p) We do thankings to God, and to the Father of our Lord Jesus Christ, evermore praying for you,
(t) ¶ We give thanks to God the father of our Lord Jesus Christ always praying for you [for you in our prayers],
(g) We give thanks to God even the Father of our Lord Jesus Christ, always praying for you;
(k) We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
- 1:4 (w) we hearing your faith in Christ Jesus, and the love that ye have to all holy men,
(p) hearing your faith in Christ Jesus, and the love that ye have to all holy men,
(t) since we heard of your faith which ye have in Christ Jesus: and of the love which ye bear to all saints
(g) Since we heard of your faith in Christ Jesus, and of *your* love toward all Saints,
(k) Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,
- 1:5 (w) for the hope that is kept to you in heavens. Which ye heard in the word of truth of the gospel,
(p) for the hope that is kept to you in heavens. Which ye heard in the word of truth of the gospel,
(t) for the hope's sake which is laid up in store for you in heaven, of which hope ye have heard before by the true word of the gospel,
(g) For the hope's sake, which is laid up for you in heaven, whereof ye have heard before by the word of truth, *which is* the Gospel,
(k) For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;
- 1:6 (w) that came to you, as also it is in all the world, and maketh fruit, and waxeth, as it is in you, from that day in which ye heard and knew the grace of God in truth.
(p) that came to you, as also it is in all the world, and maketh fruit, and waxeth, as in you, from that day in which ye heard and knew the grace of God in truth.
(t) which is come unto you, even as it is into all the world, and is fruitful as it is among you, from the first day in the which ye heard of it, and had experience in [of] the grace of God in the truth,
(g) Which is come unto you, even as *it is* unto all the world, and is fruitful, as *it is* also among you, from the day that ye heard and truly knew the grace of God,
(k) Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard *of it*, and knew the grace of God in truth:
- 1:7 (w) As ye learned of Epaphras, our even-servant most dear-worthy, which is a true minister of Jesus Christ for you;
(p) As ye learned of Epaphras, our fellow most dear-worthy, which is a true minister of Jesus Christ for you;
(t) as ye learned of Epaphras our dear fellow servant, which is for you a faithful minister of [in] Christ,
(g) As ye also learned of Epaphras our dear fellow servant, which is for you a faithful minister of Christ;
(k) As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;
- 1:8 (w) which also showed to us your loving in Spirit.
(p) which also showed to us your loving in Spirit.
(t) which also declared unto us your love, which ye have in the spirit.
(g) Who hath also declared unto us your love in the Spirit.
(k) Who also declared unto us your love in the Spirit.
- 1:9 (w) And therefore we from the day in which we heard, cease not to pray for you, and to ask, that ye be filled with the knowing of his will in all wisdom and ghostly understanding;

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(p) And therefore we from the day in which we heard, cease not to pray for you, and to ask, that ye be filled with the knowing of his will in all wisdom and ghostly understanding;

(t) ¶ For this cause we also, since the day we heard of it have not ceased praying for you, and desiring that ye might be fulfilled with the knowledge of his will, in all wisdom and spiritual understanding,

(g) For this cause we also, since the day we heard *of it*, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will in all wisdom, and spiritual understanding,

(k) For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

1:10 (w) that ye walk worthily to God pleasing by all things, making fruit in all good work, and waxing in the science of God,

(p) that ye walk worthily to God pleasing by all things, and make fruit in all good work, and wax in the science of God,

(t) that ye might walk worthy of the Lord in all things that please, being fruitful in all good works and increasing in the knowledge of God

(g) That ye might walk worthy of the Lord, and please *him* in all things, being fruitful in all good works, and increasing in the knowledge of God,

(k) That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

1:11 (w) and be comforted in all virtue after the might of his clearness, in all patience and long abiding with joy,

(p) and be comforted in all virtue by the might of his clearness, in all patience and long abiding with joy,

(t) strengthened with all might, through his glorious power, unto all patience, and long suffering, with joyfulness,

(g) Strengthened with all might through his glorious power, unto all patience, and long suffering with joyfulness,

(k) Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

1:12 (w) doing thankings to God the Father, the which made us worthy into the part of heritage of holy men in light.

(p) that ye do thankings to God and to the Father, which made you worthy into the part of heritage of holy men in light.

(t) giving thanks unto the father which hath made us meet to be partakers of the inheritance of saints in light.

(g) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light,

(k) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

1:13 (w) The which delivered us from the power of darkness, and translated *us* into the kingdom of the Son of his loving,

(p) Which delivered us from the power of darkneses, and translated into the kingdom of the Son of his loving,

(t) ¶ Which hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son,

(g) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son,

(k) Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son {Gr. the Son of his love}:

1:14 (w) in whom we have again-buying and remission of sins.

(p) in whom we have again-buying and remission of sins.

(t) in whom we have redemption through his blood, that is to say, the forgiveness of sins,

(g) In whom we have redemption through his blood, that is, the forgiveness of sins,

(k) In whom we have redemption through his blood, *even* the forgiveness of sins:

1:15 (w) Which is the image of God invisible, the first begotten of each creature.

(p) Which is the image of God invisible, the first begotten of each creature.

(t) which is the image of the invisible God, first begotten of [before] all creatures:

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(g) Who is the image of the invisible God, the firstborn of every creature.

(k) Who is the image of the invisible God, the firstborn of every creature:

1:16 (w) For in him all things be made, in heavens and in earth, visible and invisible, either thrones, either dominations, either princehoods, either powers, all things be made of nought by him, and in him,

(p) For in him all things be made, in heavens and in earth, visible and invisible, either thrones, either dominations, either princehoods, either powers, all things be made of nought by him, and in him,

(t) for by him were all things created, things that are in heaven, and things that are in earth: things visible, and things invisible: whether they be majesty or lordship, either rule or power. All things are created by him, and in him,

(g) For by him were all things created, which are in heaven, and which are in earth, things visible and invisible, whether *they be* Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him,

(k) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

1:17 (w) and he is before all, and all things be in him.

(p) and he is before all, and all things be in him.

(t) and he is before all things, and in him all things have their being.

(g) And he is before all things, and in him all things consist.

(k) And he is before all things, and by him all things consist.

1:18 (w) And he is head of the body of the church; the which is the beginning, *or the first of all*, and the first begotten of dead, that he be holding primacy, *or the first dignity*, in all things.

(p) And he is head of the body of the church; which is the beginning and the first begotten of dead *men*, that he hold the first dignity in all things.

(t) ¶ And he is the head of the body, that is to wit of the congregation, he is the beginning and first begotten of the dead, that in all things he might have the preeminence.

(g) And he is the head of the body of the Church; he is the beginning, *and* the firstborn of the dead, that in all things he might have the preeminence.

(k) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all {or, among all} things he might have the preeminence.

1:19 (w) For in him it pleased all plenty to inhabit,

(p) For in him it pleased all plenty to inhabit,

(t) For it pleased the father that in him should all fullness dwell,

(g) For it pleased *the Father*, that in him should all fullness dwell,

(k) For it pleased *the Father* that in him should all fulness dwell;

1:20 (w) and by him all things to be reconciled into him, and made peace by the blood of his cross, either those things that be in earth's, or that be in heavens.

(p) and by him all things to be reconciled into him, and made peace by the blood of his cross, those things that be in earth's, either that be in heavens.

(t) and by him to reconcile all things unto himself, and to set at peace by him throw the blood of his cross both things in heaven and things in earth.

(g) And by him to reconcile all things unto himself, to set at peace through the blood of his cross, through him, *I say*, both the things in earth, and the things in heaven.

(k) And, having made peace {or, making peace} through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether they be things in earth, or things in heaven.

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- 1:21 (w) And when ye were sometime aliened, and enemies by wit in evil works, now he hath reconciled *you*
(p) And when ye were sometime aliened, and enemies by wit in evil works, now he hath reconciled *you*
(t) ¶ And you (which were in times past strangers and enemies, because your minds were set in evil works) hath he now reconciled
(g) And you which were in times past strangers and enemies, because *your* minds *were set* in evil works, hath he now also reconciled,
(k) And you, that were sometime alienated and enemies in your mind by {or, by your mind in} wicked works, yet now hath he reconciled
- 1:22 (w) in the body of his flesh by death, to have you holy, and unwemmed, and without reproof before him.
(p) in the body of his flesh by death, to have you holy, and unwemmed, and without reproof before him.
(t) in the body of his flesh through death, to make you holy, un-blamable [and such as no man could complain on], and without fault in his own sight,
(g) In that body of his flesh through death, to make you holy, and unblameable, and without fault in his sight,
(k) In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:
- 1:23 (w) If nevertheless ye dwell in the faith, founded, and stabled, and unmoveable from the hope of the gospel that ye have heard, which is preached in all creature that is under heaven. Of which I Paul am made a minister,
(p) If nevertheless ye dwell in the faith, founded, and stable, and unmoveable from the hope of the gospel that ye have heard, which is preached in all creature that is under heaven. Of which I Paul am made a minister,
(t) if ye continue grounded and established in the faith, and be not moved away from the hope of the gospel, whereof ye have heard, how that it is preached among all creatures, which are under heaven, whereof I Paul am made a minister.
(g) If ye continue, grounded and stablished in the faith, and be not moved away from the hope of the Gospel, whereof ye have heard, and which hath been preached to every creature which is under heaven, whereof I Paul am a minister.
(k) If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;
- 1:24 (w) the which now I have joy in passions for you, and full-fill those things that fail of the passions of Christ in my flesh, for his body, that is the church.
(p) and now I have joy in passion for you, and I fill those things that fail of the passions of Christ in my flesh, for his body, that is the church.
(t) ¶ Now joy I in my sufferings [passions] which I suffer for you, and fulfill that which is behind of the passions [afflictions] of Christ in my flesh for his body's sake, which is the congregation,
(g) Now rejoice I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his body's sake, which is the Church,
(k) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
- 1:25 (w) Of which I Paul am made minister/am made a servant, after the dispensation of God, that is given to me in you, that I fulfill the word of God,
(p) Of which I Paul am made minister by the dispensation of God, that is given to me in you, that I fill the word of God,
(t) whereof am I made a minister according to the ordinance of God, which ordinance was given me unto you ward, to fulfill the word of God,
(g) Whereof I am a minister, according to the dispensation of God, which is given me towards you, to fulfill the word of God,
(k) Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil {or, fully to preach} the word of God;

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- 1:26 (w) the mystery, *or private*, that was hid from worlds and generations. But now it is showed to his saints,
(p) the private, that was hid from worlds and generations. But now it is showed to his saints,
(t) that mystery hid since the world began, and since the beginning of generations: But now is opened to his saints,
(g) Which is the mystery hid since the world began, and from *all* ages, but now is made manifest to his Saints,
(k) Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
- 1:27 (w) to whom God would make known the riches of the glory of this sacrament in heathen men, which is Christ in you, the hope of glory.
(p) to whom God would make known the riches of the glory of this sacrament in heathen men, which is Christ in you, the hope of glory.
(t) to whom God would make known the glorious riches of this [his] mystery among the gentiles, which riches is Christ in you, the hope of glory,
(g) To whom God would make known what is the *riches* of this glorious mystery among the Gentiles, which riches is Christ in you, the hope of glory,
(k) To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in {or, amongst} you, the hope of glory:
- 1:28 (w) Whom we show, reprovng each man, and teaching each man in all wisdom, that we offer each man perfect in Christ Jesus.
(p) Whom we show, reprovng each man, and teaching each man in all wisdom, that we offer each man perfect in Christ Jesus.
(t) whom we preach warning all men, and teaching all men in all wisdom, to make all men perfect in Christ Jesus:
(g) Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus,
(k) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:
- 1:29 (w) In which thing and I travail, striving after the working of him, that he worketh in me in virtue.
(p) In which thing also I travail, in striving by the working of him, that he worketh in me in virtue.
(t) Wherein I also labor and strive, even as far forth as his working worketh in me mightily.
(g) Whereunto I also labor and strive, according to his working which worketh in me mightily.
(k) Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER 2

- 2:1 (w) But I will that ye know, what busyness I have for you, and for them that be at Laodicea, and whichever saw not my face in flesh,
(p) But I will that ye know, what busyness I have for you, and for them that be at Laodicea, and whichever saw not my face in flesh,
(t) ¶ I would ye knew what fighting I have for your sakes and for them of Laodicia, and for as many as have not seen my person in the flesh,
(g) For I would ye knew what great fighting I have for your sakes, and for them of Laodicea, and for as many as have not seen my person in the flesh,
(k) For I would that ye knew what great conflict {or, fear, or, care} I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

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- 2:2 (w) that the hearts of them be comforted, taught in charity, and into all riches of plenty of understanding, into the knowing of the mystery of God, the Father of Jesus Christ,
(p) that their hearts be comforted, and they *be* taught in charity, into all the riches of the plenty of understanding, into the knowing of mystery of God, the Father of Jesus Christ,
(t) that their hearts might be comforted and knit together in love, and in all riches of full understanding, for to know the mystery of God the father and of Christ
(g) That their hearts might be comforted, and they knit together in love, and in all riches of the full assurance of understanding, to know the mystery of God, even the Father, and of Christ;
(k) That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;
- 2:3 (w) in whom be all the treasures of wisdom and knowing hid.
(p) in whom all the treasures of wisdom and of science be hid.
(t) in whom are hid all the treasures of wisdom and knowledge.
(g) In whom are hid all the treasures of wisdom and knowledge.
(k) In whom {or, Wherein} are hid all the treasures of wisdom and knowledge.
- 2:4 (w) For this thing I say, that no man deceive you in height of words.
(p) For this thing I say, that no man deceive you in height of words.
(t) This I say lest any man should beguile you with enticing words.
(g) And this I say, lest any man should beguile you with enticing words;
(k) And this I say, lest any man should beguile you with enticing words.
- 2:5 (w) For though I be absent in body, but by spirit I am with you, joying and seeing your order and the firmness of your belief that is in Christ.
(p) For though I be absent in body, by spirit I am with you, joying and seeing your order and the firmness of your belief that is in Christ.
(t) For though I be absent in the flesh, yet am I present with you in the spirit joying and beholding the order that ye keep, and your steadfast faith in Christ.
(g) For though I be absent in the flesh, yet am I with you in the spirit, rejoicing and beholding your order, and your steadfast faith in Christ.
(k) For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.
- 2:6 (w) Therefore as ye have taken Jesus Christ our Lord, walk ye in him,
(p) Therefore as ye have taken Jesus Christ our Lord, walk ye in him,
(t) As ye have therefore received Christ Jesus the Lord, even so walk rooted and built in him,
(g) As ye have therefore received Christ Jesus the Lord, so walk in him.
(k) As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:
- 2:7 (w) rooted and built above in Christ, and confirmed in the belief, as ye have learned, abounding in him in doing of thankings.
(p) and be ye rooted and builded above in him, and confirmed in the belief, as ye have learned, abounding in him in doing of thankings.
(t) and steadfast in the faith, as ye have learned: and therein be plenteous in giving thanks.
(g) Rooted and built in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.
(k) Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

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- 2:8 (w) See ye that no man deceive you by philosophy and vain fallacy, after the tradition of men, after the elements of the world, and not after Christ.
(p) See ye that no man deceive you by philosophy and vain fallacy, after the tradition of men, after the elements of the world, and not after Christ.
(t) ¶ Beware lest any man come and spoil you through philosophy and deceitful vanity, through the traditions of men, and ordinances after the world, and not after Christ.
(g) Beware lest there be any man that spoil you through philosophy, and vain deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.
(k) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments {or, elements} of the world, and not after Christ.
- 2:9 (w) For in him dwelleth body-like all the fullness of the Godhead.
(p) For in him dwelleth body-like all the fullness of the Godhead.
(t) For in him dwelleth all the fullness of the Godhead bodily,
(g) For in him dwelleth all the fullness of the Godhead bodily.
(k) For in him dwelleth all the fulness of the Godhead bodily.
- 2:10 (w) And ye be fulfilled in him, that is head of all principat and power.
(p) And ye be filled in him, that is head of all principat and power.
(t) and ye are complete [full] in him, which is the head of all rule and power,
(g) And ye are complete in him, which is the head of all principality and power;
(k) And ye are complete in him, which is the head of all principality and power:
- 2:11 (w) In whom also ye be circumcised in circumcision not made with hand, in nakedness of the body of flesh, but in circumcision of Christ;
(p) In whom also ye be circumcised in circumcision not made with hand, in despoiling of the body of flesh, but in circumcision of Christ;
(t) in whom also ye are circumcised with circumcision made without hands, by putting off the sinful body of the flesh, through the circumcision that is in Christ,
(g) In whom also ye are circumcised with circumcision made without hands, by putting off the sinful body of the flesh, through the circumcision of Christ,
(k) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
- 2:12 (w) together buried with him in baptism, in whom and ye have risen again by faith of the working of God, that raised him from dead.
(p) and ye be buried together with him in baptism, in whom also ye have risen again by faith of the working of God, that raised him from death.
(t) in that ye are buried with him through baptism, in whom ye are also risen again through faith, that is wrought by the operation of God which raised him from death.
(g) In that ye are buried with him through baptism, in whom ye are also raised up together through the faith of the operation of God, which raised him from the dead.
(k) Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.
- 2:13 (w) And when ye were dead in your guilts, and in the prepuce of your flesh, he quickened together *you* with him; forgiving to you all guilts, *or trespasses*,

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- (p) And when ye were dead in your guilts, and in the prepuce of your flesh, he quickened together *you* with him; forgiving to you all guilts,
- (t) ¶ And ye which were dead in sin through the un-circumcision of your flesh, hath he quickened with him [And hath with him quickened you also which were dead in sin and in the un-circumcision of your flesh], and hath forgiven us all our trespasses,
- (g) And you which were dead in sins, and in the uncircumcision of your flesh, hath he quickened together with him, forgiving you all *your* trespasses,
- (k) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
- 2:14 (w) doing away that writing of decree that was against us, that was contrary to us; and he took away that from the middle, pitching it to the cross;
- (p) doing away that writing of decree that was against us, that was contrary to us; and he took away that from the middle, pitching it on the cross;
- (t) and hath put out the handwriting [obligation] that was against us, contained [made] in the law written, and that hath he taken out of the way, and hath fastened it to [on] his cross,
- (g) And putting out the handwriting of ordinances that was against us, which was contrary to us, he even took it out of the way, and fastened it upon the cross,
- (k) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
- 2:15 (w) and he spoiled principats and powers, and led out trustily, openly overcoming them in himself.
- (p) and he spoiled principats and powers, and led out trustily, openly overcoming them in himself.
- (t) and hath spoiled rule and power, and hath made a show of them openly, and hath triumphed over them in his own person.
- (g) And hath spoiled the Principalities, and Powers, and hath made a shew of them openly, and hath triumphed over them in the same *cross*.
- (k) And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it {or, in himself}.
- 2:16 (w) Therefore no man judge you in meat, or in drink, or in part of feast day, or of new moon, or of sabbaths,
- (p) Therefore no man judge you in meat, or in drink, or in part of feast day, or of new moon, or of sabbaths,
- (t) ¶ Let no man therefore trouble your consciences about meat and drink: or for a piece of an holyday, as the holyday of the new moon or of the Sabbath days [day],
- (g) Let no man therefore condemn you in meat and drink, or in respect of a holy day, or of the new moon, or of the Sabbath *days*,
- (k) Let no man therefore judge you in meat, or in drink {or, for eating and drinking}, or in respect {or, in part} of an holy day, or of the new moon, or of the sabbath *days*:
- 2:17 (w) which be shadow of things to come; for the body *is* of Christ.
- (p) which be shadow of things to coming; for the body *is* of Christ.
- (t) which are nothing but shadows of things to come: but the body *is* in Christ.
- (g) Which are *but* a shadow of things to come; but the body is in Christ.
- (k) Which are a shadow of things to come; but the body *is* of Christ.
- 2:18 (w) No man deceive you, willing *to teach* in meekness, and the religion of angels, those things which he hath not seen, walking vainly, in-blown with wit of his flesh,

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(p) No man deceive you, willing *to teach* in meekness, and religion of angels, those things which he hath not seen, walking vainly, swollen with wit of his flesh,

(t) Let no man make you shoot at a wrong mark, which after his own imagination walketh in the humbleness and holiness of angels, things which he never saw: causeless puffed up with his fleshly mind,

(g) Let no man at his pleasure bear rule over you by humbleness of mind, and worshipping of Angels, advancing himself in those things which he never saw, rashly puffed up with his fleshly mind,

(k) Let no man beguile you {or, judge against you} of your reward in a voluntary humility {Gr. being a voluntary in humility} and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

2:19 (w) and not holding the head, of which all the body, by bonds and joinings together under-ministered and made, waxeth into the increasing of God.

(p) and not holding the head, of which all the body, by bands and joinings together under-ministered and made, waxeth into increasing of God.

(t) and holdeth not the head, whereof all the body by joints and couples receiveth nourishment, and is knit together, and increaseth with the increasing that cometh of God.

(g) And holdeth not the head, whereof all the body furnished and knit together by joints and bands, increaseth with the increasing of God.

(k) And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

2:20 (w) For if ye be dead with Christ from the elements of the world, what yet as men living to the world deem ye?

(p) For if ye be dead with Christ from the elements of the world, what yet as men living to the world deem ye?

(t) ¶ Wherefore if ye be dead with Christ from ordinances [doctrine] of the world: Why as though ye yet lived in the world, are ye led with traditions of them that say?

(g) Wherefore if ye *be* dead with Christ from the ordinances of the world, why, as though ye lived in the world, are ye burdened with traditions?

(k) Wherefore if ye be dead with Christ from the rudiments {or, elements} of the world, why, as though living in the world, are ye subject to ordinances,

2:21 (w) Neither ye shall touch, neither taste, neither treat with hands,

(p) That ye touch not, neither taste, neither treat with hands those things,

(t) Touch not, taste not, handle not:

(g) As, Touch not, Taste not, Handle not.

(k) (Touch not; taste not; handle not;

2:22 (w) which all be into death by that use, after the commandments and teachings of men;

(p) which all be into death by that use, after the commandments and teachings of men;

(t) which all perish with the using of them, and are after the commandments, and doctrines of men:

(g) Which all perish with the using, *and are* after the commandments and doctrines of men.

(k) Which all are to perish with the using;) after the commandments and doctrines of men?

2:23 (w) which be soothly having reason of wisdom in superstition, *or vain religion*, and meekness, and not to spare the body, not in any honour to the fulfilling of the flesh.

(p) which have a reason of wisdom in vain religion and meekness, and not to spare the body, not in any honour to the fulfilling of the flesh.

(t) which things have the similitude of wisdom in chosen holiness, and humbleness, and in that they spare not the body, and do the flesh no worship unto his need.

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(g) Which things have indeed a shew of wisdom, in voluntary religion and humbleness of mind, and in not sparing the body, which are things of no value, *since they pertain to the filling of the flesh.*

(k) Which things have indeed a shew of wisdom in will worship, and humility, and neglecting {or, punishing, or, not sparing} of the body; not in any honour to the satisfying of the flesh.

CHAPTER 3

3:1 (w) Therefore if ye have risen together with Christ, seek ye those things that be above, where Christ is sitting on the right half of God.

(p) Therefore if ye have risen together with Christ, seek ye those things that be above, where Christ is sitting on the right half of God.

(t) ¶ If ye be then risen again with Christ seek those things which are above, where Christ sitteth on the right hand of God.

(g) If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.

(k) If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

3:2 (w) Savour, *or understand*, ye those things that be above, not those that *be* on the earth.

(p) Savour ye those things, that be above, not those that *be* on the earth.

(t) Set your affection on things that are above, and not on things which are on the earth.

(g) Set your affections on things which are above, *and* not on things which are on the earth.

(k) Set your affection {or, mind} on things above, not on things on the earth.

3:3 (w) For ye be dead, and your life is hid with Christ in God.

(p) For ye be dead, and your life is hid with Christ in God.

(t) For ye are dead, and your life is hid with Christ in God.

(g) For ye are dead, and your life is hid with Christ in God.

(k) For ye are dead, and your life is hid with Christ in God.

3:4 (w) For when Christ shall appear, your life, then also ye shall appear with him in glory.

(p) For when Christ shall appear, your life, then also ye shall appear with him in glory.

(t) When Christ which is our life shall show himself, then shall ye also appear with him in glory.

(g) When Christ which is our life, shall appear, then shall ye also appear with him in glory.

(k) When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

3:5 (w) Therefore slay your members, which be on the earth, fornication, uncleanness, lechery, evil covetousness, and avarice, which is service of simulacra;

(p) Therefore slay ye your members, which be on the earth, fornication, uncleanness, lechery, evil covetousness, and avarice, which is service of maumets;

(t) ¶ Mortify therefore your members which are on the earth, fornication, uncleanness, unnatural lust, evil concupiscence, and covetousness which is worshipping of idols:

(g) Mortify therefore your members which are on the earth, fornication, uncleanness, the inordinate affection, evil concupiscence, and covetousness which is idolatry.

(k) Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

3:6 (w) for which things the wrath of God came on the sons of unbelief;

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- (p) for which things the wrath of God came on the sons of unbelief;
(t) for which thing's sake the wrath of God cometh [falleth] on the children of unbelief.
(g) For the which things' sake the wrath of God cometh on the children of disobedience.
(k) For which things' sake the wrath of God cometh on the children of disobedience:
- 3:7 (w) in which also ye walked some time, when ye lived in them.
(p) in which also ye walked some time, when ye lived in them.
(t) In which things ye walked once, when ye lived in them.
(g) Wherein ye also walked once, when ye lived in them.
(k) In the which ye also walked some time, when ye lived in them.
- 3:8 (w) But now and ye put away all things, wrath, indignation, malice, blasphemy, foul word of your mouth.
(p) But now put ye away all things, wrath, indignation, malice, blasphemy and foul words of your mouth.
(t) ¶ But now put ye also away from you all things, wrath, fierceness, maliciousness, cursed speaking, filthy speaking out of your mouths.
(g) But now put ye away even all these things, wrath, anger, maliciousness, cursed speaking, filthy speaking, out of your mouth.
(k) But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.
- 3:9 (w) Do not ye lie, *or gab*, together, spoiling the old man with his deeds,
(p) Do not ye lie together; despoil ye you from the old man with his deeds,
(t) Lie not one to another, that the old man with his works be put off [seeing that ye have put off the old man with his works],
(g) Lie not one to another, seeing that ye have put off the old man with his works,
(k) Lie not one to another, seeing that ye have put off the old man with his deeds;
- 3:10 (w) and clothing the new man, that is made new again into the knowing of God, after the image of him that made him;
(p) and clothe ye the new man, that is made new again into the knowing of God, after the image of him that made him;
(t) and the new put on, which is renewed in knowledge [have put on the new, which is renewed in knowledge of God], after the image of him that made him,
(g) And have put on the new, which is renewed in knowledge after the image of him that created him,
(k) And have put on the new man, which is renewed in knowledge after the image of him that created him:
- 3:11 (w) where is not male and female, heathen man and Jew, circumcision and prepuce, barbarous and Scythian, bondman and free, but all things and in all things Christ.
(p) where is not male and female, heathen man and Jew, circumcision and prepuce, barbarous and Scythian, bondman and free, but all things and in all things Christ.
(t) where is neither gentile [Greek] nor Jew, circumcision nor un-circumcision, barbarous or Scythian, bond or free: But Christ is all in all things.
(g) Where is neither Grecian nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, free; but Christ is all, and in all things.
(k) Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.
- 3:12 (w) Therefore clothe ye you, as the chosen of God, holy, and loved, with the entrails of mercy, benignity, and meekness, temperance, patience;

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- (p) Therefore ye, as the chosen of God, holy and loved, clothe you with the entrails of mercy, benignity, and meekness, temperance, patience;
- (t) ¶ Now therefore as elect of God, holy and beloved, put on tender mercy, kindness, humbleness of minds [mind], meekness, long suffering,
- (g) Now therefore as the elect of God, holy and beloved, put on the bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
- (k) Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
- 3:13 (w) supporting, *or bearing up together*, and forgiving to yourselves, if any man against any hath quarrel, *or plaint*, as and the Lord Christ forgave to you, so and ye.
- (p) and support ye each one (the) other, and forgive to yourselves, if any man against any hath a quarrel; as the Lord forgave to you, so also ye.
- (t) forbearing one another, and forgiving one another, if any man have a quarrel to another, even as Christ forgave you, even so do ye.
- (g) Forbearing one another, and forgiving one another, if any man have a quarrel to another; even as Christ forgave you, even so do ye.
- (k) Forbearing one another, and forgiving one another, if any man have a quarrel {or, complaint} against any: even as Christ forgave you, so also *do* ye.
- 3:14 (w) And upon all these things have ye charity, that is the bond of perfection.
- (p) And upon all these things have ye charity, that is the bond of perfectness.
- (t) Above all these things put on love, which is the bond of perfectness,
- (g) And above all these things *put on* love, which is the bond of perfectness.
- (k) And above all these things *put on* charity, which is the bond of perfectness.
- 3:15 (w) And the peace of Christ enjoy in your hearts, in which ye be called in one body, and be ye kind.
- (p) And the peace of Christ enjoy in your hearts, in which ye be called in one body, and be ye kind.
- (t) and the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankful.
- (g) And let the peace of God rule in your hearts, to the which ye are called in one body, and be ye thankful.
- (k) And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.
- 3:16 (w) The word of Christ dwell in you plenteously, in all wisdom; teaching and admonishing yourselves in psalms, and hymns, and spiritual songs, in grace singing in your hearts to the Lord.
- (p) The word of Christ dwell in you plenteously, in all wisdom; and teach and admonish yourselves in psalms, and hymns, and spiritual songs, in grace singing in your hearts to the Lord.
- (t) Let the word of Christ [God] dwell in you plenteously in all wisdom. Teach and exhort your own selves, in psalms, and hymns, and spiritual songs which have favor with them, singing in your hearts to the Lord.
- (g) Let the word of Christ dwell in you plenteously in all wisdom, teaching and admonishing your own selves, in psalms, and hymns, and spiritual songs, singing with a grace in your hearts to the Lord.
- (k) Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
- 3:17 (w) All thing, whatever ye do, in word or deed, all things in the name of the Lord Jesus Christ, doing thankings to God the Father by him.
- (p) All thing, whatever thing ye do, in word or in deed, all things in the name of our Lord Jesus Christ, doing thankings to God and to the Father by him.

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- (t) And all things (whatsoever ye do in word or deed) do in the name of the Lord Jesus, giving thanks to God the father by him.
- (g) And whatsoever ye shall do, in word or deed, *do* all in the Name of the Lord Jesus, giving thanks to God even the Father by him.
- (k) And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.
- 3:18 (w) Women, be ye subject to your husbands, as it behooveth in the Lord.
(p) Women, be ye subject to your husbands, as it behooveth in the Lord.
(t) ¶ Wives submit your own selves unto your own husbands, as it is comely in the Lord.
(g) ¶ Wives, submit yourselves unto your husbands, as it is comely in the Lord.
(k) Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
- 3:19 (w) Men, love ye your wives, and do not ye be bitter to them.
(p) Men, love ye your wives, and do not ye be bitter to them.
(t) Husbands love your wives and be not bitter unto them.
(g) Husbands, love your wives, and be not bitter unto them.
(k) Husbands, love your wives, and be not bitter against them.
- 3:20 (w) Sons, obey to your father and mother in all things; forsooth this is well pleasing to the Lord.
(p) Sons, obey ye to your father and mother by all things; for this is well pleasing in the Lord.
(t) Children obey your fathers and mothers, in all things, for that is well pleasing unto the Lord.
(g) ¶ Children, obey your parents in all things, for that is well pleasing unto the Lord.
(k) Children, obey your parents in all things: for this is well pleasing unto the Lord.
- 3:21 (w) Fathers, do not ye provoke your sons to indignation, that they be not made feeble-hearted.
(p) Fathers, do not ye provoke your sons to indignation, that they be not made feeble-hearted.
(t) Fathers berate not your children, lest they be of a desperate mind.
(g) Fathers, provoke not your children to anger, lest they be discouraged.
(k) Fathers, provoke not your children *to anger*, lest they be discouraged.
- 3:22 (w) Servants, obey ye by all things to fleshly lords, not serving at eye, as pleasing to men, but in simpleness of heart, dreading the Lord *God*.
(p) Servants, obey ye by all things to fleshly lords, not serving at the eye, as pleasing to men, but in simpleness of heart, dreading the Lord.
(t) Servants be obedient unto your bodily masters in all things: not with eye service as men pleasers, but in singleness of heart fearing God.
(g) ¶ Servants, be obedient unto them that are *your* masters according to the flesh, in all things, not with eye service as men pleasers, but in singleness of heart, fearing God.
(k) Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:
- 3:23 (w) Whatever ye do, work ye of will, as to the Lord and not to men;
(p) Whatever ye do, work ye of will, as to the Lord and not to men;
(t) And whatsoever ye do, do it heartily as though ye did it to the Lord, and not unto men,
(g) And whatsoever ye do, do it heartily, as to the Lord, and not unto men,

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(k) And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

- 3:24 (w) witting that of the Lord ye shall take reward of heritage. Serve ye to the Lord Christ.
(p) witting that of the Lord ye shall take yielding of heritage. Serve ye to the Lord Christ.
(t) forasmuch as ye know [remembering] that of the Lord ye shall receive the reward of inheritance, for ye serve the Lord Christ.
(g) Knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.
(k) Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
- 3:25 (w) Forsooth he that doeth injury, *or wrong*, shall receive that that he did evil; and acceptance of persons/and taking of persons is not with God.
(p) For he that doeth injury, shall receive that that he did evil; and acception of persons is not with God.
(t) But he that doth wrong shall receive for the wrong that he hath done: for there is no respect of persons.
(g) But he that doeth wrong, shall receive for the wrong that he hath done, and there is no respect of persons.
(k) But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER 4

- 4:1 (w) Lords, give ye to servants that that is just and even, witting that also ye have a Lord in heaven.
(p) Lords, give ye to servants that that is just and even, witting that also ye have a Lord in heaven.
(t) Ye masters do unto your servants that which is just and egal, seeing you know [remembering] that ye also have [have also] a master in heaven. {This verse was at the end of the previous chapter in the original Tyndale}
(g) Ye masters, do unto your servants, that which is just, and equal, knowing that ye also have a master in heaven.
(k) Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.
- 4:2 (w) Be ye busy in prayer, and wake in it, in doing of thankings;
(p) Be ye busy in prayer, and wake in it, in doing of thankings;
(t) ¶ Continue in prayer and watch in the same with thanksgiving,
(g) Continue in prayer, and watch in the same with thanksgiving,
(k) Continue in prayer, and watch in the same with thanksgiving;
- 4:3 (w) praying together and for us, that God open to us the door of word, to speak the mystery of Christ; for which also I am bound,
(p) and pray each for other, and for us, that God open to us the door of word, to speak the mystery of Christ; for which also I am bound,
(t) praying also for us that God open unto us the door of utterance, that we may speak the mystery of Christ, wherefore I am in bonds:
(g) Praying also for us, that God may open unto us the door of utterance, to speak the mystery of Christ, wherefore I am also in bonds,
(k) Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:
- 4:4 (w) that I show it, so as it behooveth me to speak.
(p) that I show it, so as it behooveth me to speak.
(t) that I may utter it, as it becometh me to speak.
(g) That I may utter it, as it becometh me to speak.

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- (k) That I may make it manifest, as I ought to speak.
- 4:5 (w) Walk ye in wisdom to them that be withoutforth, again-buying time.
(p) Walk ye in wisdom to them that be withoutforth, again-buying time.
(t) Walk wisely to them that are without, and redeem the time.
(g) ¶ Walk wisely toward them that are without, and redeem the time.
(k) Walk in wisdom toward them that are without, redeeming the time.
- 4:6 (w) Your word be savoured with salt evermore in grace; that ye know, how it behooveth you to answer to each man.
(p) Your word be savoured with salt evermore in grace; that ye know, how it behooveth you to answer to each man.
(t) Let your speech be always well favored and be powdered with salt [always have favor with it and be salted], that ye may know how to answer every man.
(g) Let your speech *be* gracious always, and powdered with salt, that ye may know how to answer every man.
(k) Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.
- 4:7 (w) Tychicus, most dear brother, and faithful minister, and even-servant in the Lord, shall make all things known to you, that be about me.
(p) Tychicus, most dear brother, and faithful minister, and my fellow in the Lord, shall make all things known to you, that be about me.
(t) ¶ The dear brother Tychicus shall tell you of all my business, which is a faithful minister, and fellow servant in the Lord,
(g) ¶ Tychicus *our* beloved brother and faithful minister, and fellow servant in the Lord, shall declare unto you my whole state;
(k) All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:
- 4:8 (w) Whom I sent to you to the same thing, that he know what things be about you, and comfort your hearts,
(p) Whom I sent to you to this same thing, that he know what things be about you, and comfort your hearts,
(t) whom I have sent unto you for the same purpose, that he might know how ye do, and might comfort your hearts,
(g) Whom I have sent unto you for the same purpose that he might know your state, and might comfort your hearts,
(k) Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;
- 4:9 (w) with Onesimus, most dear and faithful brother, which is of you; that shall make all things that be done here, known to you.
(p) with Onesimus, most dear and faithful brother, which is of you; which shall make all things that be done here, known to you.
(t) with one Onesimus a faithful, and a beloved brother, which is one of you. They shall show you of all things which are a doing here.
(g) With Onesimus a faithful and a beloved brother, who is one of you. They shall shew you of all things here.
(k) With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which *are* done here.
- 4:10 (w) Aristarchus, mine even-captive, *or prisoner with me*, greeteth you well, and Marcus, the cousin of Barnabas, of whom ye have taken commandments; if he come to you, receive ye him;
(p) Aristarchus, prisoner with me, greeteth you well, and Marcus, the cousin of Barnabas, of whom ye have taken commandments; if he come to you, receive ye him;

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(t) ¶ Aristarchus my prison fellow saluteth you, and Marcus Barnabas' sister's son: [as] touching whom, ye received commandments. If he come unto you receive him:

(g) Aristarchus my prison fellow saluteth you, and Marcus, Barnabas' cousin (touching whom ye received commandments; if he come unto you, receive him.)

(k) Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

4:11 (w) and Jesus, that is said Justus; which be of circumcision; they alone be mine helpers in the kingdom of God, that were to me in solace.

(p) and Jesus, that is said Justus; which be of circumcision; they alone be mine helpers in the kingdom of God, that were to me in solace.

(t) and Jesus which is called Justus, which are of the circumcision. These only are my workfellows unto the kingdom of God, which were unto my consolation.

(g) And Jesus which is called Justus, which are of the circumcision. These only are my workfellows unto the kingdom of God, which have been unto my consolation.

(k) And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

4:12 (w) Epaphras, that is of you, the servant of Jesus Christ, greeteth you well; ever busy for you in prayers, that ye stand perfect and full in all the will of God.

(p) Epaphras, that is of you, the servant of Jesus Christ, greeteth you well; ever busy for you in prayers, that ye stand perfect and full in all the will of God.

(t) Epaphras the servant of Christ, which is one of you, saluteth you, and always laboreth fervently for you in prayers that ye may stand perfect, and full in all that is the will of God.

(g) Epaphras the servant of Christ, which is one of you, saluteth you, and always striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

(k) Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring {or, striving} fervently for you in prayers, that ye may stand perfect and complete {or, filled} in all the will of God.

4:13 (w) And I bear witnessing to him, that he hath much travail for you, and for them that be at Laodicea, and that be at Hierapolis.

(p) And I bear witnessing to him, that he hath much travail for you, and for them that be at Laodicea, and that be at Hierapolis.

(t) I bear him record that he hath a fervent mind toward you, and toward them of Laodicia and them of Hierapolis.

(g) For I bear him record, that he hath a great zeal for you, and for them of Laodicea, and them of Hierapolis.

(k) For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

4:14 (w) Luke, the leech most dear, and Demas, greet you well.

(p) Luke, the physician most dear, and Demas, greet you well.

(t) Dear Lucas the physician greeteth you, and Demas.

(g) Luke the beloved physician greeteth you, and Demas.

(k) Luke, the beloved physician, and Demas, greet you.

4:15 (w) Greet ye well the brethren that be at Laodicea, and Nymphas, and the church that is in his house.

(p) Greet ye well the brethren that be at Laodicea, and *the woman* Nymphas, and the church that is in her house.

(t) Salute the brethren which are of Laodicia, and salute Nymphas, and the congregation which is in his house.

(g) Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

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(k) Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

4:16 (w) And when this epistle is read among you, do ye, that it be read in the church of Laodiceans; and read ye that *epistle* that is of Laodiceans.

(p) And when this epistle is read among you, do ye, that it be read in the church of Laodiceans; and read ye that *epistle* that is of Laodiceans.

(t) And when the epistle is read of you, make that it be read in the congregation of the Laodicians also: and that ye likewise read the epistle of Laodicia.

(g) And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise read the Epistle *written* from Laodicea.

(k) And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

4:17 (w) And say ye to Archippus, See the ministry, that thou hast taken in the Lord, that thou fulfill it.

(p) And say ye to Archippus, See the ministry, that thou hast taken in the Lord, that thou fill it.

(t) And say to Archippus: Take heed to the [thine] office that thou hast received in the Lord, that thou fulfill it.

(g) And say to Archippus, Take heed to the ministry, that thou hast received in the Lord, that thou fulfill it.

(k) And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

4:18 (w) My salutation, by the hand of Paul. Be ye mindful of my bonds. The grace of our Lord Jesus Christ be with you. Amen.

(p) My salutation, by the hand of Paul. Be ye mindful of my bonds. The grace of our Lord Jesus Christ be with you. Amen.

(t) The salutation by the hand of me Paul. Remember my bonds Grace be with you, Amen.

(g) The salutation by the hand of me Paul. Remember my bands. Grace *be* with you, Amen.

(k) The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

(t) Sent from Rome by Tychicus and Onesimus.

(g) *Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.*

(k) Written from Rome unto the Colossians by Tychicus and Onesimus

COLOSSIANS END

The First Epistle of the Apostle Paul to the Thessalonians

Generally attributed to the apostle Paul about C.E. 50 while at Corinth during his second missionary journey
one of the earliest of Paul's epistles, written to give the Thessalonians hope
and challenge them to practice a Christian life while waiting for the Lord's return

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul, and Silvanus, and Timothy, to the church of Thessalonians, in God the Father, and in the Lord Jesus Christ, grace to you, and peace.
(p) Paul, and Silvanus, and Timothy, to the church of Thessalonians, in God the Father, and in the Lord Jesus Christ, grace and peace to you.
(t) ¶ Paul Silvanus and Timotheus. ¶ Unto the congregation of the Thessalonians, in God the father, and in the Lord Jesus Christ. ¶ Grace be with you, and peace from God our father, and from the Lord Jesus Christ.
(g) Paul, and Silvanus, and Timothy, unto the Church of the Thessalonians, *which is* in God the Father, and in the Lord Jesus Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.
(k) Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and in the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.
- 1:2 (w) We do thankings to God evermore for all you, making mind of you in our prayers without ceasing;
(p) We do thankings to God evermore for all you, and we make mind of you in our prayers without ceasing;
(t) ¶ We give God thanks always for you all, making mention of you in our prayers without ceasing,
(g) We give God thanks always for you all, making mention of you in our prayers
(k) We give thanks to God always for you all, making mention of you in our prayers;

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- 1:3 (w) mindful of your work of faith, and travail, and charity, and sustaining of the hope of our Lord Jesus Christ, before God and our Father.
(p) having mind of the work of your faith, and travail, and charity, and abiding of the hope of our Lord Jesus Christ, before God and our Father.
(t) and call to remembrance your work in the faith, and labor in love and perseverance in the hope of our Lord Jesus Christ, in the sight of God our father:
(g) Without ceasing, remembering your effectual faith, and diligent love, and the patience of *your* hope in our Lord Jesus Christ, in the sight of God even our Father,
(k) Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;
- 1:4 (w) We witting, ye loved brethren of God, your choosing,
(p) Ye beloved brethren of God, we witting your choosing,
(t) Because we know brethren beloved of God, how that ye are elect.
(g) Knowing, beloved brethren, that ye are elect of God.
(k) Knowing, brethren beloved, your election of God {or, beloved of God, your election}.
- 1:5 (w) for our gospel was not at you in word only, but also in virtue, and in the Holy Ghost, and in much plenty; as ye know, what manner *men* we were in you for you;
(p) for our gospel was not at you in word only, but also in virtue, and in the Holy Ghost, and in much plenty; as ye know, which we were among you for you;
(t) For our gospel came not unto you in word only, but also in power, and also in the holy ghost and in much certainty, as ye know after what manner [how that] we behaved ourselves among you, for your sakes.
(g) For our Gospel was not unto you in word only, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner we were among you for your sakes.
(k) For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.
- 1:6 (w) and ye be made followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost;
(p) and ye be made followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost;
(t) ¶ And ye became followers of us and of the Lord [counterfeited us, and the Lord], and received the word in much affliction, with joy of the holy ghost:
(g) And ye became followers of us, and of the Lord, and received the word in much affliction, with joy of the holy Ghost,
(k) And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:
- 1:7 (w) so that ye be made form, *or example*, to all men believing, in Macedonia and in Achaia.
(p) so that ye be made ensample to all men that believe, in Macedonia and in Achaia.
(t) So that ye were an example to all that believe in Macedonia, and Achaia.
(g) So that ye were as examples to all that believe in Macedonia and in Achaia.
(k) So that ye were ensamples to all that believe in Macedonia and Achaia.
- 1:8 (w) Forsooth of you the word of the Lord is famed, *or much told*, not only in Macedonia and Achaia, but in each place your faith that is to God is gone forth; so that it is not need to us to speak any thing.
(p) For of you the word of the Lord is published, not only in Macedonia and Achaia, but your faith that is to God, in each place is gone forth; so that it is not need to us to speak any thing.

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(t) For from you sounded out the word of the Lord, not in Macedonia and in Achaia only: But your faith also which ye have unto God, spread herself abroad in all quarters, so greatly that it needeth not us to speak anything at all:

(g) For from you sounded out the word of the Lord, not in Macedonia and in Achaia only, but your faith also which is toward God, spread abroad in all quarters, that we need not to speak anything.

(k) For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

1:9 (w) For they show of you, what manner entry we had to you, and how ye be converted to God from simulacra, to serve to the living God and very;

(p) For they show of you, what manner entry we had to you, and how ye be converted to God from maumets, to serve to the living God and very;

(t) For they themselves show of you what manner of entering in we had unto you, and how ye turned to God from images for to serve the living and true God,

(g) For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God,

(k) For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

1:10 (w) and for to abide his son from heavens, whom he raised from dead, Jesus, that delivered us from wrath to come.

(p) and to abide his Son from heavens, whom he raised from death, the Lord Jesus, that delivered us from wrath to coming.

(t) and for to look for his son from heaven, whom he raised from death: I mean Jesus which delivereth us from wrath to come.

(g) And to look for his Son from heaven, whom he raised from the dead, *even* Jesus which delivereth us from the wrath to come.

(k) And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAPTER 2

2:1 (w) For, brethren, ye know our entry to you, for it was not vain;

(p) For, brethren, ye know our entry to you, for it was not vain;

(t) ¶ For ye yourselves know brethren [brethren know] of our entrance in unto you, how that it was not in vain:

(g) For ye yourselves know, brethren, that our entrance in unto you was not in vain,

(k) For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2:2 (w) but first we suffered, and were punished with wrongs, as ye know in Philippi, we had trust in the Lord, to speak to you the gospel of God in much busyness.

(p) but first we suffered, and were punished with wrongs, as ye know in Philippi, and had trust in our Lord, to speak to you the gospel of God in much busyness.

(t) But even after that we had suffered before and were shamefully entreated at Philippos (as ye well know) then were we bold in our God to speak unto you the gospel of God, with much striving.

(g) But even after that we had suffered before, and were shamefully entreated at Philippi, (as ye know) we were bold in our God, to speak unto you the Gospel of God with much striving.

(k) But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

2:3 (w) Soothly our exhortation, *or teaching*, was not of error, neither of uncleanness, neither in guile,

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- (p) And our exhortation *is* not of error, neither of uncleanness, neither in guile,
(t) Our exhortation was not to bring you to error, nor yet to uncleanness, neither was it with guile:
(g) For our exhortation was not by deceit, nor by uncleanness, nor by guile.
(k) For our exhortation was not of deceit, nor of uncleanness, nor in guile:
- 2:4 (w) but as we be proved of God, that the gospel should be taken to us, so we speak; not as pleasing to men, but to God that proveth our hearts.
(p) but as we be approved of God, that the gospel *of God* should be taken to us, so we speak; not as pleasing to men, but to God that proveth our hearts.
(t) But as we were allowed of God, that the gospel should be committed unto us: Even so we speak, not as though we intended to please men, but God, which trieth our hearts.
(g) But as we were allowed of God, that the Gospel should be committed *unto us*, so we speak, not as they that please men, but God, which trieth our hearts.
(k) But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.
- 2:5 (w) Forsooth neither we were any time in word of flattering, as ye know, neither in occasion of avarice; God is witness;
(p) For neither we were any time in word of glossing, as ye know, neither in occasion of avarice; God is witness;
(t) ¶ Neither was our conversation at any time with flattering words, as ye well know, neither in cloaked covetousness, God is record:
(g) Neither yet did we ever use flattering words, as ye know, nor colored covetousness, God *is* record.
(k) For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:
- 2:6 (w) neither seeking glory of men, neither of you, neither of others, when we might have been chargeous to you, as Christ's apostles.
(p) neither seeking glory of men, neither of you, neither of others, when we, as Christ's apostles, might have been in charge to you.
(t) Neither sought we praise of men, neither of you, nor yet of any other, when we might have been chargeable, as the apostles of Christ:
(g) Neither sought we praise of men, neither of you, nor of others, when we might have been chargeable, as the Apostles of Christ.
(k) Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome {or, used authority}, as the apostles of Christ.
- 2:7 (w) But we were made little in the middle of you, as if a nurse foster her sons;
(p) But we were made little in the middle of you, as if a nurse foster her sons;
(t) But were tender among you, even as a nurse cherisheth her children,
(g) But we were gentle among you, even as a nurse cherisheth her children.
(k) But we were gentle among you, even as a nurse cherisheth her children:
- 2:8 (w) so we desiring you covetingly, *or with great love*, would betake to you, not only the gospel of God, but also our souls, *or lives*, for ye be made most dear-worthy to us.
(p) so we desiring you with great love, would have betaken to you, not only the gospel of God, but also our lives, for ye be made most dear-worthy to us.
(t) so was our affection toward you our good will was to have dealt unto you, not the gospel of God only: but also our own souls, because ye were dear unto us.

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- (g) Thus being affectioned toward you, our good will was to have dealt unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us.
- (k) So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.
- 2:9 (w) For, brethren, ye be mindful of our travail and weariness; night and day working, that we should not grieve any of you, we preached to you the evangel of God.
- (p) For, brethren, ye be mindful of our travail and weariness; we worked night and day, that we should not grieve any of you, and preached to you the gospel of God.
- (t) ¶ Ye remember brethren our labor and travail. For we labored day and night, because we would not be grievous unto any of you, and preached unto you the gospel of God.
- (g) For ye remember, brethren, our labor and travail, for we labored day and night, because we would not be chargeable unto any of you, and preached unto you the Gospel of God.
- (k) For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.
- 2:10 (w) Ye be witnesses, and God, how holily, and justly, and without quarrel, *or plaint*, we were to you that believed.
- (p) God and ye be witnesses, how holily, and justly, and without plaint, we were to you that believed.
- (t) Ye are witnesses, and so is God, how holily and justly and un-blamable [(that no man could blame us)] we behaved ourselves among you that believe,
- (g) Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe.
- (k) Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:
- 2:11 (w) As ye know, how we prayed you, and comforted each of you, as the father his sons,
- (p) As ye know, how we prayed you, and comforted each of you, as the father his sons,
- (t) as ye know how that we exhorted and comforted, and besought every one of you, as a father his children,
- (g) As ye know how that we exhorted you, and comforted, and besought every one of you, (as a father his children.)
- (k) As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,
- 2:12 (w) and we have witnessed, that ye should go worthily to God, that called you into his kingdom and glory.
- (p) and we have witnessed, that ye should go worthily to God, that called you into his kingdom and glory.
- (t) that ye would walk worthy of God [the Lord], which hath called you unto his kingdom and glory.
- (g) That ye would walk worthy of God, who hath called you unto his kingdom and glory.
- (k) That ye would walk worthy of God, who hath called you unto his kingdom and glory.
- 2:13 (w) and we do thankings to God without ceasing. For when ye had taken of us the word of the hearing of God, ye took it not as the word of men, but as it is verily, the word of God, that worketh in you that have believed.
- (p) Therefore we do thankings to God without ceasing. For when ye had taken of us the word of the hearing of God, ye took it not as the word of men, but as it is verily, the word of God, that worketh in you that have believed.
- (t) ¶ For this cause thank we God without ceasing, because that when ye received of us the word, wherewith God was preached, ye received it not as the word of man: but even as it was indeed, the word of God, which worketh in you that believe.
- (g) For this cause also thank we God without ceasing, that when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is indeed the word of God, which also worketh in you that believe.

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- (k) For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
- 2:14 (w) For, brethren, ye be made followers of the churches of God, that be in Judaea, in Christ Jesus, and ye have suffered the same things of your even-lineages, and they of the Jews.
(p) For, brethren, ye be made followers of the churches of God, that be in Judaea, in Christ Jesus, for ye have suffered the same things of your even-lineages, as they of the Jews.
(t) For ye brethren became followers of [did counterfeit] the congregations of God which in Jewry are in Christ Jesus: for ye have suffered like things of your kinsmen, as we ourselves have suffered of the Jews,
(g) For brethren, ye are become followers of the Churches of God, which in Judea are in Christ Jesus, because ye have also suffered the same things of your own countrymen, even as they *have* of the Jews,
(k) For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:
- 2:15 (w) Which slew both the Lord Jesus and the prophets, and pursued us, and they please not to God, and they be adversaries to all men;
(p) Which slew both the Lord Jesus and the prophets, and pursued us, and they please not to God, and they be adversaries to all men;
(t) which as they killed the Lord Jesus and their own prophets, even so have they persecuted us, and God they please not, and are contrary to all men:
(g) Who both killed the Lord Jesus and their own Prophets, and have persecuted us, and God they please not, and are contrary to all men,
(k) Who both killed the Lord Jesus, and their own prophets, and have persecuted us {or, chased us out}; and they please not God, and are contrary to all men:
- 2:16 (w) forbidding us to speak to heathen men, that they be made safe, that they fill their sins evermore; forsooth the wrath of God before came upon them till into the end.
(p) forbidding us to speak to heathen men, that they be made safe, that they fill their sins evermore; for the wrath of God came on them into the end.
(t) and forbid us to preach unto the gentiles, that they might be saved, to fulfill their sins all way: For the wrath of God is come on them, even to the utmost.
(g) And forbid us to preach unto the Gentiles, that they might be saved, to fulfill their sins always, for the wrath *of God* is come on them to the utmost.
(k) Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.
- 2:17 (w) Forsooth, brethren, we *be* desolate from you at the time of an hour, in beholding, *as in presence*, not in heart, more abundantly have hied to see your face with great desire.
(p) And, brethren, we desolate from you for a time, by mouth and in beholding, but not in heart, have hied more plenteously to see your face with great desire.
(t) ¶ For as much brethren as we are kept from you for a season, as concerning the bodily presence but not in the heart, we enforced the more to see you personally with great desire,
(g) For as much, brethren, as we were kept from you for a season, concerning sight, but not in the heart, we enforced the more to see your face with great desire.
(k) But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.
- 2:18 (w) For we would come to you, yea, I Paul, once and again, but Satan letted us.

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- (p) For we would come to you, yea, I Paul, once and again, but Satan hindered us.
(t) and therefore we would have come unto you, I Paul once and again: but Satan withstood us.
(g) Therefore we would have come unto you (I Paul, at least once or twice) but Satan hindered us.
(k) Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.
- 2:19 (w) For why what is our hope, or joy, or crown of glory? Whether ye be not before our Lord Jesus Christ in his coming?
(p) For why what is our hope, or joy, or crown of glory? Whether ye be not before our Lord Jesus Christ in his coming?
(t) For what is our hope or joy, or crown of rejoicing? Are not ye it in the presence of our Lord Jesus Christ at his coming?
(g) For what is our hope or joy, or crown of rejoicing? Are not even you it in the presence of our Lord Jesus Christ at his coming?
(k) For what is our hope, or joy, or crown of rejoicing {or, glorifying}? Are not even ye in the presence of our Lord Jesus Christ at his coming?
- 2:20 (w) For ye be our glory and joy.
(p) For ye be our glory and joy.
(t) Yes ye are our glory and joy.
(g) Yea, ye are our glory and joy.
(k) For ye are our glory and joy.

CHAPTER 3

- 3:1 (w) For which thing we sustaining no longer, it pleased to us to dwell at Athens alone;
(p) For which thing we suffered no longer, and it pleased to us to dwell alone at Athens;
(t) ¶ Wherefore since we could no longer forbear, it pleased us to remain at Athens alone,
(g) Wherefore since we could no longer forbear, we thought it good to remain at Athens alone,
(k) Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;
- 3:2 (w) and sent Timothy, our brother, and minister of God in the evangel of Christ, to you to be confirmed, and to be taught for your faith,
(p) and we sent Timothy, our brother, and minister of God in the evangel of Christ, to you to be confirmed, and to be taught for your faith,
(t) and sent Timotheus our brother and minister of God, and our labor-fellow in the gospel of Christ, to establish you, and to comfort you over your faith,
(g) And have sent Timothy our brother and minister of God, and our laborfellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,
(k) And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:
- 3:3 (w) that no man be moved in these tribulations. For ye yourselves know, that in this thing we be put.
(p) that no man be moved in these tribulations. For yourselves know, that in this thing we be set.
(t) that no man should be moved in these afflictions. For ye yourselves know that we are even appointed thereunto.
(g) That no man should be moved with these afflictions; for ye yourselves know, that we are appointed thereunto.
(k) That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.
- 3:4 (w) For when we were at you, we before-said to you, that we should suffer tribulations; and it is done, and ye know.

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- (p) For when we were at you, we before-said to you, that we should suffer tribulations; as it is done, and ye know.
(t) For verily when I was with you, I told you before that we should suffer tribulation even as it came to pass, and as ye know.
(g) For verily when we were with you, we told you before that we should suffer tribulations, even as it came to pass, and ye know it.
(k) For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.
- 3:5 (w) Therefore I *Paul*, not sustaining more, sent to know your faith, lest peradventure he that tempteth shall tempt you, and our travail be made vain.
(p) Therefore I *Paul*, no longer abiding, sent to know your faith, lest peradventure he that tempteth tempt you, and your travail be made vain.
(t) For this cause, when I could no longer forbear, I sent that I might have knowledge of your faith, lest haply the tempter had tempted you, and that our labor had been bestowed in vain.
(g) Even for this cause, when I could no longer forbear, I sent *him* that I might know of your faith, lest the tempter had tempted you in any sort, and that our labor had been in vain.
(k) For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.
- 3:6 (w) Now forsooth Timothy coming to us from you, and telling to us your faith and charity, and for ye have evermore good mind of us, desiring to see us, as we also you;
(p) But now, when Timothy shall come to us from you, and tell to us your faith and charity, and that ye have good mind of us, ever desiring to see us, as we also you;
(t) ¶ But Now lately when Timotheus came from you unto us and declared to us your faith, and your love, and how that ye have good remembrance of us always, desiring to see us, as we desire to see you.
(g) But now lately when Timothy came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us always, desiring to see us, as we also *do* you,
(k) But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:
- 3:7 (w) therefore, brethren, we be comforted in you, in all our need and tribulation, by your faith.
(p) therefore, brethren, we be comforted in you, in all our need and tribulation, by your faith.
(t) Therefore brethren we had [had I] consolation in you, in all our adversity, and necessity through your faith.
(g) Therefore, brethren, we had consolation in you, in all our affliction and necessity through your faith.
(k) Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:
- 3:8 (w) For now we live, if ye stand in the Lord.
(p) For now we live, if ye stand in the Lord.
(t) For now are we alive if ye stand steadfast in the Lord.
(g) For now are we alive, if ye stand fast in the Lord.
(k) For now we live, if ye stand fast in the Lord.
- 3:9 (w) For why what doing of thankings may we yield to God for you, in all joy, in which we joy for you before our Lord?
(p) For what doing of thankings be we able to yield to God for you, in all joy, in which we joy for you before our Lord?
(t) For what thanks can we recompense to God again for you, over all the joy that we joy for your sakes before our God,
(g) For what thanks can we recompense to God again for you, for all the joy wherewith we rejoice for your sakes before our God,

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- (k) For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;
- 3:10 (w) night and day more plenteously praying, that we see your face, and fulfill those things that fail of your faith.
(p) night and day more plenteously praying, that we see your face, and fulfill those things that fail to your faith.
(t) while we night and day pray exceedingly, that we might see you presently, and might fulfill that which is lacking in your faith.
(g) Night and day, praying exceedingly that we might see your face, and might accomplish that which is lacking in your faith?
(k) Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?
- 3:11 (w) But God himself and our Father, and the Lord Jesus Christ, dress our way to you.
(p) But God himself and our Father, and the Lord Jesus Christ, direct our way to you.
(t) ¶ God himself our father, and our Lord Jesus Christ guide our journey unto you:
(g) Now God himself, even our Father, and our Lord Jesus Christ, guide our journey unto you,
(k) Now God himself and our Father, and our Lord Jesus Christ, direct {or, guide} our way unto you.
- 3:12 (w) And the Lord multiply you, and make your charity for to abound together, and into all men, as also we in you;
(p) And the Lord multiply you, and make your charity to be plenteous of each to other, and into all men, as also we in you;
(t) and the Lord increase you, and make you flow over in love one toward another, and toward all men, even as we do toward you,
(g) And the Lord increase you, and make you abound in love one toward another, and toward all men, even as we *do* toward you;
(k) And the Lord make you to increase and abound in love one toward another, and toward all men, even as we *do* toward you:
- 3:13 (w) that your hearts be confirmed without plaint in holiness, before God and our Father, in the coming of our Lord Jesus Christ with all his saints. Amen.
(p) that your hearts be confirmed without plaint in holiness, before God and our Father, in the coming of our Lord Jesus Christ with all his saints. Amen.
(t) to make your hearts stable and unblamable [to establish your hearts that they might be without aught to be complained on], in holiness before God our father, at the coming of our Lord Jesus Christ, with all his saints.
(g) To make your hearts stable and unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his Saints.
(k) To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints {or, holy ones, or, angels}.

CHAPTER 4

- 4:1 (w) Therefore, brethren, from henceforward we pray you, and beseech in the Lord Jesus, that as ye have received of us, how it behooveth you to go and to please God, so walk ye, that ye abound more.
(p) Therefore, brethren, from henceforward we pray you, and beseech in the Lord Jesus, that as ye have received of us, how it behooveth you to go and to please God, so walk ye, that ye abound more.
(t) ¶ Furthermore we beseech you brethren, and exhort you in the Lord Jesus, that ye increase more and more, even as ye have received of us, how ye ought to walk and to please God.
(g) And furthermore we beseech you, brethren, and exhort you in the Lord Jesus, that ye increase more and more, as ye have received of us, how ye ought to walk, and to please God.

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- (k) Furthermore then we beseech {or, request} you, brethren, and exhort {or, beseech} you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.
- 4:2 (w) For ye know what commandments I have given to you by the Lord Jesus.
(p) For ye know what commandments I have given to you by the Lord Jesus.
(t) Ye remember what commandments we gave you in our Lord Jesus Christ [in the name of our Lord Jesus].
(g) For ye know what commandments we gave you by the Lord Jesus.
(k) For ye know what commandments we gave you by the Lord Jesus.
- 4:3 (w) For this is the will of God, your holiness, that ye abstain you from fornication.
(p) For this is the will of God, your holiness, that ye abstain you from fornication.
(t) For this is the will of God, even that ye should be holy [which is your sanctifying], and that ye should abstain from fornication,
(g) For this is the will of God *even* your sanctification, *and* that ye should abstain from fornication,
(k) For this is the will of God, *even* your sanctification, that ye should abstain from fornication:
- 4:4 (w) That each of you know how to wield his vessel in holiness, and honour;
(p) That each of you know how to wield his vessel in holiness, and honour;
(t) that every one of you should know how to keep his vessel in holiness [sanctifying] and honor,
(g) That everyone of you should know, how to possess his vessel in holiness and honor,
(k) That every one of you should know how to possess his vessel in sanctification and honour;
- 4:5 (w) not in passion of lust, as heathen men that know not God.
(p) not in passion of lust, as heathen men that know not God.
(t) and not in the lust of concupiscence, as do the heathen, which know not God,
(g) *And* not in the lust of concupiscence, even as the Gentiles which know not God;
(k) Not in the lust of concupiscence, even as the Gentiles which know not God:
- 4:6 (w) And that no man over-go, neither deceive his brother, in chaffering. For the Lord is venger of all these things, as we before-said to you, and have witnessed.
(p) And that no man over-go, neither deceive his brother, in chaffering. For the Lord is venger of all these things, as we before-said to you, and have witnessed.
(t) that no man go too far [beyond], and defraud his brother in bargaining, because the Lord is avenger of all such things: as we told you before time, and testified [unto you].
(g) That no man oppress or defraud his brother in any matter, for the Lord *is* avenger of all such things, as we also have told you before time, and testified.
(k) That *no man* go beyond and defraud {or, oppress, or, overreach} his brother in *any* matter {or, in the matter}: because that the Lord is the avenger of all such, as we also have forewarned you and testified.
- 4:7 (w) For God called not us into uncleanness, but into holiness.
(p) For God called not us into uncleanness, but into holiness.
(t) For God hath not called us unto uncleanness: but unto holiness [sanctifying].
(g) For God hath not called us unto uncleanness, but unto holiness.
(k) For God hath not called us unto uncleanness, but unto holiness.

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- 4:8 (w) Therefore he that despiseth these things, despiseth not man, but God, that also gave his Holy Spirit in us.
(p) Therefore he that despiseth these things, despiseth not man, but God, that also gave his Holy Spirit in us.
(t) He therefore that despiseth, despiseth not man, but God, which hath sent his holy spirit among you.
(g) He therefore that despiseth *these things*, despiseth not man, but God who hath even given you his holy Spirit.
(k) He therefore that despiseth {or, rejecteth}, despiseth not man, but God, who hath also given unto us his holy Spirit.
- 4:9 (w) But of the charity of brotherhood we had no need to write to you; ye yourselves have learned of God, that ye love together;
(p) But of the charity of brotherhood we had no need to write to you; ye yourselves have learned of God, that ye love together;
(t) ¶ But as touching brotherly love, ye need not that I write unto you. For ye are taught of God to love one another.
(g) But as touching brotherly love, ye need not that I write unto you, for ye are taught of God to love one another.
(k) But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.
- 4:10 (w) and for ye do that into all brethren in all Macedonia. And, brethren, we pray you, that ye abound more;
(p) for ye do that into all brethren in all Macedonia. And, brethren, we pray you, that ye abound more;
(t) Yea and that thing verily ye do unto all the brethren, which are throughout all Macedonia. We beseech you brethren that ye increase, more and more,
(g) Yea, and that thing verily ye do unto all the brethren, which are throughout all Macedonia; but we beseech you, brethren, that ye increase more and more,
(k) And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;
- 4:11 (w) and give work, *or busyness*, that ye be quiet, and do your need, and that ye work with your own hands, as we have commanded to you;
(p) and take keep, that ye be quiet; and that ye do your need, and that ye work with your hands, as we have commanded to you;
(t) and that ye study to be quiet, and to meddle with your own business, and to work with your own hands, as we commanded you:
(g) And that ye study to be quiet, and to meddle with your own business, and to work with your own hands, as we commanded you,
(k) And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;
- 4:12 (w) and that ye wander honestly to them that be withoutforth, and that of no man's ye desire any thing.
(p) and that ye wander honestly to them that be withoutforth, and that of no man ye desire any thing.
(t) that ye may behave yourselves honestly toward them that are without and that nothing be lacking unto you.
(g) That ye may behave yourselves honestly toward them that are without, and that nothing be lacking unto you.
(k) That ye may walk honestly toward them that are without, and that ye may have lack of nothing {or, of no man}.
- 4:13 (w) Forsooth, brethren, we will not you to unknow of men sleeping, *or dying*, that ye be not sorrowful, and others that have not hope.
(p) For, brethren, we will not, that ye not know of men that die, that ye be not sorrowful, as others that have not hope.
(t) ¶ I would not brethren have you ignorant [as] concerning them which are fallen asleep, that ye sorrow not as other do which have no hope.

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- (g) ¶ I would not, brethren, have you ignorant concerning them which are asleep, that ye sorrow not even as others which have no hope.
- (k) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
- 4:14 (w) For if we believe, that Jesus was dead, and rose again, so and God shall lead with him them that slept, *or died*, by Jesus.
- (p) For if we believe, that Jesus was dead, and rose again, so God shall lead with him them that be dead by Jesus.
- (t) For if we believe that Jesus died, and rose again: even so them also which sleep by Jesus, will God bring again with him.
- (g) For if we believe that Jesus is dead, and is risen, even so them which sleep in Jesus, will God bring with him.
- (k) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
- 4:15 (w) Soothly this thing we say to you in the word of the Lord, that we that live, that be residue, *or left*, in the coming of the Lord, shall not come before them that slept, *or died*.
- (p) And we say this thing to you in the word of the Lord, that we that live, that be left in the coming of the Lord, shall not come before them that be dead.
- (t) And this say we unto you in the word of the Lord, that we which live and are remaining in the coming of the Lord, shall not come before they, which sleep.
- (g) For this say we unto you by the word of the Lord, that we which live, and are remaining in the coming of the Lord, shall not prevent them which sleep.
- (k) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent {or, come before, or, anticipate, or, precede} them which are asleep.
- 4:16 (w) For the Lord himself shall come down from heaven, in the commanding, and in the voice of the archangel, and in the trump of God; and the dead men that be in Christ, shall rise again first.
- (p) For the Lord himself shall come down from heaven, in the commandment, and in the voice of an archangel, and in the trump of God; and the dead men that be in Christ, shall rise again first.
- (t) For the Lord himself shall descend from heaven with a shout, and the voice of the archangel, and trump of God. And the dead in Christ shall arise first:
- (g) For the Lord himself shall descend from heaven with a shout, *and* with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first;
- (k) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
- 4:17 (w) Afterward we that live, that be left, shall be snatched (up) together with them in clouds, meeting Christ in the air; and so evermore we shall be with the Lord.
- (p) Afterward we that live, that be left, shall be snatched (up) together with them in clouds, meeting Christ in the air; and so evermore we shall be with the Lord.
- (t) then shall we which live and remain, be caught up with them also in the clouds to meet the Lord in the air. And so shall we ever be with the Lord.
- (g) Then shall we which live and remain, be caught up with them also in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.
- (k) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
- 4:18 (w) Therefore comfort ye together in these words.
- (p) Therefore be ye comforted together in these words.

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- (t) Wherefore comfort yourselves one another with these words.
- (g) Wherefore, comfort yourselves one another with these words.
- (k) Wherefore comfort {or, exhort} one another with these words.

CHAPTER 5

- 5:1 (w) But, brethren, of times and moments ye need not that I write to you.
(p) But, brethren, of times and moments ye need not that I write to you.
(t) ¶ Of the times and seasons brethren ye have no need that I write unto you:
(g) But of the times and seasons, brethren, ye have no need that I write unto you.
(k) But of the times and the seasons, brethren, ye have no need that I write unto you.
- 5:2 (w) For ye yourselves know diligently, that the day of the Lord shall come, as a thief in the night.
(p) For ye yourselves know diligently, that the day of the Lord shall come, as a thief in the night.
(t) for ye yourselves know perfectly, that the day of the Lord shall come even as a thief in the night.
(g) For ye yourselves know perfectly, that the day of the Lord shall come, even as a thief in the night.
(k) For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
- 5:3 (w) Soothly when they shall say peace and secureness, then suddenly perishing, *or death*, shall come to them, as sorrow to a woman that is with child, and they shall not escape.
(p) For when they shall say peace *is*, and secureness, then sudden death shall come on them, as sorrow to a woman that is with child, and they shall not escape.
(t) When they shall say peace and no danger, then cometh on them sudden destruction, as the travailing of a woman with child, and they shall not escape.
(g) For when they shall say, Peace and safety, then shall come upon them sudden destruction, as the travail upon a woman with child, and they shall not escape.
(k) For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.
- 5:4 (w) But, brethren, ye be not in darkneses, that that day as a thief catch you.
(p) But, brethren, ye be not in darkneses, that that day as a thief catch you.
(t) But ye brethren are not in darkness, that that day should come on you as it were a thief.
(g) But ye, brethren, are not in darkness, that that day shall come on you, as *it were* a thief.
(k) But ye, brethren, are not in darkness, that that day should overtake you as a thief.
- 5:5 (w) For all ye be the sons of light, and sons of the day; we be not of night, neither of darkneses.
(p) For all ye be the sons of light, and sons of day; we be not of night, neither of darkneses.
(t) Ye are all the children of light, and the children of the day: we are not of the night, neither of darkness.
(g) Ye are all the children of light, and the children of the day; we are not of the night, neither of darkness.
(k) Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
- 5:6 (w) Therefore sleep we not as others; but wake we, and be we sober.
(p) Therefore sleep we not as others; but wake we, and be we sober.
(t) ¶ Therefore let us not sleep as do other: but let us watch and be sober.

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- (g) Therefore let us not sleep as do others, but let us watch and be sober.
(k) Therefore let us not sleep, as *do* others; but let us watch and be sober.
- 5:7 (w) For they that sleep, sleep in the night, and they that be drunken, be drunken in the night.
(p) For they that sleep, sleep in the night, and they that be drunken, be drunken in the night.
(t) For they that sleep, sleep in the night: and they that be drunken, are drunken in the night.
(g) For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.
(k) For they that sleep sleep in the night; and they that be drunken are drunken in the night.
- 5:8 (w) But we that be of the day, be sober, clothed in the habergeon of faith and charity, and in the helmet, hope of health.
(p) But we that be of the day, be sober, clothed in the habergeon of faith and of charity, and in the helmet of hope of health.
(t) But let us which are of the day be sober, armed with the breast plate of faith and love, and with hope of salvation [health], as an helmet.
(g) But let us which are of the day, be sober, putting on the breastplate of faith and love, and of the hope of salvation for a helmet.
(k) But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.
- 5:9 (w) For God put not us into wrath, but into the purchasing of health by our Lord Jesus Christ,
(p) For God putted not us into wrath, but into the purchasing of health by our Lord Jesus Christ,
(t) For God hath not appointed us unto wrath: but to obtain salvation [health] by the means of our Lord Jesus Christ,
(g) For God hath not appointed us unto wrath, but to obtain salvation by the means of our Lord Jesus Christ,
(k) For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
- 5:10 (w) that was dead for us; that whether we wake, whether we sleep, we live together with him.
(p) that was dead for us; that whether we wake, whether we sleep, we live together with him.
(t) which died for us: that whether we wake or sleep, we should live together with him.
(g) Which died for us, that whether we wake or sleep, we should live together with him.
(k) Who died for us, that, whether we wake or sleep, we should live together with him.
- 5:11 (w) For which thing comfort ye together, and edify ye each other, as and ye do.
(p) For which thing comfort ye together, and edify ye each other, as ye do.
(t) ¶ Wherefore comfort yourselves together, and edify one another, even as ye do.
(g) Wherefore exhort one another, and edify one another, even as ye do.
(k) Wherefore comfort {or, exhort} yourselves together, and edify one another, even as also ye do.
- 5:12 (w) And, brethren, we pray you, that ye know them that travail among you, and be before you in the Lord, and admonish, *or teach*, you,
(p) And, brethren, we pray you, that ye know them that travail among you, and be sovereigns to you in the Lord, and teach you,
(t) ¶ We beseech you brethren, that ye know them which labor among you, and have the oversight of you in the Lord, and give you exhortation,
(g) Now we beseech you, brethren, that ye know them which labor among you, and are over you in the Lord, and admonish you,

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- (k) And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;
- 5:13 (w) that ye have them more abundantly in charity; and for the work of them, have ye peace with them.
(p) that ye have them more abundantly in charity; and for the work of them, have ye peace with them.
(t) that ye have them the more in love, for their work's sake, and be at peace with them.
(g) That ye have them in singular love for their work's sake. Be at peace among yourselves.
(k) And to esteem them very highly in love for their work's sake. And be at peace among yourselves.
- 5:14 (w) And, brethren, we pray you, reprove ye, *or chastise*, unquiet men. Comfort ye men of little heart, receive ye sick men, be ye patient to all men.
(p) And, brethren, we pray you, reprove unpeaceable men. Comfort ye men of little heart, receive ye frail men, be ye patient to all men.
(t) We desire you brethren warn them that are unruly, comfort the feeble minded, forbear the weak have continual patience toward all men.
(g) We desire you, brethren, admonish them that are unruly, comfort the feebleminded, bear with the weak, be patient toward all men.
(k) Now we exhort {or, beseech} you, brethren, warn them that are unruly {or, disorderly}, comfort the feebleminded, support the weak, be patient toward all men.
- 5:15 (w) See ye, that no man yield evil for evil to any man; but evermore follow ye that that is good, together and into all *men*.
(p) See ye, that no man yield evil for evil to any man; but evermore follow ye that that is good, each to other and to all *men*.
(t) See that none recompense evil for evil unto any man: but ever follow that which is good, both among yourselves, and to all men.
(g) See that none recompense evil for evil unto any man, but ever follow that which is good, both toward yourselves, and toward all men.
(k) See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.
- 5:16 (w) Evermore joy ye;
(p) Evermore joy ye;
(t) Rejoice ever.
(g) Rejoice evermore.
(k) Rejoice evermore.
- 5:17 (w) without ceasing pray ye;
(p) without ceasing pray ye;
(t) Pray continually.
(g) Pray continually.
(k) Pray without ceasing.
- 5:18 (w) in all things do ye thankings. For this is the will of God in Christ Jesus, in all you.
(p) in all things do ye thankings. For this is the will of God in Christ Jesus, in all you.
(t) In all things give thanks. For this is the will of God in Christ Jesus toward you.
(g) In all things give thanks; for this is the will of God in Christ Jesus toward you.

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(k) In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

5:19 (w) Do not ye quench the Spirit,
(p) Do not ye quench the Spirit,
(t) ¶ Quench not the spirit,
(g) Quench not the Spirit.
(k) Quench not the Spirit.

5:20 (w) do not ye despise prophecies.
(p) do not ye despise prophecies.
(t) despise not prophesying.
(g) Despise not prophesying.
(k) Despise not prophesyings.

5:21 (w) But prove ye all things, hold ye that thing that is good.
(p) But prove ye all things, and hold ye that thing that is good.
(t) Examine all things and keep [things. Keep] that which is good.
(g) Try all things, *and* keep that which is good.
(k) Prove all things; hold fast that which is good.

5:22 (w) Abstain ye you from all evil species, *or likeness*.
(p) Abstain you from all evil species.
(t) Abstain from all suspicious things [thing].
(g) Abstain from all appearance of evil.
(k) Abstain from all appearance of evil.

5:23 (w) And God himself of peace make you holy by all things, that your spirit be kept whole, and soul, and body, without plaint, in the coming of our Lord Jesus Christ.
(p) And God himself of peace make you holy by all things, that your spirit be kept whole, and soul, and body, without plaint, in the coming of our Lord Jesus Christ.
(t) The very God of peace sanctify you throughout. And I pray God that your whole spirit, soul, and body, be kept faultless unto the coming of our Lord Jesus Christ.
(g) Now the very God of peace sanctify you throughout; and *I pray God* that your whole spirit and soul and body, may be kept blameless unto the coming of our Lord Jesus Christ.
(k) And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

5:24 (w) God is true, that called you, which also shall do *work of grace in you*.
(p) God is true, that called you, which also shall do.
(t) Faithful is he, which called you: which will also do it.
(g) Faithful *is he* which calleth you, which will also do it.
(k) Faithful is he that calleth you, who also will do it.

5:25 (w) Brethren, pray ye for us.
(p) Brethren, pray ye for us.

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(t) Brethren, pray for us.

(g) Brethren, pray for us.

(k) Brethren, pray for us.

5:26 (w) Greet ye well all brethren in holy kiss.

(p) Greet ye well all brethren in holy kiss.

(t) Greet all the brethren with an holy kiss.

(g) Greet all the brethren with a holy kiss.

(k) Greet all the brethren with an holy kiss.

5:27 (w) I charge you by the Lord, that this epistle be read to all holy brethren.

(p) I charge you by the Lord, that this epistle be read to all holy brethren.

(t) I charge you in the Lord, that this epistle be read unto all the wholly brethren.

(g) I charge you in the Lord, that this Epistle be read unto all the brethren the Saints.

(k) I charge {or, adjure} you by the Lord that this epistle be read unto all the holy brethren.

5:28 (w) The grace of our Lord Jesus Christ *be* with you. Amen.

(p) The grace of our Lord Jesus Christ *be* with you. Amen.

(t) The grace of the Lord Jesus Christ *be* with you. Amen.

(g) The grace of our Lord Jesus Christ *be* with you, Amen.

(k) The grace of our Lord Jesus Christ *be* with you. Amen.

(t) The first epistle unto the Thessalonians written and sent from Athens.

(g) *The first Epistle unto the Thessalonians written from Athens.*

(k) The first Epistle unto the Thessalonians, was written from Athens

FIRST THESSALONIANS END

The Second Epistle of the Apostle Paul to the Thessalonians

Generally attributed to the apostle Paul about C.E. 51 while at Corinth during his second missionary journey
one of Paul's earliest epistles, deals with persecution, the time of the Lord's return,
and challenging them to get busy while waiting for the Lord's return

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul, and Silvanus, and Timothy, to the church of Thessalonians, in God our Father, and in the Lord Jesus Christ,
(p) Paul, and Silvanus, and Timothy, to the church of Thessalonians, in God our Father, and in the Lord Jesus Christ,
(t) ¶ Paul, Sylvanus and Timotheus. ¶ Unto the congregation of the Thessalonians, which are in God our father, and in the Lord Jesus Christ.
(g) Paul and Silvanus, and Timothy, unto the Church of the Thessalonians, *which is* in God our Father, and in the Lord Jesus Christ:
(k) Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:
- 1:2 (w) grace to you and peace of God, our Father, and of the Lord Jesus Christ.
(p) grace to you and peace of God, our Father, and of the Lord Jesus Christ.
(t) ¶ Grace be with you and peace from God our father, and from the Lord Jesus Christ.
(g) Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.
(k) Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

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- 1:3 (w) We owe to do thankings ever to God for you, brethren, so as it is worthy, for your faith ever-waxeth, and the charity of each of you together aboundeth.
(p) We owe to do thankings evermore to God for you, brethren, so as it is worthy, for your faith over-waxeth, and the charity of each of you to other aboundeth.
(t) ¶ We are bound to thank God always for you brethren, as it is meet, because that your faith groweth exceedingly, and every one of you swimeth in love toward another between yourselves,
(g) We ought to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you toward another, aboundeth,
(k) We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;
- 1:4 (w) So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations. Which ye sustain
(p) So that we us selves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations. Which ye sustain
(t) so that we ourselves rejoice of you in the congregations of God, over your patience and faith in all your persecutions, and tribulations that ye suffer:
(g) So that we ourselves rejoice of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer;
(k) So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:
- 1:5 (w) into the example of the just doom of God, that ye be had worthy in the kingdom of God, for which ye suffer.
(p) into the ensample of the just doom of God, that ye be had worthy in the kingdom of God, for which ye suffer.
(t) which is a token of the righteous judgment of God, that ye are counted worthy of the kingdom of God, for which ye also suffer.
(g) Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for the which ye also suffer.
(k) Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:
- 1:6 (w) If nevertheless it is just at God to requite tribulation to them that trouble you,
(p) If nevertheless it is just before God to requite tribulation to them that trouble you,
(t) It is verily a righteous thing with God, to recompense tribulation to them that trouble you:
(g) For it is a righteous thing with God, to recompense tribulation to them that trouble you,
(k) Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;
- 1:7 (w) and to you that be troubled, rest with us in the showing of the Lord Jesus from heaven, with angels of his virtue,
(p) and to you that be troubled, rest with us in the showing of the Lord Jesus from heaven, with angels of his virtue,
(t) and to you which are troubled rest with us, when the Lord Jesus shall show himself from heaven, with his mighty angels,
(g) And to you which are troubled, rest with us, when the Lord Jesus shall shew himself from heaven with his mighty Angels,
(k) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels {Gr. the angels of his power},
- 1:8 (w) in the flame of fire, giving vengeance to them that know not God, and that obey not to the gospel of our Lord Jesus Christ.

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- (p) in the flame of fire, that shall give vengeance to them that know not God, and that obey not to the gospel of our Lord Jesus Christ.
- (t) in flaming fire, rendering vengeance unto them that know not God, and to them that obey not unto the gospel of our Lord Jesus Christ,
- (g) In flaming fire, rendering vengeance unto them, that do not know God, and which obey not unto the Gospel of our Lord Jesus Christ,
- (k) In flaming fire taking {or, yielding} vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
- 1:9 (w) Which shall suffer everlasting pains, in perishing from the face of the Lord, and from the glory of his virtue,
(p) Which shall suffer everlasting pains, in perishing from the face of the Lord, and from the glory of his virtue,
(t) which shall be punished with everlasting damnation, from the presence of the Lord, and from the glory of his power,
(g) Which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power,
(k) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
- 1:10 (w) when he shall come to be glorified in his saints, and to be made wonderful in all men that believed, for our witnessing is believed on you, in that day.
(p) when he shall come to be glorified in his saints, and to be made wonderful in all men that believed, for our witnessing is believed on you, in that day.
(t) when he shall come to be glorified in his saints, and to be made marvelous in all them that believe: because our testimony that we had unto you, was believed even the same day that we preached it.
(g) When he shall come to be glorified in his Saints, and to be made marvelous in all them that believe (because our testimony toward you was believed) in that day.
(k) When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.
- 1:11 (w) In which thing also we pray evermore for you, that our God make you worthy to his calling, and fulfill all the will of his goodness, and the work of faith in virtue;
(p) In which thing also we pray evermore for you, that our God make you worthy to his calling, and fill all the will of his goodness, and the work of faith in virtue;
(t) Wherefore we pray always for you that our God make you worthy of the calling, and fulfill all delectation of goodness, and the work of faith, with power:
(g) Wherefore, we also pray always for you, that our God may make you worthy of *his* calling, and fulfill all the good pleasure of *his* goodness, and the work of faith with power,
(k) Wherefore also we pray always for you, that our God would count {or, vouchsafe} you worthy of this calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:
- 1:12 (w) that the name of our Lord Jesus Christ be clarified in you, and ye in him, after the grace of our God, and of the Lord Jesus Christ.
(p) that the name of our Lord Jesus Christ be clarified in you, and ye in him, by the grace of our Lord Jesus Christ.
(t) that the name of our Lord Jesus Christ may be glorified in you, and ye in him, through the grace of our God, and of the Lord Jesus Christ.
(g) 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.
(k) That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER 2

- 2:1 (w) But, brethren, we pray you by the coming of our Lord Jesus Christ, and of our congregation into the same thing,
(p) But, brethren, we pray you by the coming of our Lord Jesus Christ, and of our congregation into the same coming,
(t) ¶ We beseech you brethren by the coming of our Lord Jesus Christ, and in that we shall assemble unto him,
(g) Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our assembling unto him,
(k) Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him {or, around him},
- 2:2 (w) that ye be not moved soon from your wit, neither be aghast, neither by spirit, neither by word, neither by epistle as sent by us, as if the day of the Lord be nigh.
(p) that ye be not moved soon from your wit, neither be afeared, neither by spirit, neither by word, neither by epistle as sent by us, as if the day of the Lord be nigh.
(t) that ye be not suddenly moved from your mind, and be not troubled, neither by spirit, neither by words, nor yet by letter, which should seem to come from us, as though the day of Christ were at hand.
(g) That ye be not suddenly moved from *your* mind, nor troubled neither by spirit, nor by word, nor by letter, as *it were* from us, as though the day of Christ were at hand.
(k) That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
- 2:3 (w) That no man deceive you in any manner. For no but departing away, *or dissension*, shall come first, and the man of sin be showed, the son of perdition,
(p) No man deceive you in any manner. For but dissension come first, and the man of sin be showed, the son of perdition,
(t) Let no man deceive you by any means, for the Lord cometh not, except there come a departing first, and that that sinful man be opened, the son of perdition
(g) Let no man deceive you by any means, for *that day shall not come*, except there come a departing first, and that the man of sin be disclosed, *even* the son of perdition,
(k) Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;
- 2:4 (w) that is adversary, and is enhanced upon all thing that is said God, or that is worshipped, so that he sit in the temple of God, showing himself as that he be God/as if he is God.
(p) that is adversary, and is enhanced over all thing that is said God, or that is worshipped, so that he sit in the temple of God, and show himself as if he were God.
(t) which is an adversary, and is exalted above all that is called God, or that is worshipped: so that he shall sit as God in temple of God, and show himself as God.
(g) Which is an adversary, and exalteth himself against all that is called God, or that is worshipped, so that he doeth sit as God in the Temple of God, shewing himself that he is God.
(k) Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
- 2:5 (w) Whether ye hold not, that yet when I was at you, I said these things to you?
(p) Whether ye hold not, that yet when I was at you, I said these things to you?
(t) ¶ Remember ye not, that when I was yet with you, I told you these things?
(g) Remember ye not, that when I was yet with you, I told you these things?
(k) Remember ye not, that, when I was yet with you, I told you these things?

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- 2:6 (w) And now what withholdeth *him*, ye know, that he be showed in his time.
(p) And now what withholdeth, ye know, that he be showed in his time.
(t) And now ye know what withholdeth: even that he might be uttered at his time.
(g) And now ye know what withholdeth that he might be revealed in his time.
(k) And now ye know what withholdeth {or, holdeth} that he might be revealed in his time.
- 2:7 (w) For why the mystery, *or private*, of wickedness worketh now; only that he that holdeth now, hold, till he be done away.
(p) For the private of wickedness worketh now; only that he that holdeth now, hold, till he be done away.
(t) For the mystery of that iniquity doth he already work which only looketh [already the mystery of iniquity worketh. Only he that holdeth, let him now hold], until it be taken out of the way,
(g) For the mystery of iniquity doeth already work; only he which now withholdeth, *shall let* till he be taken out of the way.
(k) For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.
- 2:8 (w) And then that wicked *man* shall be showed, whom the Lord Jesus shall slay with the spirit of his mouth, and shall destroy with the illumining, *or shining*, of his coming;
(p) And then that wicked *man* shall be showed, whom the Lord Jesus shall slay with the spirit of his mouth, and shall destroy with lightening of his coming;
(t) and then shall that wicked be uttered, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the appearance of his coming,
(g) And then shall that wicked man be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall abolish with the brightness of his coming,
(k) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- 2:9 (w) him, whose coming is after the working of Satan, in all virtue, and signs, and great wonders, lying, *or false*,
(p) him, whose coming is by the working of Satan, in all virtue, and signs, and great wonders, false,
(t) even him whose coming is by the working of Satan, with all lying power, signs, and wonders:
(g) *Even him* whose coming is by the working of Satan, with all power, and signs, and lying wonders,
(k) *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,
- 2:10 (w) and in all deceit of wickedness, to them that perish. For that they received not the charity of truth, that they should be made safe.
(p) and in all deceit of wickedness, to them that perish. For that they received not the charity of truth, that they should be made safe.
(t) and in all deceivableness of unrighteousness, among them that perish: because they received not [have not received] the love of the truth, that they might have been saved.
(g) And in all deceivableness of unrighteousness, among them that perish, because they received not the love of the truth, that they might be saved.
(k) And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
- 2:11 (w) And therefore God shall send to them a working of error, that they believe to lying, *or gabbing*,
(p) And therefore God shall send to them a working of error, that they believe to lying,
(t) And therefore God shall send them strong delusion, that they should believe lies:

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- (g) And therefore God shall send them strong delusion, that they should believe lies,
(k) And for this cause God shall send them strong delusion, that they should believe a lie:
- 2:12 (w) that all be deemed, *or damned*, which believed not to truth, but consented to wickedness.
(p) that all be deemed, which believed not to truth, but consented to wickedness.
(t) that all they might be damned which believed not the truth, but had pleasure in unrighteousness.
(g) That all they might be damned which believed not the truth, but had pleasure in unrighteousness.
(k) That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
- 2:13 (w) Forsooth we owe to do thankings evermore to God for you, brethren loved of God, that God chose us primacies, *or first fruits*, into health, in hallowing of Spirit and faith of truth;
(p) But, brethren loved of God, we owe to do thankings evermore to God for you, that God chose us the first fruits into health, in hallowing of Spirit and in faith of truth;
(t) ¶ But We are bound to give thanks always to God for you brethren beloved of the Lord, for because that God hath from the beginning chosen you to salvation [health], through sanctifying of the spirit, and through believing the truth:
(g) But we ought to give thanks alway to God for you, brethren beloved of the Lord, because that God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the faith of truth,
(k) But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:
- 2:14 (w) in which also he called you by our gospel, into the getting of the glory of our Lord Jesus Christ.
(p) in which also he called you by our gospel, into the getting of the glory of our Lord Jesus Christ.
(t) whereunto he called you by our gospel, to obtain the glory that cometh of our Lord Jesus Christ.
(g) Whereunto he called you by our Gospel, to obtain the glory of our Lord Jesus Christ.
(k) Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
- 2:15 (w) Therefore, brethren, stand ye, and hold ye the traditions, that ye have learned, either by word, or by our epistle.
(p) Therefore, brethren, stand ye, and hold ye the traditions, that ye have learned, either by word, either by our epistle.
(t) ¶ Therefore brethren stand fast and keep the ordnances [ordinations], which ye have learned: whether it were by our preaching, or by [our] epistle:
(g) Therefore, brethren, stand fast and keep the instructions, which ye have been taught, either by word, or by our Epistle.
(k) Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.
- 2:16 (w) And our Lord Jesus Christ himself, and God our Father, which loved us, and gave everlasting comfort and good hope in grace,
(p) And our Lord Jesus Christ himself, and God our Father, which loved us, and gave everlasting comfort and good hope in grace,
(t) Our Lord Jesus Christ himself, and God our father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,
(g) Now the same Jesus Christ our Lord, and our God even the Father which hath loved us, and hath given us everlasting consolation and good hope through grace,
(k) Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,
- 2:17 (w) stir, *or admonish*, your hearts, and confirm *you* in all good work and word.
(p) stir your hearts, and confirm in all good work and word.

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(t) comfort your hearts, and establish you in all doctrine [saying], and good doing.

(g) Comfort your hearts, and stablish you in every word and good work.

(k) Comfort your hearts, and stablish you in every good word and work.

CHAPTER 3

- 3:1 (w) Brethren, from henceforward pray ye for us, that the word of God run, and be clarified, as *it is* with you;
(p) Brethren, from henceforward pray ye for us, that the word of God run, and be clarified, as *it is* with you;
(t) ¶ Furthermore brethren pray for us, that the word of God may have free passage, and be glorified, as it is with you:
(g) Furthermore, brethren, pray for us, that the word of the Lord may have free passage and be glorified, even as *it is* with you,
(k) Finally, brethren, pray for us, that the word of the Lord may have {Gr. run} *free* course, and be glorified, even as *it is* with you:
- 3:2 (w) and that we be delivered from harmful and evil men; for faith is not of all men.
(p) and that we be delivered from harmful and evil men; for faith is not of all men.
(t) and that we may be delivered from unreasonable and evil men. For all men have not faith:
(g) And that we may be delivered from unreasonable and evil men; for all men have not faith.
(k) And that we may be delivered from unreasonable {Gr. absurd} and wicked men: for all men have not faith.
- 3:3 (w) But the Lord is true, that shall confirm you, and shall keep us from evil.
(p) But the Lord is true, that shall confirm you, and shall keep from evil.
(t) but the Lord is faithful, which shall establish you, and keep you from evil.
(g) But the Lord is faithful, which will stablish you, and keep you from evil.
(k) But the Lord is faithful, who shall stablish you, and keep you from evil.
- 3:4 (w) And, *brethren*, we trust of you in the Lord, for whatever things we command to you, both ye do and shall do.
(p) And, *brethren*, we trust of you in the Lord, for whatever things we command to you, both ye do and shall do.
(t) We have confidence throw the Lord to you-ward, that ye both do, and will do, that which we command you.
(g) And we are persuaded of you through the Lord, that ye both do, and will do the things which we command you.
(k) And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.
- 3:5 (w) Forsooth the Lord dress your hearts, in the charity of God, and in the patience of Christ.
(p) And the Lord direct your hearts, in the charity of God, and in the patience of Christ.
(t) And the Lord guide your hearts unto the love of God, and patience of Christ.
(g) And the Lord guide your hearts to the love of God, and the waiting for of Christ.
(k) And the Lord direct your hearts into the love of God, and into the patient waiting for Christ {or, the patience of Christ}.
- 3:6 (w) Forsooth, brethren, we announce to you in the name of our Lord Jesus Christ, that ye withdraw you from each brother wandering unordinately, *or against good order*, and not after the tradition, that they received of us.
(p) But, brethren, we command to you in the name of our Lord Jesus Christ, that ye withdraw you from each brother that wandereth out of order, and not after the teaching, that they received of us.
(t) ¶ We require you brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh inordinately, and not after the institution which ye received of us.

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- (g) We command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh inordinately, and not after the instruction, which he received of us.
- (k) Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.
- 3:7 (w) For ye yourselves know, how it behooveth to follow us. For we were not unquiet, *or unpeaceable*, among you,
(p) For ye yourselves know, how it behooveth to follow us. For we were not unpeaceable among you,
(t) Ye yourselves know how ye ought to follow [counterfeit] us: For we behaved not ourselves inordinately among you.
(g) For ye yourselves know, how ye ought to follow us, for we behaved not ourselves inordinately among you,
(k) For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;
- 3:8 (w) neither without our own travail we ate bread of any man, but in travail and weariness night and day working, that we grieve none of you.
(p) neither without our own travail we ate bread of any man, but in travail and weariness wrought night and day, that we grieved none of you.
(t) Neither took we bread of any man for nought: but wrought with labor and travail night and day, because we would not be grievous to any of you:
(g) Neither took we bread of any man for nought, but we wrought with labor and travail night and day, because we would not be chargeable to any of you.
(k) Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:
- 3:9 (w) Not as we had not power, but that we should give ourselves an ensample to you to follow us.
(p) Not as we had not power, but that we should give us selves ensample to you to follow us.
(t) not but that we had authority: but to make ourselves an ensample unto you, to follow [counterfeit] us.
(g) Not because we have not authority, but that we might make ourselves an example unto you to follow us.
(k) Not because we have not power, but to make ourselves an ensample unto you to follow us.
- 3:10 (w) For why and when we were with you, this thing we announced, *or warned*, to you, that if any man will not work, neither eat he.
(p) For also when we were among you, we commanded this thing to you, that if any man will not work, neither eat he.
(t) For when we were with you, this we warned you of, that if there were any which would not work, that the same should not eat.
(g) For even when we were with you, this we warned you of, that if there were any, which would not work, that he should not eat.
(k) For even when we were with you, this we commanded you, that if any would not work, neither should he eat.
- 3:11 (w) Soothly we have heard some among you to wander unquietly, *or unpeaceably*, nothing working, but doing curiously.
(p) For we have heard that some among you go unrestfully, and nothing work, but do curiously.
(t) ¶ We have heard say no doubt that there are some which walk among you inordinately, and work not at all, but are busybodies.
(g) For we hear, that there are some which walk among you inordinately, and work not at all, but are busybodies.
(k) For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.
- 3:12 (w) Forsooth we announce to them that be such manner, and beseech in the Lord Jesus Christ, that they with silence, *or stillness*, working, eat their own bread.

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- (p) But we command to them that be such men, and beseech in the Lord Jesus Christ, that they work with silence, and eat their own bread.
(t) Them that are such, we command and exhort by [in the name of] our Lord Jesus Christ, that they work with quietness, and eat their own bread.
(g) Therefore them that are such, we command and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread.
(k) Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
- 3:13 (w) But do not ye, brethren, fail well-doing.
(p) But do not ye, brethren, fail well-doing.
(t) Brethren be not weary in well doing.
(g) And ye, brethren, be not weary in well doing.
(k) But ye, brethren, be not weary in well doing {or, faint not}.
- 3:14 (w) That if any man obey not to our word *sent* by epistle, mark ye him, and commune not with him, that he be ashamed;
(p) That if any man obey not to our word by epistle, mark ye him, and commune ye not with him, that he be ashamed;
(t) If any man obey not our sayings, send us word of him by a letter: and have no company with him, that he may be ashamed:
(g) If any man obey not this our saying in this letter, note him by a letter, and have no company with him, that he may be ashamed;
(k) And if any man obey not our word by this epistle, note that man {or, signify that man by an epistle}, and have no company with him, that he may be ashamed.
- 3:15 (w) and do not ye guess him as an enemy, but reprove ye him as a brother.
(p) and do not ye guess him as an enemy, but reprove ye him as a brother.
(t) And count him not as an enemy: but warn him as a brother.
(g) Yet count him not as an enemy, but admonish him as a brother.
(k) Yet count him not as an enemy, but admonish him as a brother.
- 3:16 (w) And God himself of peace give to you everlasting peace in all place. The Lord be with you all.
(p) And God himself of peace give to you everlasting peace in all place. The Lord be with you all.
(t) ¶ The very Lord of peace, give you peace always, by all means. The Lord be with you all.
(g) Now the Lord himself of peace give you peace always by all means. The Lord *be* with you all.
(k) Now the Lord of peace himself give you peace always by all means. The Lord be with you all.
- 3:17 (w) My salutation by the hand of Paul; which sign in each epistle I write thus.
(p) My salutation by the hand of Paul; which sign in each epistle I write thus.
(t) The salutation of me Paul with mine own hand. This is the token in all epistles. So I write.
(g) The salutation of me Paul, with my own hand, which is the token in every Epistle; so I write,
(k) The salutation of Paul with mine own hand, which is the token in every epistle: so I write.
- 3:18 (w) The grace of our Lord Jesus Christ be with you all. Amen.
(p) The grace of our Lord Jesus Christ be with you all. Amen.
(t) The grace of our Lord Jesus Christ be with you all Amen.
(g) The grace of our Lord Jesus Christ *be* with you all, Amen.

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(k) The grace of our Lord Jesus Christ *be* with you all. Amen.

(t) Sent from Athens

(g) *The second Epistle to the Thessalonians, written from Athens.*

(k) The second *Epistle* to the Thessalonians was written from Athens

SECOND THESSALONIANS END

The First Epistle of the Apostle Paul to Timothy

Generally attributed to the apostle Paul about C.E. 63 during his first confinement in Rome
written to his friend and fellow evangelist Timothy

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul, the apostle of Jesus Christ, by the commandment of God our Saviour, and of Jesus Christ our hope,
(p) Paul, apostle of Jesus Christ, by the commandment of God our Saviour, and of Jesus Christ our hope,
(t) ¶ Paul an apostle of Jesus Christ, by the commandment of God our savior, and [of the] Lord Jesus Christ, which is our hope.
(g) Paul an Apostle of Jesus Christ, by the commandment of God our Saviour, and of *our* Lord Jesus Christ our hope,
(k) Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;
- 1:2 (w) to Timothy, beloved son in the faith, grace and mercy and peace, of God the Father, and of Jesus Christ, our Lord.
(p) to Timothy, beloved son in the faith, grace and mercy and peace, of God the Father, and of Jesus Christ, our Lord.
(t) ¶ Unto Timothy his natural son in the faith. ¶ Grace mercy and peace from God our father, and [from the] Lord Jesus Christ.
(g) Unto Timothy *my* natural son in the faith: Grace, mercy, *and* peace from God our Father, and *from* Christ Jesus our Lord.
(k) Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

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- 1:3 (w) As I prayed thee, that thou shouldest dwell at Ephesus, when I went into Macedonia, that thou shouldest announce, *or warn*, to some, that they should not teach other way,
(p) As I prayed thee, that thou shouldest dwell at Ephesus, when I went into Macedonia, that thou shouldest command to some men, that they should not teach other way,
(t) ¶ As I besought thee to abide still in Ephesus when I departed into Macedonia, even so do that thou command [warn] some that they teach no other wise:
(g) As I besought thee to abide still in Ephesus, when I departed into Macedonia, *so do*, that thou mayest command some, that they teach none other doctrine,
(k) As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,
- 1:4 (w) neither give attention to fables and genealogies without end, which give questions, more than edification of God, that is in faith.
(p) neither give attention to fables and genealogies that be uncertain, which give questions, more than edification of God, that is in the faith.
(t) neither give heed to fables and genealogies, which are endless, and breed doubts, more than Godly edifying which is by faith:
(g) Neither that they give heed to fables and genealogies *which are* endless, which breed questions rather than godly edifying which is by faith.
(k) Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.
- 1:5 (w) For the end of the commandment is charity of clean heart, and good conscience, and of faith not feigned.
(p) For the end of the commandment is charity of clean heart, and good conscience, and of faith not feigned.
(t) for the end of the commandment is love that cometh of a pure heart and of a good conscience, and of faith unfeigned:
(g) For the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned.
(k) Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:
- 1:6 (w) From which things some erring, be turned together into vain speech;
(p) From which things some men have erred, and be turned into vain speech;
(t) from the which things, some have erred, and have turned unto vain jangling,
(g) From the which things some have erred, and have turned unto vain jangling.
(k) From which some having swerved {or, not aimed at} have turned aside unto vain jangling;
- 1:7 (w) willing to be teachers of the law, not understanding, neither what things they speak, neither of what things they affirm.
(p) and will to be teachers of the law, and understand not what things they speak, neither of what things they affirm.
(t) because they would be doctors [in] the scripture, and yet understand not what they speak, neither whereof they affirm.
(g) They would be doctors of the Law, and yet understand not what they speak, neither whereof they affirm.
(k) Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.
- 1:8 (w) And we know that the law is good, if any man use it lawfully;
(p) And we know that the law is good, if any man use it lawfully;
(t) ¶ We know that the law is good, if a man use it lawfully,
(g) And we know, that the Law is good, if a man use it lawfully;
(k) But we know that the law is good, if a man use it lawfully;

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- 1:9 (w) witting this thing, that the law is not put to a just man, but to an unjust and not subject, to unpious men and sinners, to cursed men and defouled, to slayers of fathers, and slayers of mothers, to menslayers
(p) and witting this thing, that the law is not set to a just man, but to unjust men and not subject, to wicked men and to sinners, to cursed men and defouled, to slayers of father, and slayers of mother, to manslayers
(t) understanding this, how that the law is not given unto a righteous man, but unto the unrighteous and disobedient, to the ungodly and to sinners, to unholy and unclean, to murderers of fathers and murderers of mothers, to man-slayers [man-quellers]
(g) Knowing this, that the Law is not given unto a righteous man, but unto the lawless and disobedient, to the ungodly, and to sinners, to the unholy, and to the profane, to murderers of fathers and mothers, to manslayers,
(k) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
- 1:10 (w) and fornicators, to them that trespass with males *against kind*, sellers, *or stealers*, of men, to lying-mongers and to forsworn men, and if any other thing is contrary to wholesome teaching,
(p) and lechers, to them that do lechery with men, lying-mongers and forsworn, and if any other thing is contrary to the wholesome teaching,
(t) and whoremongers: to them that defile themselves with mankind: to menstealers: to liars and to perjured, and so forth if there be any other thing that is contrary to wholesome doctrine
(g) To whoremongers, to buggers, to menstealers, to liars, to the perjured, and if there be any other thing that is contrary to wholesome doctrine,
(k) For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;
- 1:11 (w) that is after the gospel of the glory of blessed God, which is betaken to me.
(p) that is after the gospel of the glory of blessed God, which is betaken to me.
(t) according to the gospel of the glory of the blessed God [glorious gospel of the holy God], which gospel is committed unto me.
(g) *Which is* according to the glorious Gospel of the blessed God, which is committed unto me.
(k) According to the glorious gospel of the blessed God, which was committed to my trust.
- 1:12 (w) I do thankings to him, that hath comforted me in Christ Jesus our Lord, for he guessed me faithful, putting *me* in ministry,
(p) I do thankings to him, that comforted me in Christ Jesus our Lord, for he guessed me faithful, and put me in ministry,
(t) ¶ And I thank Christ Jesus our Lord which hath made me strong [And I thank him that hath made me strong in Christ Jesus our Lord]: for he counted me true, and put me in office,
(g) Therefore I thank him which hath made me strong, *that is*, Christ Jesus our Lord, for he counted me faithful, and put me in *his* service;
(k) And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;
- 1:13 (w) the which I first was a blasphemer, and a pursuer, and full of wrongs. But I have gotten the mercy of God, for I unknowing did in unbelief.
(p) that first was a blasphemer, and a pursuer, and full of wrongs. But I have gotten the mercy of God, for I unknowing did in unbelief.
(t) when before I was a blasphemer, and a persecutor, and a tyrant. But [Nevertheless] I obtained mercy because I did it ignorantly, through [in] unbelief:

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- (g) When before I was a blasphemer, and a persecutor, and an oppressor, but I was received to mercy, for I did it ignorantly through unbelief.
- (k) Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.
- 1:14 (w) But the grace of our Lord over abounded, with faith and love that is in Christ Jesus.
(p) But the grace of our Lord over abounded, with faith and love that is in Christ Jesus.
(t) neverthelater [but] the grace of our Lord was more abundant, with faith and love, which is in Christ Jesus.
(g) But the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus.
(k) And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.
- 1:15 (w) A true word and worthy all receiving, for Christ Jesus came into this world to make sinful men safe, of whom I am the first.
(p) A true word and worthy all receiving, for Christ Jesus came into this world to make sinful men safe, of which I am the first.
(t) ¶ This is a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners, of whom I am chief:
(g) This *is* a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners, of whom I am chief.
(k) This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.
- 1:16 (w) But therefore I have gotten mercy, that Christ Jesus should show in me first all patience, to the informing of them that shall believe to him into everlasting life.
(p) But therefore I have gotten mercy, that Christ Jesus should show in me first all patience, to the informing of them that shall believe to him into everlasting life.
(t) Notwithstanding for this cause was mercy given unto me [unto me was mercy given], that Jesus Christ should first show on me all long patience, unto the example of them which shall in time to come believe on him unto eternal life.
(g) Notwithstanding, for this cause was I received to mercy, that Jesus Christ should first shew on me all longsuffering unto the example of them, which shall in time to come believe in him unto eternal life.
(k) Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.
- 1:17 (w) And to the king of worlds, undeadly and invisible to God alone, be honour and glory into worlds of worlds. Amen.
(p) And to the king of worlds, undeadly and invisible God alone, be honour and glory into worlds of worlds. Amen.
(t) So then unto God, king everlasting, immortal, invisible, and wise only, be honor and praise for ever and ever Amen.
(g) Now unto the King everlasting, immortal, invisible, unto God only wise, *be* honor *and* glory, forever, and ever, Amen.
(k) Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.
- 1:18 (w) I commend this precept to thee, son Timothy, after prophecies before-going in thee, that thou fight in them a good knighthood,
(p) I betake this commandment to thee, thou son Timothy, after the prophecies that have been heretofore in thee, that thou travail in them a good travail,
(t) ¶ This commandment commit I unto thee son Timothy, according to the prophecies which in time past were prophesied of thee, that thou in them shouldst fight a good fight,
(g) This commandment commit I unto thee, son Timothy, according to the prophecies, which went before upon thee, that thou by them shouldest fight a good fight,

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(k) This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

- 1:19 (w) having faith and good conscience, the which some casting away, perished about the faith.
(p) having faith and good conscience, which some men cast away, and perished about the faith.
(t) having faith and good conscience, which some have put away from them, and as concerning faith have made shipwreck.
(g) Having faith and a good conscience, which some have put away, and as concerning faith, have made shipwreck.
(k) Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:
- 1:20 (w) Of whom is Hymenaeus and Alexander, whom I betook to Satan, that they learn not to blaspheme.
(p) Of which is Hymenaeus and Alexander, whom I betook to Satan, that they learn not to blaspheme.
(t) Of whose number is Himeneus, and Alexander, which I have delivered unto Satan, that they might be taught not to blaspheme.
(g) Of whom is Hymenaeus, and Alexander, whom I have delivered unto Satan, that they might learn not to blaspheme.
(k) Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAPTER 2

- 2:1 (w) Therefore I beseech first of all things, that beseechings, prayers, askings, doing of thankings, be made for all men,
(p) Therefore I beseech first of all things, that beseechings, prayers, askings, doing of thankings, be made for all men,
(t) ¶ I exhort therefore that above all things prayers, supplications, intercessions [petitions], and giving of thanks, be had for all men:
(g) I Exhort therefore, that first of all supplications, prayers, intercessions, *and* giving of thanks be made for all men,
(k) I exhort {or, desire} therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;
- 2:2 (w) for kings and all that be set in highness, that we lead a quiet and a peaceable life, in all piety and chastity.
(p) for kings and all that be set in highness, that we lead a quiet and a peaceable life, in all piety and chastity.
(t) for kings, and for all that are in authority [preeminence], that we may live a quiet and a peaceable life, in all godliness and honesty.
(g) For Kings, and for all that are in authority, that we may lead a quiet and a peaceable life, in all godliness and honesty.
(k) For kings, and for all that are in authority {or, eminent place}; that we may lead a quiet and peaceable life in all godliness and honesty.
- 2:3 (w) For this thing is good and accepted before God, our Saviour,
(p) For this thing is good and accepted before God, our Saviour,
(t) For that is good and accepted in the sight of God our savior,
(g) For this is good and acceptable in the sight of God our Saviour,
(k) For this is good and acceptable in the sight of God our Saviour;
- 2:4 (w) that will all men to be made safe, and to come to the knowing of truth.
(p) that will that all men be made safe, and that they come to the knowing of truth.
(t) which will [would] have all men saved, and come unto the knowledge of the truth.
(g) Who will that all men shall be saved, and come unto the knowledge of the truth.
(k) Who will have all men to be saved, and to come unto the knowledge of the truth.

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- 2:5 (w) For one God and one mediator *is* of God and of men, a man Christ Jesus,
(p) For one God and one mediator *is* of God and of men, a man Christ Jesus,
(t) For there is one God, and one mediator between God and man, which is the man Christ Jesus,
(g) For there is one God, and one Mediator between God and man, *which is* the man Christ Jesus,
(k) For *there is* one God, and one mediator between God and men, the man Christ Jesus;
- 2:6 (w) that gave himself redemption for all men. Whose witnessing is confirmed in his times;
(p) that gave himself redemption for all men. Whose witnessing is confirmed in his times;
(t) which gave himself a ransom for all men, that it should be testified [preached] at his time,
(g) Who gave himself a ransom for all men, *to be* the testimony in due time,
(k) Who gave himself a ransom for all, to be testified {or, a testimony} in due time.
- 2:7 (w) in which I am set a preacher and an apostle. Soothly I say truth in Christ Jesus, and I lie not, a teacher of heathen men in faith and truth.
(p) in which I am set a preacher and an apostle. For I say truth, and I lie not, *that am* a teacher of heathen men in faith and in truth.
(t) whereunto I am ordained [appointed] a preacher, and an apostle: I tell the truth in Christ and lie not, being the teacher of the gentiles in faith and verity.
(g) Whereunto I am ordained a preacher and an Apostle (I speak the truth in Christ, and lie not) *even* a teacher of the Gentiles in faith and verity.
(k) Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.
- 2:8 (w) Therefore I will, that men pray in all place, lifting up clean hands without wrath and disputing, *or strife*.
(p) Therefore I will, that men pray in all place, lifting up clean hands without wrath and strife.
(t) ¶ I will therefore that the men pray every where, lifting up pure hands without wrath, or doubting [arguing].
(g) I will therefore that the men pray, everywhere lifting up pure hands without wrath, or doubting.
(k) I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.
- 2:9 (w) Also and women in adorned, *or covenable*, habit, with shamefastness and soberness adorning themselves, not in wreathed hairs, either in gold, or pearls, or precious cloth;
(p) Also women in suitable habit, with shamefastness and soberness arraying themselves, not in wreathed hairs, either in gold, or pearls, or precious cloth;
(t) Likewise also the women that they array themselves in comely [mannerly] apparel with shamefastness, and discrete [honest] behavior, not with braided hair, other gold, or pearls, or costly array:
(g) Likewise also the women, that they array themselves in comely apparel, with shamefastness and modesty, not with broided hair, or gold, or pearls, or costly apparel,
(k) In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided {or, plaited} hair, or gold, or pearls, or costly array;
- 2:10 (w) but that that becometh women, promising piety by good works.
(p) but that that becometh women, promising piety by good works.
(t) but with such as becometh women that profess the worshipping of God through good works.
(g) But (as becometh women that profess the fear of God) with good works.
(k) But (which becometh women professing godliness) with good works.

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- 2:11 (w) A woman learn she in silence, with all subjection.
(p) A woman learn in silence, with all subjection.
(t) Let the woman learn in silence with all subjection.
(g) Let the woman learn in silence with all subjection.
(k) Let the woman learn in silence with all subjection.
- 2:12 (w) But I suffer not a woman to teach, neither for to have lordship on the man, but to be in silence.
(p) But I suffer not a woman to teach, neither to have lordship on the husband, but to be in silence.
(t) I suffer not a woman to teach, neither to have authority over the man: but for to be in silence.
(g) I permit not a woman to teach, neither to usurp authority over the man, but to be in silence.
(k) But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.
- 2:13 (w) For Adam was first formed, afterward Eve;
(p) For Adam was first formed, afterward Eve;
(t) For Adam was first formed, and then Eve.
(g) For Adam was first formed, then Eve.
(k) For Adam was first formed, then Eve.
- 2:14 (w) and Adam was not deceived, but the woman was deceived, in prevarication, *or breaking of the law*.
(p) and Adam was not deceived, but the woman was deceived, in breaking of the law.
(t) Also Adam was not deceived, but the woman was deceived, and was in transgression.
(g) And Adam was not deceived, but the woman was deceived, and was in the transgression.
(k) And Adam was not deceived, but the woman being deceived was in the transgression.
- 2:15 (w) But she shall be saved by generation of children, if she dwell perfectly in faith, and love, and holiness, with soberness.
(p) But she shall be saved by generation of children, if she dwell perfectly in faith, and love, and holiness, with soberness.
(t) Notwithstanding through bearing of children they shall be saved, so they continue in faith, love, and holiness with discretion [they shall be saved through bearing of children, if they continue in the faith and in love, and in sanctifying].
(g) Notwithstanding, through bearing of children she shall be saved, if they continue in faith, and love, and holiness with modesty.
(k) Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

CHAPTER 3

- 3:1 (w) A faithful word *I shall say*. If any man desire a bishopric, he desireth a good work.
(p) A faithful word. If any man desireth a bishopric, he desireth a good work.
(t) ¶ This is a true saying: If a man covet the office of a bishop, he desireth a good work.
(g) This *is* a true saying, If any man desire the office of a Bishop, he desireth a worthy work.
(k) This is a true saying, If a man desire the office of a bishop, he desireth a good work.
- 3:2 (w) Therefore it behooveth a bishop to be irreprehensible, *or without reproof*, the husband of one wife, sober, prudent, chaste, virtuous, holding hospitality, a teacher;

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- (p) Therefore it behooveth a bishop to be without reproof, the husband of one wife, sober, prudent, chaste, virtuous, holding hospitality, a teacher;
- (t) Yea and a bishop must be faultless, the husband of one wife, sober, discrete [of honest behavior], honestly apparelled, harbourous, apt to teach,
- (g) A Bishop therefore must be unreprouceable, the husband of one wife, watching, sober, modest, harbourous, apt to teach,
- (k) A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour {or, modest}, given to hospitality, apt to teach;
- 3:3 (w) not given much to wine, not smiter, but temperate, *or patient*, not litigious, *or full of strife, or chiding*, not covetous,
- (p) not given much to wine, not a smiter, but temperate, not full of chiding, not covetous,
- (t) not drunken, no fighter, not given to filthy lucre: but gentle, abhorring fighting, abhorring covetousness,
- (g) Not given to wine, no striker, not given to filthy lucre, but gentle, no fighter, not covetous,
- (k) Not given to wine {or, not ready to quarrel and offer wrong, as one in wine}, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;
- 3:4 (w) well-ruling his house, having sons subject with all chastity;
- (p) well-ruling his house, and have sons subject with all chastity;
- (t) and one that ruleth his own house honestly, having children under obedience, with all honesty.
- (g) One that can rule his own house honestly, having children under obedience with all honesty.
- (k) One that ruleth well his own house, having his children in subjection with all gravity;
- 3:5 (w) for if any man know not how to govern his house, how shall he have diligence, *or keeping*, of the church of God?
- (p) for if any man know not how to govern his house, how shall he have diligence of the church of God?
- (t) For if a man cannot rule his own house, how shall he care for the congregation of God.
- (g) For if any cannot rule his own house, how shall he care for the Church of God?
- (k) (For if a man know not how to rule his own house, how shall he take care of the church of God?)
- 3:6 (w) not new converted to the faith, lest he be borne up into pride, and fall into the doom of the devil.
- (p) not new converted to the faith, lest he be borne up into pride, and fall into doom of the devil.
- (t) He may not be a young scholar [man], lest he swell and fall into the judgment of the evil speaker.
- (g) He may not be a young scholar, lest he being puffed up fall into the condemnation of the devil.
- (k) Not a novice {or, one newly come to the faith}, lest being lifted up with pride he fall into the condemnation of the devil.
- 3:7 (w) For it behooveth him to have also good witnessing of them that be withoutforth, that he fall not into reproof, and into the snare of the devil.
- (p) For it behooveth him to have also good witnessing of them that be withoutforth, that he fall not into reproof, and into the snare of the devil.
- (t) He must also be well reported of among them which are without forth, lest he fall into rebuke, and [into the] snare of the evil speaker.
- (g) He *must* also *be* well reported of, even of them which are without, lest he fall into rebuke, and the snare of the devil.
- (k) Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.
- 3:8 (w) Also *it behooveth* deacons to be chaste, not double-tongued, not given to much wine, not following foul winning;
- (p) Also *it behooveth* deacons to be chaste, not double-tongued, not given much to wine, not following foul winning;
- (t) ¶ Likewise must the deacons be honest, not double tongued, not given unto much drinking, neither unto filthy lucre:

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- (g) Likewise must Deacons be grave, not double tongued, not given unto much wine, neither to filthy lucre,
(k) Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;
- 3:9 (w) having the mystery of faith in clean conscience.
(p) that have the mystery of faith in clean conscience.
(t) but having the mystery of the faith in pure conscience.
(g) Having the mystery of the faith in a pure conscience.
(k) Holding the mystery of the faith in a pure conscience.
- 3:10 (w) And forsooth be they proved first, that they minister so, having no crime, *or great sin*.
(p) But be they proved first, and minister they so, having no crime.
(t) And let them first be proved, and then let them minister, if they be found faultless.
(g) And let them first be proved; then let them minister, if they be found blameless.
(k) And let these also first be proved; then let them use the office of a deacon, being *found* blameless.
- 3:11 (w) Also *it behooveth* women to be chaste, not backbiting, sober, faithful in all things.
(p) Also *it behooveth* women to be chaste, not backbiting, sober, faithful in all things.
(t) ¶ Even so must their wives be honest, not evil speakers: but sober, and faithful in all things.
(g) Likewise their wives *must be* honest, not evil speakers, *but* sober, *and* faithful in all things.
(k) Even so must their wives be grave, not slanderers, sober, faithful in all things.
- 3:12 (w) Deacons be they husbands of one wife; which govern well their sons and their houses.
(p) Deacons be husbands of one wife; which govern well their sons and their houses.
(t) Let the deacons be the husbands of one wife and such as rule their children well, and their own households.
(g) Let the Deacons be the husbands of one wife, and such as can rule their children well, and their own households.
(k) Let the deacons be the husbands of one wife, ruling their children and their own houses well.
- 3:13 (w) For they that shall minister well, shall get a good degree to themselves, and much trust in the faith, that is in Christ Jesus.
(p) For they that minister well, shall get a good degree to themselves, and much trust in the faith, that is in Christ Jesus.
(t) For they that minister well, get themselves good degree, and great liberty in the faith, which is in Christ Jesus.
(g) For they that have ministered well, get themselves a good degree, and great liberty in the faith, which is in Christ Jesus.
(k) For they that have used {or, ministered} the office of a deacon well purchase to themselves a good degree, and great boldness in the faith *which is* in Christ Jesus.
- 3:14 (w) Son Timothy, I write to thee these things, hoping me to come soon to thee;
(p) Son Timothy, I write to thee these things, hoping that I shall come soon to thee;
(t) ¶ These things write I unto thee, trusting to come shortly unto thee.
(g) These things write I unto thee, trusting to come very shortly unto thee.
(k) These things write I unto thee, hoping to come unto thee shortly:
- 3:15 (w) but if I tarry, that thou knowest, how it behooveth thee to live in the house of God, that is the church of living God, a pillar and firmness of truth.

(p) but if I tarry, that thou knowest, how it behooveth thee to live in the house of God, that is the church of living God, a pillar and firmness of truth.

(t) But and if I tarry long [And if I come not], that then thou mayest yet have knowledge how thou oughtest to behave thyself in the house of God, which is the congregation of the living God, the pillar and ground of truth.

(g) But if I tarry long, that thou mayest yet know, how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth.

(k) But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground {or, stay} of the truth.

3:16 (w) And openly it is a great sacrament of piety, that that is showed in flesh, is justified in Spirit, it appeared to angels, it is preached to heathen men, it is believed in the world, it is taken up into glory.

(p) And openly it is a great sacrament of piety, that thing that was showed in flesh, it is justified in Spirit, it appeared to angels, it is preached to heathen men, it is believed in the world, it is taken up into glory.

(t) And without nay great is that mystery of godliness. God was showed in the flesh, was justified in the spirit, was seen of angels, was preached unto the gentiles, was believed on in earth and received up in glory.

(g) And without controversy, great is the mystery of godliness, *which is*, God is manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, *and* received up in glory.

(k) And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER 4

4:1 (w) Forsooth the Spirit saith openly, for in the last times some shall depart from the faith, giving attention to spirits of error, and to teachings of devils;

(p) But the Spirit saith openly, that in the last times some men shall depart from the faith, giving attention to spirits of error, and to teachings of devils;

(t) ¶ The spirit speaketh evidently that in the latter times some shall depart from the faith, and shall give heed unto spirits of error, and devilish doctrine

(g) Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heed unto spirits of error, and doctrines of devils,

(k) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

4:2 (w) in hypocrisy speaking lying, and having their conscience burnt, *or corrupted*.

(p) that speak lying in hypocrisy, and have their conscience corrupted.

(t) of them which speak false through hypocrisy, and have their consciences marked with an hot iron,

(g) Which speak lies through hypocrisy, and have their consciences burned with a hot iron,

(k) Speaking lies in hypocrisy; having their conscience seared with a hot iron;

4:3 (w) forbidding to wed, and to abstain from meats, which God made to take with doing of thankings, to faithful men, and them that have known the truth.

(p) forbidding to be wedded, and to abstain from meats, which God made to take with doing of thankings, to faithful men, and them that have known the truth.

(t) forbidding to marry, and commanding to abstain from meats, which God hath created to be received with giving thanks, of them which believe, and know [have known] the truth,

(g) Forbidding to marry, *and commanding* to abstain from meats which God hath created to be received with giving thanks of them which believe and know the truth.

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- (k) Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
- 4:4 (w) For each creature of God is good, and nothing is to be cast away, which is taken with doing of thankings;
(p) For each creature of God is good, and nothing is to be cast away, which is taken with doing of thankings;
(t) for all the creatures of God are good: and nothing to be refused, if it be received with thanksgiving:
(g) For every creature of God *is* good, and nothing *ought* to be refused, if it be received with thanksgiving.
(k) For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:
- 4:5 (w) forsooth it is hallowed by the word of God, and prayer.
(p) for it is hallowed by the word of God, and by prayer.
(t) For it is sanctified by the word of God, and prayer.
(g) For it is sanctified by the word of God, and prayer.
(k) For it is sanctified by the word of God and prayer.
- 4:6 (w) Thou putting forth these things to brethren, shalt be a good minister of Christ Jesus; nourished with words of faith and of good doctrine, which thou hast gotten in following.
(p) Thou putting forth these things to brethren, shalt be a good minister of Christ Jesus; nourished with words of faith and of good doctrine, which thou hast gotten.
(t) If thou shalt put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ which hast been nourished up in the words of the faith, and good doctrine, which doctrine thou hast continually followed.
(g) If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, which hast been nourished up in the words of faith, and of good doctrine, which thou hast continually followed.
(k) If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.
- 4:7 (w) Forsooth shun thou uncovenable fables, and old women's *fables*; haunt thyself to piety.
(p) But eschew thou unsuitable fables, and old women's *fables*; haunt thyself to piety.
(t) But cast away un-ghostly and old wives' fables. ¶ Exercise thyself unto godliness.
(g) But cast away profane, and old wives' fables, and exercise thyself unto godliness.
(k) But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.
- 4:8 (w) For bodily exercitation is profitable to little thing; but piety is profitable to all things, having promise of life that now is, and that is to come.
(p) For bodily exercitation is profitable to little thing; but piety is profitable to all things, that hath a promise of life that now is, and that is to come.
(t) For bodily exercise profiteth little: But godliness is good unto all things, as a thing which hath promises of the life that is now, and of the life to come.
(g) For bodily exercise profiteth little, but godliness is profitable unto all things, which hath the promise of the life present, and of that which is to come.
(k) For bodily exercise profiteth little {or, for a little time}: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.
- 4:9 (w) A true word, and worthy all acception.
(p) A true word, and worthy all acceptance.
(t) This is a sure saying, and of all parties worthy to be received.
(g) This *is* a true saying, and by all means worthy to be received.

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- (k) This *is* a faithful saying and worthy of all acceptation.
- 4:10 (w) And in this thing we travail, and be cursed, for we hope in living God, that is Saviour of all men, most(ly) of faithful men.
(p) And in this thing we travail, and be cursed, for we hope in living God, that is Saviour of all men, most(ly) of faithful men.
(t) For therefore we labor and suffer rebuke, because we believe in the living God, which is the savior of all men: but especially of those that believe.
(g) For therefore we labor and are rebuked, because we trust in the living God, which is the Saviour of all men, specially of those that believe.
(k) For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.
- 4:11 (w) Command thou this thing, and teach.
(p) Command thou this thing, and teach.
(t) Such things command and teach.
(g) These things command and teach.
(k) These things command and teach.
- 4:12 (w) No man despise thy youth, but be thou example of faithful men in word, in living, in charity, in faith, in chastity.
(p) No man despise thy youth, but be thou ensample of faithful men in word, in living, in charity, in faith, in chastity.
(t) Let no man despise thy youth: but be unto them that believe, an example, in word, in conversation, in love, in spirit, in faith and in pureness.
(g) Let no man despise thy youth, but be unto them that believe, an example, in word, in conversation, in love, in spirit, in faith, *and* in pureness.
(k) Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.
- 4:13 (w) Till I come, take attention to reading, to exhortation and teaching.
(p) Till I come, take attention to reading, to exhortation and teaching.
(t) ¶ Till I come, give attendance to reading, to exhortation, and to doctrine.
(g) Till I come, give attendance to reading, to exhortation, *and* to doctrine.
(k) Till I come, give attendance to reading, to exhortation, to doctrine.
- 4:14 (w) Do not thou despise, *or little charge*, the grace that is in thee, that is given to thee by prophecy, with putting on of the hands of the priesthood.
(p) Do not thou little care (for) the grace which is in thee, that is given to thee by prophecy, with putting on of the hands of priesthood.
(t) Despise not the gift that is in thee, which was given thee through prophecy, and with laying on of the hands of an elder [a senior].
(g) Despise not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the company of the Eldership.
(k) Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.
- 4:15 (w) Think thou (on) these things, in these be thou, that thy profiting be showed to all men.
(p) Think thou (on) these things, in these be thou, that thy profiting be showed to all men.

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(t) These things exercise, and give thyself unto them, that it may be seen how thou profitest in all things [that all men may see how thou profitest].

(g) These things exercise, *and* give thyself unto them, that it may be seen how thou profitest among all men.

(k) Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all {or, in all things}.

4:16 (w) Take attention to thyself and to doctrine; be busy in them. For thou doing these things, shalt make both thyself safe, and them that hear thee.

(p) Take attention to thyself and to doctrine; be busy in them. For thou doing these things, shalt make both thyself safe, and them that hear thee.

(t) Take heed unto thyself and unto learning, and continue therein. For if thou shalt so do thou shalt save thyself, and them that hear thee.

(g) Take heed unto thyself, and unto learning; continue therein, for in doing this thou shalt both save thyself, and them that hear thee.

(k) Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAPTER 5

5:1 (w) Blame thou not an elder man, but beseech him as a father, young men as brethren;

(p) Blame thou not an elder man, but beseech as a father, young men as brethren;

(t) ¶ Rebuke not an elder [a senior]: but exhort him as a father, and the younger men as brethren,

(g) Rebuke not an Elder, but exhort him as a father, *and* the younger men as brethren,

(k) Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

5:2 (w) old women as mothers, young women as sisters, in all chastity.

(p) old women as mothers, young women as sisters, in all chastity.

(t) the elder women as mothers, the younger as sisters, with all pureness.

(g) The elder women as mothers, the younger as sisters, with all pureness.

(k) The elder women as mothers; the younger as sisters, with all purity.

5:3 (w) Honour the widows, that be very widows.

(p) Honour thou widows, that be very widows.

(t) Honor widows which are true widows.

(g) Honor widows, which are widows indeed.

(k) Honour widows that are widows indeed.

5:4 (w) Forsooth if any widow hath sons, or cousins, learn she first to govern her house, and requite to father and mother; for this thing is accepted before God.

(p) But if any widow hath children of sons, learn she first to govern her house, and requite to father and mother; for this thing is accepted before God.

(t) If any widow have children or nephews, let them learn first to rule their own houses godly, and to recompense their elders. For that is good and acceptable before God.

(g) But if any widow have children or nephews, let them learn first to shew godliness toward their own house, and to recompense their kindred; for that is an honest thing and acceptable before God.

(k) But if any widow have children or nephews, let them learn first to shew piety {or, kindness} at home, and to requite their parents: for that is good and acceptable before God.

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- 5:5 (w) And she that is a widow verily, and desolate, hope she into God, and be busy in beseechings and prayers night and day.
(p) And she that is a widow verily, and desolate, hope into God, and be busy in beseechings and prayers night and day.
(t) She that is a very widow, and friendless, puteth her trust in God, and continueth in supplication and prayer night and day:
(g) And she that is a widow indeed and left alone, trusteth in God, and continueth in supplications and prayers night and day.
(k) Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.
- 5:6 (w) For she that is living in delights, is dead *in soul*.
(p) For she that is living in delights, is dead.
(t) but she that liveth in pleasure, is dead even yet alive.
(g) But she that liveth in pleasure, is dead, while she liveth.
(k) But she that liveth in pleasure {or, delicately} is dead while she liveth.
- 5:7 (w) And this thing command thou, that they be without reproof.
(p) And command thou this thing, that they be without reproof.
(t) And these [such] things command, that they may be without fault.
(g) These things therefore command, that they may be blameless.
(k) And these things give in charge, that they may be blameless.
- 5:8 (w) For if any man hath not care of his own, and most(ly) of his household members, he hath denied the faith, and is worse than an unfaithful, *or heathen, man*.
(p) For if any man hath not care of his own, and most(ly) of his household members, he hath denied the faith, and is worse than an unfaithful *man*.
(t) If there be any that provideth not for his own, and namely for them of his household, the same denieth the faith, and is worse than an infidel.
(g) If there be any that provideth not for his own, and namely for them of his household, he denieth the faith, and is worse than an infidel.
(k) But if any provide not for his own, and specially for those of his own house {or, kindred}, he hath denied the faith, and is worse than an infidel.
- 5:9 (w) A widow be chosen *into the temple* not less than sixty years, that was wife of one husband,
(p) A widow be chosen not less than sixty years, that was wife of one husband,
(t) ¶ Let no widow be chosen under threescore year old, and such a one as was the wife of one man,
(g) Let not a widow be taken into the number under threescore years old, that hath been the wife of one husband,
(k) Let not a widow be taken {or, chosen} into the number under threescore years old, having been the wife of one man,
- 5:10 (w) having witnessing in good works, if she nourished sons, if she received poor men to harbour, if she hath washed the feet of holy men, if she under-ministered to men suffering tribulation, if she followed all good work.
(p) and hath witnessing in good works, if she nourished children, if she received poor men to harbour, if she hath washed the feet of holy men, if she ministered to men that suffered tribulation, if she followed all good work.
(t) and well reported of in good works: if she have nourished children, if she have been liberal to strangers, if she have washed the saints' feet, if she have ministered unto them which were in adversity, if she were continually given unto all manner good works.

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- (g) And well reported of for good works; if she have nourished her children, if she have lodged the strangers, if she have washed the Saint's feet, if she have ministered unto them which were in adversity, if she were continually given unto every good work.
- (k) Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.
- 5:11 (w) Forsooth eschew younger widows; forsooth when they have done lechery in Christ, they will be wedded,
(p) But eschew younger widows; for when they have done lechery, they will be wedded in Christ,
(t) The younger widows refuse. For when they have begun to wax wanton, to the dishonor of Christ, then will they marry,
(g) But refuse the younger widows, for when they have begun to wax wanton against Christ, they will marry,
(k) But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;
- 5:12 (w) having damnation, for they have made void the first faith.
(p) having damnation, for they have made void the first faith.
(t) having damnation, because they have broken [despised] their first faith.
(g) Having damnation, because they have broken the first faith.
(k) Having damnation, because they have cast off their first faith.
- 5:13 (w) Also and they idle learn to go about houses, not only idle, but and *they be* full of words and curiosity, speaking things that it behooveth not.
(p) Also they idle learn to go about houses, not only idle, but full of words and curious, speaking things that it behooveth not.
(t) And also they learn to go from house to house idle, yea not idle only, but also trifling and busybodies, speaking things which are not comely.
(g) And likewise also being idle they learn to go about from house to house; yea, *they are* not only idle, but also prattlers and busybodies, speaking things which are not comely.
(k) And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
- 5:14 (w) Therefore I will, that younger *widows* be wedded, and bring forth children, and be housewives, to give none occasion to the adversary, by cause of cursed thing.
(p) Therefore I will, that younger *widows* be wedded, and bring forth children, and be housewives, to give none occasion to the adversary, because of cursed thing.
(t) ¶ I will therefore that the younger women marry and bear children, and guide the house, and give none occasion to the adversary to speak evil.
(g) I will therefore that the younger women marry, and bear children, and govern the house, *and* give none occasion to the adversary to speak evil.
(k) I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully {Gr. for their railing}.
- 5:15 (w) For now some be turned aback after Satan.
(p) For now some be turned aback after Satan.
(t) For many of them are all ready turned back, and are gone after Satan.
(g) For certain are already turned back after Satan.
(k) For some are already turned aside after Satan.

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- 5:16 (w) If any faithful man hath widows, under-minister he to them, that the church be not charged, that it suffice to them that be very widows.
(p) If any faithful man hath widows, minister he to them, that the church be not charged, that it suffice to them that be very widows.
(t) And if any man or woman that believeth have widows, let them minister unto them, and let not the congregation be charged: that it may have sufficient for them that are widows indeed.
(g) If any faithful man or faithful woman have widows, let them minister unto them, and let not the Church be charged, that there may be sufficient for them that are widows indeed.
(k) If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.
- 5:17 (w) The priests that be well before, *that is, truly keep well priesthood*, be they had worthy to double honour; most they that travail in word and teaching.
(p) The priests that be well governors, be they had worthy to double honour; most they that travail in word and teaching.
(t) ¶ The elders [seniors] that rule well are worthy of double honor, most especially they which labor in the word and in teaching.
(g) ¶ The Elders that rule well, are worthy of double honor, specially they which labor in the word and doctrine,
(k) Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
- 5:18 (w) For the scripture saith, Thou shalt not bridle the mouth of the ox threshing, and, A workman is worthy his hire.
(p) For the scripture saith, Thou shalt not bridle the mouth of the ox threshing, and, A workman is worthy his hire.
(t) For the scripture sayeth: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. And the laborer is worthy of his reward.
(g) For the Scripture saith, Thou shalt not mussel the mouth of the ox that treadeth out the corn; and, The laborer is worthy of his wages.
(k) For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.
- 5:19 (w) Do not thou receive accusing against a priest, but under two or three witnesses.
(p) Do not thou receive accusing against a priest, but under twain or three witnesses.
(t) Against an elder [a senior] receive none accusation: but under two or three witnesses.
(g) Against an Elder receive none accusation, but under two or three witnesses.
(k) Against an elder receive not an accusation, but before {or, under} two or three witnesses.
- 5:20 (w) Men sinning before all men reprove thou, that and others have dread.
(p) But reprove thou men that sin before all men, that also others have dread.
(t) Them that sin rebuke openly that other may fear.
(g) Them that sin, rebuke openly, that the rest also may fear.
(k) Them that sin rebuke before all, that others also may fear.
- 5:21 (w) I pray, *or adjure*, thee before God, and Jesus Christ, and his chosen angels, that thou keep these things without prejudice, doing nothing, bowing into another part.
(p) I pray thee before God, and Jesus Christ, and his chosen angels, that thou keep these things without prejudice, and do nothing in bowing to the other side.
(t) ¶ I testify before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without hasty judgment, and do nothing partially.

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(g) ¶ I charge *thee* before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one to another, and do nothing partially.

(k) I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another {or, without prejudice}, doing nothing by partiality.

5:22 (w) Put thou hands to no man soon, neither commune thou with other men's sins. Keep thyself chaste.

(p) Put thou hands to no man, neither at once commune thou with other men's sins. Keep thyself chaste.

(t) Lay hands suddenly on no man neither be partaker of other men's sins: Keep thyself pure.

(g) Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure.

(k) Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

5:23 (w) Do not thou yet drink water, but use a little wine, for thy stomach, and for thine oft falling infirmities.

(p) Do not thou yet drink water, but use a little wine, for thy stomach, and for thine oft falling infirmities.

(t) Drink no longer water, but use a little wine, for thy stomach's sake, and thine often diseases.

(g) Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

(k) Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

5:24 (w) Some men's sins be open, going before to doom; forsooth of some men and they follow.

(p) Some men's sins be open, before going to doom; but of some men they come after.

(t) ¶ Some men's sins are open beforehand and go before unto judgement: some men's sins follow after.

(g) Some men's sins are open beforehand, and go before unto judgment; but some men's follow after.

(k) Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

5:25 (w) Also and good deeds be open, and they that have them otherwise, may not be hid.

(p) And also good deeds be open, and those that have them in other manner be not able to be hid.

(t) Likewise also good works are manifest beforehand, and they that are otherwise, cannot be hid.

(g) Likewise also the good works are manifest beforehand, and they that are otherwise, cannot be hid.

(k) Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER 6

6:1 (w) Whatever servants be under yoke, deem they their lords worthy all honour, lest the name of their Lord *God* and his doctrine be blasphemed.

(p) Whatever servants be under yoke, deem they their lords worthy all honour, lest the name of the Lord and the doctrine be blasphemed.

(t) ¶ Let as many servants as are under the yoke count their masters worthy of all honor, that the name of God, and his doctrine be not evil spoken of.

(g) Let as many servants as are under the yoke, count their masters worthy of all honor, that the Name of God, and *his* doctrine be not evil spoken of.

(k) Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

6:2 (w) Forsooth, they that have faithful, *or christian*, lords, despise *them* not, for they be brethren; but more serve they *them*, for they be faithful and loved, the which be partners of beneficence, *or good-doing*. These things teach thou, and these things admonish thou.

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(p) And they that have faithful lords, despise *them* not, for they be brethren; but more serve they, for they be faithful and loved, which be partners of beneficence. Teach thou these things, and admonish thou these things.

(t) See that they which have believing masters despise them not because they are brethren: but so much the rather do service, for as much as they are believing and beloved and partakers of the benefit. ¶ These things teach and exhort.

(g) And they which have believing masters, let them not despise them, because they are brethren, but rather do service, because they are faithful, and beloved, and partakers of the benefit. These things teach and exhort.

(k) And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful {or, believing} and beloved, partakers of the benefit. These things teach and exhort.

6:3 (w) If any man teach otherwise, and accordeth not to the wholesome words of our Lord Jesus Christ, and to the teaching that is after piety,

(p) If any man teach otherwise, and accordeth not to the wholesome words of our Lord Jesus Christ, and to that teaching that is by piety,

(t) If any man teach otherwise, and is not content with the wholesome words of our [the] Lord Jesus Christ, and with the doctrine of godliness,

(g) If any man teach otherwise, and consenteth not to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

(k) If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

6:4 (w) he is proud, nothing knowing, but languishing about questions and fightings of words, of the which be brought forth envies, strives, blasphemies, evil suspicions,

(p) he is proud, and knoweth nothing, but languisheth about questions and strivings of words, of the which be brought forth envies, strives, blasphemies, evil suspicions,

(t) he is puffed up and knoweth nothing: but wasteth his brains about questions, and strife of words, whereof spring envy, strife, railings, evil surmisings ,

(g) He is puffed up and knoweth nothing, but doteth about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings,

(k) He is proud {or, a fool}, knowing nothing, but doting {or, sick} about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

6:5 (w) fightings of men corrupt in soul, *or reason*, and that be deprived from truth, deeming winning to be piety.

(p) fightings of men, that be corrupt in soul, and that be deprived from truth, that deem winning to be piety.

(t) and vain disputations [superfluous disputings in scowls] of men with corrupt minds, and destitute of the truth, which think that lucre is godliness. From such separate thyself.

(g) Vain disputations of men of corrupt minds and destitute of the truth, which think that gain is godliness; from such separate thyself.

(k) Perverse disputings {or, gallings one of another} of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6:6 (w) But a great winning is piety, with sufficiency.

(p) But a great winning is piety, with sufficiency.

(t) Godliness is great riches, if a man be content with that he hath.

(g) But godliness is great gain, if a man be content with that he hath.

(k) But godliness with contentment is great gain.

6:7 (w) Forsooth we brought nothing into this world, no doubt, for we may not bear away any thing.

(p) For we brought in nothing into this world, and no doubt, that we be not able to bear any thing away.

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- (t) For we brought nothing into the world, and it is a plain case that we can carry nothing out.
(g) For we brought nothing into the world, *and* it is certain, that we can carry nothing out.
(k) For we brought nothing into this world, *and* it is certain we can carry nothing out.
- 6:8 (w) Forsooth having foods, and with what things we shall be clothed, with these things be we satisfied.
(p) But we having foods, and with what things we shall be covered, be we satisfied with these things.
(t) ¶ When we have food and raiment, let us therewith be content.
(g) Therefore when we have food and raiment, let us therewith be content.
(k) And having food and raiment let us be therewith content.
- 6:9 (w) For they that will be made rich, fall into temptation, and into the snare of the devil, and into many unprofitable desires and harmful, which drown men into death and perdition.
(p) For they that will be made rich, fall into temptation, and into the snare of the devil, and into many unprofitable desires and harmful, which drown men into death and perdition.
(t) They that will be rich, fall into temptation and snares, and into many foolish and noisome lusts, which drown men in perdition, and destruction.
(g) For they that will be rich, fall into temptation and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction.
(k) But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.
- 6:10 (w) For the root of all evils is covetousness, which some men coveting erred from the faith, and beset them with many sorrows.
(p) For the root of all evils is covetousness, which some men coveting erred from the faith, and besetted them(selves) with many sorrows.
(t) For covetousness is the root of all evil, which while some lusted after, they erred from the faith, and tangled themselves with many sorrows.
(g) For the desire of money is the root of all evil, which while some lusted after, they erred from the faith, and pierced themselves through with many sorrows.
(k) For the love of money is the root of all evil: which while some coveted after, they have erred {or, been seduced} from the faith, and pierced themselves through with many sorrows.
- 6:11 (w) But, thou, man of God, flee these things; soothly follow thou rightwiseness, piety, faith, charity, patience, mildness.
(p) But, thou, man of God, flee these things; but follow thou rightwiseness, piety, faith, charity, patience, mildness.
(t) But thou which art the man of God, fly such things. Follow righteousness, godliness, love, patience, and meekness.
(g) But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, *and* meekness.
(k) But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
- 6:12 (w) Strive thou a good strife of faith, catch everlasting life, into which thou art called, and hast acknowledged a good acknowledging before many witnesses.
(p) Strive thou a good strife of faith, catch everlasting life, into which thou art called, and hast acknowledged a good acknowledging before many witnesses.
(t) Fight the [a] good fight of faith. Lay hand on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses.
(g) Fight the good fight of faith; lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

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- (k) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.
- 6:13 (w) I command to thee before God, that quickeneth all things, and *before* Christ Jesus, that yielded a witnessing under Pilate of Pontii, a good confession,
(p) I command to thee before God, that quickeneth all things, and *before* Christ Jesus, that yielded a witnessing under Pilate of Pontii, a good confession,
(t) ¶ I give thee charge in the sight of God, which quickeneth all things, and before Jesus Christ, which under Pontius Pilate witnessed a good witnessing,
(g) I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ, which under Pontius Pilate witnessed a good confession,
(k) I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession {or, profession};
- 6:14 (w) that thou keep the commandment without wem, irreprehensible, till into the coming of our Lord Jesus Christ;
(p) that thou keep the commandment without wem, without reproof, into the coming of our Lord Jesus Christ;
(t) that thou keep the commandment and be without spot and un-rebukable [without spot, so that no man find fault with thee], until the appearing of our Lord Jesus Christ,
(g) That thou keep *this* commandment without spot, and unrebukeable, until the appearing of our Lord Jesus Christ,
(k) That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:
- 6:15 (w) whom the blessed and alone almighty king of kings and Lord of lords shall show in his times.
(p) whom the blessed and alone almighty king of kings and Lord of lords shall show in his times.
(t) which appearing (when the time is come) he shall show that is blessed and mighty only, king of kings, and Lord of lords,
(g) Which in due time he shall shew, that is blessed and Prince only, the King of kings and Lord of lords,
(k) Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;
- 6:16 (w) The which alone hath immortality, and dwelleth in light, to which *light* no man may come; whom no man saw, neither may see; to whom glory, and honour, and empire into without end. Amen.
(p) Which alone hath undeadliness, and dwelleth in light, to which *light* no man may come; whom no man saw, neither may see; to whom glory, and honour, and empire *be* without end. Amen.
(t) which only hath immortality, and dwelleth in light that no man can attain [obtain], whom never man saw, neither can see: unto whom be honor and rule everlasting Amen.
(g) Who only hath immortality, and dwelleth in the light that none can attain unto, whom never man saw, neither can see, unto whom *be* honor and power everlasting, Amen.
(k) Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.
- 6:17 (w) Command thou to the rich of this world, that they understand not highly, *or proudly*, nor to hope in uncertainty of riches, but in the living God, that giveth to us all things plenteously to use;
(p) Command thou to the rich men of this world, that they understand not highly, neither that they hope in uncertainty of riches, but in the living God, that giveth to us all things plenteously to use;
(t) ¶ Charge them that are rich in this world, that they be not exceeding wise, and that they trust not in the uncertain riches, but in the living God, which giveth us abundantly all things to enjoy them,
(g) Charge them that are rich in this world, that they be not highminded, and that they trust not in uncertain riches, but in the living God, (which giveth us abundantly all things to enjoy.)

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(k) Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches {Gr. uncertainty of riches}, but in the living God, who giveth us richly all things to enjoy;

- 6:18 (w) to do well, to be made rich in good works, lightly to give, to commune,
(p) to do well, to be made rich in good works, lightly to give, to commune,
(t) and that they do good and be rich in good works, and ready to give and to distribute,
(g) That they do good, *and* be rich in good works, *and* ready to distribute, and communicate,
(k) That they do good, that they be rich in good works, ready to distribute, willing to communicate {or, sociable};
- 6:19 (w) to treasure to themselves a good fundament into time to come, that they catch everlasting life.
(p) to treasure to themselves a good fundament into time to coming, that they catch everlasting life.
(t) laying up in store for themselves, a good foundation against the time to come, that they may obtain eternal life.
(g) Laying up in store for themselves a good foundation against the time to come, that they may obtain eternal life.
(k) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.
- 6:20 (w) Thou Timothy, keep the deposit, *or thing betaken to thee*, eschewing cursed novelties of voices, and opinions of false name of knowing;
(p) Thou Timothy, keep the thing betaken to thee, eschewing cursed novelties of voices, and opinions of false name of knowing;
(t) ¶ O Timothy save that which is given thee to keep, and avoid unghostly vanities of voices, and oppositions of science falsely so called,
(g) O Timothy, keep that which is committed unto thee, and avoid profane *and* vain babblings, and oppositions of science falsely so called,
(k) O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science {Gr. knowledge} falsely so called:
- 6:21 (w) the which some promising, fell down about the faith. The grace of God *be* with thee. Amen.
(p) which some men promising, about the faith fell down. The grace of God *be* with thee. Amen.
(t) which science, while some professed, they have erred as concerning the faith. Grace be with thee Amen.
(g) Which while some profess, they have erred concerning the faith. Grace *be* with thee, Amen.
(k) Which some professing have erred concerning the faith. Grace *be* with thee. Amen.
- (t) Sent from Laodicea, which is the chiefest city of Phrigia Pacatiana.
(g) *The first Epistle to Timothy, written from Laodicea, which is the chiefest city of Phrygia Pacaciana.*
(k) The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacaciana.

FIRST TIMOTHY END

The Second Epistle of the Apostle Paul to Timothy

Generally accepted as the last of Paul's epistles, written about C.E. 67 during his final imprisonment in Rome as his farewell letter to all

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul, the apostle of Jesus Christ, by the will of God, after the promise of life that is in Christ Jesus,
(p) Paul, apostle of Jesus Christ, by the will of God, by the promise of life that is in Christ Jesus,
(t) ¶ Paul an apostle of Jesus Christ, by the will of God, to preach the promise of life, which life is in Christ Jesus.
(g) Paul an Apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,
(k) Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,
- 1:2 (w) to Timothy, his most dear-worthy son, grace, mercy, and peace of God the Father, and Jesus Christ, our Lord.
(p) to Timothy, his most dear-worthy son, grace, mercy, and peace of God the Father, and of Jesus Christ, our Lord.
(t) ¶ To Timothy his beloved son. ¶ Grace, mercy, and peace, from God the father, and from Christ Jesus [Jesus Christ] our Lord.
(g) To Timothy *my* beloved son: Grace, mercy *and* peace from God the Father, and *from* Jesus Christ our Lord.
(k) To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

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- 1:3 (w) I do thankings to my God, to whom I serve from my progenitors, *either ancestors*, in clean conscience, that without ceasing I have mind of thee in my prayers, night and day,
(p) I do thankings to my God, to whom I serve from my progenitors in clean conscience, that without ceasing I have mind of thee in my prayers, night and day,
(t) ¶ I thank God, whom I serve from mine elders with pure conscience, that without ceasing I make mention of thee in my prayers night and day,
(g) I thank God, whom I serve from *my* elders with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,
(k) I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;
- 1:4 (w) desiring to see thee; having mindful of thy tears, that I be filled with joy.
(p) desiring to see thee; having mind of thy tears, that I be filled with joy.
(t) desiring to see thee, mindful of thy tears: so that I am filled with joy,
(g) Desiring to see thee, mindful of thy tears, that I may be filled with joy;
(k) Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;
- 1:5 (w) And I take recording, *or mind*, of that faith, that is in thee not feigned, which also dwelled first in thine aunt Lois, and in thy mother Eunice. And I am certain, that also in thee.
(p) And I bethink of that faith, that is in thee not feigned, which also dwelled first in thine aunt Lois, and in thy mother Eunice. And I am certain, that also in thee.
(t) when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice: and am assured that it dwelleth in thee also.
(g) When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that *it dwelleth* in thee also.
(k) When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.
- 1:6 (w) For which cause I admonish thee, that thou raise again the grace of God, that is in thee by the on-putting of mine hands.
(p) For which cause I admonish thee, that thou raise again the grace of God, that is in thee by the setting on of mine hands.
(t) ¶ Wherefore I warn thee that thou stir up the gift of God which is in thee, by the putting on of my hands.
(g) Wherefore, I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands.
(k) Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.
- 1:7 (w) Soothly God gave not to us the spirit of dread, but of virtue, and of love, and of soberness.
(p) For why God gave not to us the spirit of dread, but of virtue, and of love, and of soberness.
(t) For God hath not given to us the spirit of fear: but of power, and of love, and of soberness of mind [honest behavior].
(g) For God hath not given to us the Spirit of fear, but of power, and of love, and of a sound mind.
(k) For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
- 1:8 (w) Therefore do not thou shame the witnessing of our Lord Jesus Christ, neither me, his prisoner; but travail thou together in the gospel after the virtue of God;
(p) Therefore do not thou shame the witnessing of our Lord Jesus Christ, neither me, his prisoner; but travail thou together in the gospel by the virtue of God;

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- (t) Be not ashamed to testify [of] our Lord, neither be ashamed of me, which am bound for his sake: but suffer adversity with the gospel also through the power of God,
- (g) Be not therefore ashamed of the testimony of our Lord, neither of me his prisoner, but be partaker of the afflictions of the Gospel according to the power of God;
- (k) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;
- 1:9 (w) that delivered us, and called with this holy calling, not after our works, but after his purpose and grace, that is given to us in Christ Jesus before worldly times;
- (p) that delivered us, and called with his holy calling, not after our works, but by his purpose and grace, that is given in Christ Jesus before worldly times;
- (t) which saved us, and called us with an holy calling, not according to [after] our deeds, but according to his own [for his] purpose and grace, which grace was given us through Christ Jesus before the world was,
- (g) Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us through Christ Jesus before the world was,
- (k) Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,
- 1:10 (w) now forsooth it is open by the lighting of our Saviour Jesus Christ, the which soothly destroyed death, forsooth lighted life and uncorruption by the gospel.
- (p) but now it is open by the lightening of our Saviour Jesus Christ, which destroyed death, and lightened life and uncorruption by the gospel.
- (t) but is now declared openly by the appearing of our savior Jesus Christ, which hath put away death, and hath brought life and immortality unto light through the gospel,
- (g) But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality unto light through the Gospel.
- (k) But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:
- 1:11 (w) In which I am set a preacher and apostle, and master of heathen men.
- (p) In which I am set a preacher and apostle, and master of heathen men.
- (t) whereunto I am appointed a preacher, and an apostle, and a teacher of the gentiles:
- (g) Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.
- (k) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.
- 1:12 (w) For which cause also I suffer these things; but I am not confounded. For I know to whom I have believed, and I am certain that he is mighty to keep that (which) is taken to my keeping into that day.
- (p) For which cause also I suffer these things; but I am not confounded. For I know to whom I have believed, and I am certain that he is mighty to keep that (which) is taken to my keeping into that day.
- (t) for the which cause I also suffer these things [this]. Nevertheless I am not ashamed. For I know whom I have believed, and am sure that he is able keep that which I have committed to his keeping against that day.
- (g) For the which cause I also suffer these things, but I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.
- (k) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed {or, trusted}, and am persuaded that he is able to keep that which I have committed unto him against that day.
- 1:13 (w) Have thou the form of whole words, which thou heardest of me in faith and love in Christ Jesus.
- (p) Have thou the form of wholesome words, which thou heardest of me in faith and love in Christ Jesus.

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- (t) ¶ See thou have the example of the wholesome words which thou heardest of me, in faith and love which is in Jesus Christ.
- (g) Keep the true pattern of the wholesome words, which thou hast heard of me in faith and love which is in Christ Jesus.
- (k) Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.
- 1:14 (w) Keep thou a good deposit, *or thing taken to thy keeping*, by the Holy Ghost, that dwelleth in us.
- (p) Keep thou the good taken to thy keeping by the Holy Ghost, that dwelleth in us.
- (t) That good thing which was committed to thy keeping, keep in the holy ghost which dwelleth in us.
- (g) That worthy thing, which was committed to thee, keep through the holy Ghost, which dwelleth in us.
- (k) That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.
- 1:15 (w) Thou knowest this, that all that be in Asia be turned away from me, of whom is Phygellus and Hermogenes.
- (p) Thou knowest this, that all that be in Asia be turned away from me, of which is Phygellus and Hermogenes.
- (t) This thou knowest how that all they which are in Asia be turned from me. Of which sort are Phigellos and Hermogenes.
- (g) This thou knowest, that all they which are in Asia, be turned from me, of which sort are Phygellus and Hermogenes.
- (k) This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.
- 1:16 (w) The Lord give mercy to the house of Onesiphorus, for oft he refreshed me, and shamed not my chain.
- (p) The Lord give mercy to the house of Onesiphorus, for oft he refreshed me, and shamed not my chain.
- (t) The Lord give mercy unto the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain:
- (g) The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain,
- (k) The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:
- 1:17 (w) But when he came to Rome, he sought me busily, and found *me*.
- (p) But when he came to Rome, he sought me busily, and found.
- (t) but when he was at Rome he sought me out very diligently, and found me.
- (g) But when he was at Rome, he sought me out very diligently, and found *me*.
- (k) But, when he was in Rome, he sought me out very diligently, and found *me*.
- 1:18 (w) The Lord give to him to find mercy of God in that day. And how great things he ministered to me at Ephesus, thou knowest better.
- (p) The Lord give to him to find mercy of God in that day. And how great things he ministered to me at Ephesus, thou knowest better.
- (t) The Lord grant unto him that he may find mercy with the Lord at that day. And in how many things he ministered unto me at Ephesus thou knowest very well.
- (g) The Lord grant unto him, that he may find mercy with the Lord at that day, and in how many things he hath ministered unto me at Ephesus, thou knowest very well.
- (k) The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER 2

- 2:1 (w) Therefore thou, my son, be comforted in grace that is in Christ Jesus.
- (p) Therefore thou, my son, be comforted in grace that is in Christ Jesus.
- (t) ¶ Thou therefore my son be strong in the grace that is in Christ Jesus.

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- (g) Thou therefore, my son, be strong in the grace that is in Christ Jesus.
(k) Thou therefore, my son, be strong in the grace that is in Christ Jesus.
- 2:2 (w) And what things thou hast heard of me by many witnesses, betake thou these to faithful men, which shall be able also to teach other men.
(p) And what things thou hast heard of me by many witnesses, betake thou these to faithful men, which shall be able also to teach other men.
(t) And what things thou hast heard of me, many bearing witness, the same deliver to faithful men, which are apt to teach other.
(g) And what things thou hast heard of me, by many witnesses, the same deliver to faithful men, which shall be able to teach others also.
(k) And the things that thou hast heard of me among {or, by} many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
- 2:3 (w) Travail thou as a good knight of Jesus Christ.
(p) Travail thou as a good knight of Christ Jesus.
(t) Thou therefore suffer affliction as a good soldier of Jesus Christ.
(g) Thou therefore suffer affliction as a good soldier of Jesus Christ.
(k) Thou therefore endure hardness, as a good soldier of Jesus Christ.
- 2:4 (w) No man holding knighthood to God, enwrappeth himself with worldly needs, that he please to him, to whom he hath proved himself.
(p) No man holding knighthood to God, wrappeth himself with worldly needs, that he please to him, to whom he hath proved himself.
(t) No man that wareth, entangleth himself with worldly business, and that because he would please him that hath chosen him to be a soldier.
(g) No man that warreth, entangleth himself with the affairs of *this* life, because he would please him that hath chosen him to be a soldier.
(k) No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.
- 2:5 (w) For why and he that striveth in a battle, shall not be crowned, but he fight lawfully.
(p) For he that fighteth in a battle, shall not be crowned, but he fight lawfully.
(t) And though a man strive for a mastery, yet is he not crowned, except he strive lawfully.
(g) And if any man also strive for a mastery, he is not crowned, except he strive as he ought to do.
(k) And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.
- 2:6 (w) It behooveth an earth-tiller to receive first of the fruits.
(p) It behooveth an earth-tiller to receive first of the fruits.
(t) The husbandman that laboreth must first receive of the fruits.
(g) The husbandman must labor before he receive the fruits.
(k) The husbandman that laboureth must be first partaker {or, laboring first must be partaker} of the fruits.
- 2:7 (w) Understand what things I say. For the Lord shall give to thee understanding in all things.
(p) Understand thou what things I say. For the Lord shall give to thee understanding in all things.
(t) Consider what I say. The Lord give thee understanding in all things.

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- (g) Consider what I say, and the Lord give thee understanding in all things.
(k) Consider what I say; and the Lord give thee understanding in all things.
- 2:8 (w) Be thou mindful that the Lord Jesus Christ of the seed of David hath risen again from dead, after my gospel,
(p) Be thou mindful that the Lord Jesus Christ of the seed of David hath risen again from death, after my gospel,
(t) ¶ Remember that Jesus Christ being of the seed of David, rose again from death according to my gospel,
(g) Remember that Jesus Christ, *made* of the seed of David, was raised again from the dead according to my Gospel,
(k) Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:
- 2:9 (w) in which I travail unto bonds, as evil working, but the word of God is not bound.
(p) in which I travail unto bonds, as working evil, but the word of God is not bound.
(t) wherein I suffer trouble as an evil doer, even unto bonds. But the word of God was not bound.
(g) Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound.
(k) Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.
- 2:10 (w) Therefore I sustain all things for the chosen, that also they get the health, that is in Christ Jesus, with heavenly glory.
(p) Therefore I suffer all things for the chosen, that also they get the health, that is in Christ Jesus, with heavenly glory.
(t) Herefor I suffer all things, for the elects' sakes, that they might also obtain that salvation [health] which is in Christ Jesus, with eternal glory.
(g) Therefore I suffer all things for the elect's sake, that they might also obtain the salvation which is in Christ Jesus, with eternal glory.
(k) Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
- 2:11 (w) A true word *is this that I say*, that if we be dead together *to the world*, also we shall live together *in bliss*;
(p) A true word, that if we be dead together, also we shall live together;
(t) ¶ It is a true saying, if we be dead with him, we also shall live with him.
(g) *It is* a true saying, For if we be dead together *with him*, we also shall live together *with him*.
(k) *It is* a faithful saying: For if we be dead *with him*, we shall also live *with him*:
- 2:12 (w) if we suffer, and we shall reign together *with Christ*; if we deny *him*, and he shall deny us;
(p) if we suffer, we shall reign together; if we deny, he shall deny us;
(t) If we be patient, we shall also reign with him. If we deny him, he also shall deny us.
(g) If we suffer, we shall also reign together *with him*; if we deny *him*, he also will deny us.
(k) If we suffer, we shall also reign *with him*: if we deny him, he also will deny us:
- 2:13 (w) if we believe not, he dwelleth faithful, he may not deny himself.
(p) if we believe not, he dwelleth faithful, he may not deny himself.
(t) If we believe not, yet abideth he faithful. He cannot deny himself.
(g) If we believe not, *yet* abideth he faithful, he cannot deny himself.
(k) If we believe not, *yet* he abideth faithful: he cannot deny himself.
- 2:14 (w) Forsooth these things I admonish, witnessing before God. Do not thou strive in words; for to nothing it is profitable, but to the subverting of men that hear.

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- (p) Teach thou these things, witnessing before God. Do not thou strive in words; for to nothing it is profitable, but to the subverting of men that hear.
- (t) Of these things put them in remembrance, and testify before the Lord, that they strive not about words, which is to no profit, but to pervert the hearers.
- (g) Of these things put them in remembrance, and protest before the Lord, that they strive not about words, which is to no profit, *but* to the perverting of the hearers.
- (k) Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.
- 2:15 (w) Busily care, *or keep*, to give thyself an approved, praiseable workman to God, without shame, rightly treating the word of truth.
- (p) Busily keep to give thyself an approved, praiseable workman to God, without shame, rightly treating the word of truth.
- (t) ¶ Study to show thyself laudable unto God, a workman that needeth not to be ashamed, dividing the word of truth justly.
- (g) Study to shew thyself approved unto God a workman that needeth not to be ashamed, dividing the word of truth aright.
- (k) Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- 2:16 (w) Forsooth shun thou unholy and vain speeches, soothly they profit much to unpiety,
- (p) But eschew thou unholy and vain speeches, for why those profit much to unfaithfulness,
- (t) Unghostly and vain voices pass over. For they shall increase unto greater ungodliness,
- (g) Avoid profane and vain babblings, for they shall increase unto more ungodliness.
- (k) But shun profane and vain babblings: for they will increase unto more ungodliness.
- 2:17 (w) and the word of them creepeth as a canker. Of whom Philetus is, and Hymenaeus,
- (p) and the word of them creepeth as a canker. Of whom Philetus is, and Hymenaeus,
- (t) and their words shall fret even as doth a canker: of whose number is Hymeneos and Philetos,
- (g) And their word shall fret as a canker, of which sort is Hymaeneus and Philetus,
- (k) And their word will eat as doth a canker {or, gangrene}: of whom is Hymenaeus and Philetus;
- 2:18 (w) the which fell down from the truth, saying that the rising again is now done, and turned upside-down the faith of some men.
- (p) which felled down from the truth, saying that the rising again is now done, and they subverted the faith of some men.
- (t) which as concerning the truth have erred, saying that the resurrection is past already, and do destroy the faith of diverse persons.
- (g) Which as concerning the truth have erred, saying that the resurrection is past already, and do destroy the faith of certain.
- (k) Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.
- 2:19 (w) But the firm fundament of God standeth, having this mark, *either signet*, The Lord knoweth which be his, and, Each man that nameth the name of the Lord, depart from wickedness.
- (p) But the firm fundament of God standeth, having this mark, The Lord knoweth which be his, and, Each man that nameth the name of the Lord, departeth from wickedness.
- (t) ¶ But the sure ground of God remaineth, and hath this seal: the Lord knoweth them that are his, and let every man that calleth on the name of Christ, depart from iniquity.

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- (g) But the foundation of God remaineth sure, and hath this seal, The Lord knoweth who are his; and, Let every one that calleth on the Name of Christ, depart from iniquity.
- (k) Nevertheless the foundation of God standeth sure {or, steady}, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.
- 2:20 (w) But in a great house be not only vessels of gold and of silver, but also of tree and of earth; and so some *be* into honour, and some into despite.
- (p) But in a great house be not only vessels of gold and of silver, but also of tree and of earth; and so some *be* into honour, and some into despite.
- (t) Notwithstanding in a great house are not only vessels of gold and of silver: but also of wood and of earth: some for honor, and some unto dishonor.
- (g) Notwithstanding in a great house are not only vessels of gold and of silver, but also of wood and of earth, and some for honor, and some unto dishonor.
- (k) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.
- 2:21 (w) Therefore if any man shall cleanse himself from these, he shall be a vessel hallowed into honour, and profitable to the Lord, ready into all good work.
- (p) Therefore, if any man cleanseth himself from these, he shall be a vessel hallowed into honour, and profitable to the Lord, ready to all good work.
- (t) But If a man purge himself from such fellows, he shall be a vessel sanctified unto honor meet for the Lord, and prepared unto all good works.
- (g) If any man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Lord, and prepared unto every good work.
- (k) If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.
- 2:22 (w) And flee thou the desires of youth, but follow thou rightwiseness, faith, charity, peace, with them that in-call the Lord of a clean heart.
- (p) And flee thou desires of youth, but follow thou rightwiseness, faith, charity, peace, with them that inwardly call the Lord of a clean heart.
- (t) ¶ Lusts of youth avoid, and follow righteousness, faith, love, and peace, with them that call on the Lord with pure heart.
- (g) Flee also from the lusts of youth, and follow after righteousness, faith, love, *and* peace, with them that call on the Lord with a pure heart,
- (k) Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.
- 2:23 (w) Forsooth shun thou foolish questions, and without discipline, witting that those gender chidings.
- (p) And eschew thou foolish questions, and without knowing, witting that those gender chidings.
- (t) Foolish and unlearned questions put from thee, remembering that they do but engender [make] strife.
- (g) And put away foolish and unlearned questions, knowing that they engender strife.
- (k) But foolish and unlearned questions avoid, knowing that they do gender strifes.
- 2:24 (w) But it behooveth the servant of the Lord to not chide; but to be mild to all men, able to teach, patient,
- (p) But it behooveth the servant of the Lord to chide not; but to be mild to all men, able to teach, patient,
- (t) But the servant of the Lord must not strive: but must be peaceable unto all men, and apt [ready] to teach, and one that can suffer the evil in meekness,

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- (g) But the servant of the Lord must not strive, but *must* be gentle toward all men, apt to teach, suffering the evil men, *patiently*,
(k) And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient {or, forbearing},
- 2:25 (w) with temperance reproving them that against-stand the truth, that sometime God give them penance to know the truth,
(p) with temperance reproving them that against-stand the truth, that sometime God give to them repenting, that they know the truth,
(t) and can inform them that resist, if that God at any time will give them repentance for to know the truth:
(g) Instructing them with meekness that are contrary minded, *proving* if God at any time will give them repentance, that they may acknowledge the truth,
(k) In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;
- 2:26 (w) and that they rise again from the snares of the devil, of whom they be holden captive at his will.
(p) and that they rise again from the snares of the devil, of whom they be held prisoners at his will.
(t) that they may come to themselves [wake out of sleep] again, out of the snare of the devil, which are now taken of him at his will.
(g) And that they may come to amendment out of the snare of the devil, of whom they are taken prisoners, to *do* his will.
(k) And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAPTER 3

- 3:1 (w) But know thou this thing, that in the last days perilous times shall nigh,
(p) But know thou this thing, that in the last days perilous times shall approach,
(t) ¶ This understand, that in the last days shall come perilous times:
(g) This know also, that in the last days shall come perilous times.
(k) This know also, that in the last days perilous times shall come.
- 3:2 (w) and men shall be loving themselves, covetous, high of bearing, proud, blasphemers, not obedient to father and mother, unkind, cursed,
(p) and men shall be loving themselves, covetous, high of bearing, proud, blasphemers, not obedient to father and mother, unkind, cursed,
(t) For the men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to father and mother, unthankful, unholy,
(g) For men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankful, unholy,
(k) For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
- 3:3 (w) without affection, *or good will*, without peace, false challengers, uncontinent, *or unchaste*, unmild, without benignity,
(p) without affection, without peace, false blamers, uncontinent, unmild, without benignity,
(t) unkind, trucebreakers, [churlish], stubborn, false accusers, rioters, fierce despisers of them which are good,
(g) Without natural affection, truce breakers, false accusers, intemperate, fierce, despisers of them which are good,
(k) Without natural affection, trucebreakers, false accusers {or, makebates}, incontinent, fierce, despisers of those that are good,

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- 3:4 (w) traitors, froward, swollen *with proud thoughts*, blind, lovers of lusts more than of God,
(p) traitors, over-thwart, swollen *with proud thoughts*, blind, lovers of lusts more than of God,
(t) traitors, heady, high minded, greedy upon voluptuousness more than the lovers of God,
(g) Traitors, heady, highminded, lovers of pleasures more than lovers of God,
(k) Traitors, heady, highminded, lovers of pleasures more than lovers of God;
- 3:5 (w) having the likeness of piety, but denying the virtue of it. And eschew thou these *men*.
(p) having the likeness of piety, but denying the virtue of it. And eschew thou these *men*.
(t) having a similitude of godly living, but have denied the power thereof. Such abhor.
(g) Having a shew of godliness, but have denied the power thereof; turn away therefore from such.
(k) Having a form of godliness, but denying the power thereof: from such turn away.
- 3:6 (w) Of these they be that pierce houses, and lead little women captive charged with sins, which be led with diverse desires,
(p) Of these they be that pierce houses, and lead women captives charged with sins, which be led with diverse desires,
(t) [For] Of this sort are they which enter into houses, and bring into bondage women laden with sin, which women are led of diverse lusts,
(g) For of this sort are they which creep into houses, and lead captive simple women laden with sins, and led with divers lusts,
(k) For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
- 3:7 (w) evermore learning, and never perfectly coming to the knowing of truth.
(p) evermore learning, and never perfectly coming to the science of truth.
(t) ever learning, and never able to come unto the knowledge of the truth.
(g) Which women are ever learning, and are never able to come to the knowledge of the truth.
(k) Ever learning, and never able to come to the knowledge of the truth.
- 3:8 (w) And as Jannes and Jambres against-stood Moses, so and these against-stand the truth, men corrupt in soul, *or understanding*, reprov'd about the faith.
(p) And as Jannes and Jambres against-stood Moses, so these against-stand the truth, men corrupt in understanding, reprov'd about the faith.
(t) ¶ As Jannes and Jambres withstood Moses, even so do these resist the truth, men they are of corrupt minds, and lewd as concerning the faith:
(g) And as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith.
(k) Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate {or, of no judgment} concerning the faith.
- 3:9 (w) But further they shall not profit, for the unwisdom of them shall be known to all men, as and theirs was.
(p) But further they shall not profit, for the unwisdom of them shall be known to all men, as theirs was.
(t) but they shall prevail no longer. For their madness shall be uttered unto all men as theirs was:
(g) But they shall prevail no longer; for their madness shall be evident unto all men, as theirs also was.
(k) But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

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- 3:10 (w) But thou hast gotten my doctrine, ordinance, purpose, faith, long abiding, love, patience,
(p) But thou hast gotten my teaching, ordinance, purposing, faith, long abiding, love, patience,
(t) but thou hast seen the experience of my doctrine, fashion of living [ordinance], purpose, faith, long suffering, love, patience,
(g) ¶ But thou hast fully known my doctrine, manner of living, purpose, faith, longsuffering, love, patience,
(k) But thou hast fully known my doctrine {or, thou that hast been a diligent follower}, manner of life, purpose, faith, longsuffering, charity, patience,
- 3:11 (w) persecutions, passions, which were made to me at Antioch, at Iconium, at Lystra, what manner persecutions I suffered, and the Lord delivered me of all.
(p) persecutions, passions, which were made to me at Antioch, at Iconium, at Lystra, what manner persecutions I suffered, and the Lord hath delivered me of all.
(t) persecutions, and afflictions which happened unto me at Antioch, at Iconium, and at Lystra: which persecutions I suffered patiently, and from them all the Lord delivered me.
(g) Persecutions, *and* afflictions which came unto me at Antioch, at Iconium, and at Lystra, which persecutions I suffered, but from them all the Lord delivered me.
(k) Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.
- 3:12 (w) And all men that will live piously, *or faithfully*, in Christ Jesus, shall suffer persecution.
(p) And all men that will live faithfully in Christ Jesus, shall suffer persecution.
(t) Yea and all that will live godly in Christ Jesus, must suffer persecutions.
(g) Yea, and all that will live godly in Christ Jesus, shall suffer persecution.
(k) Yea, and all that will live godly in Christ Jesus shall suffer persecution.
- 3:13 (w) Forsooth evil men and deceivers shall profit into worse, erring *themselves*, and sending *others* into error.
(p) But evil men and deceivers shall increase into worse, erring, and sending into error.
(t) But the evil men and deceivers, shall wax worse and worse, while they deceive, and are deceived themselves.
(g) But the evil men and deceivers shall wax worse and worse, deceiving, and being deceived.
(k) But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
- 3:14 (w) But dwell thou in these things that thou hast learned, and that be betaken to thee, witting of whom thou hast learned;
(p) But dwell thou in these things that thou hast learned, and that be betaken to thee, witting of whom thou hast learned;
(t) ¶ But continue thou in the things which thou hast learned, which also were committed unto thee seeing thou knowest of whom thou hast learned them.
(g) But continue thou in the things which thou hast learned, and art persuaded *thereof*, knowing of whom thou hast learned *them*;
(k) But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;
- 3:15 (w) and for thou hast known holy letters from thy youth, *or childhood*, the which may inform thee to health, by faith that is in Christ Jesus.
(p) for thou hast known holy letters from thy youth, which be able to learn thee to health, by faith that is in Christ Jesus.
(t) and for as much also as thou hast known holy scripture of a child, which is able to make thee wise unto salvation [health] through faith, which is in Christ Jesus.

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- (g) And that thou hast known the holy Scriptures of a child, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus.
- (k) And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- 3:16 (w) For all scripture inspired of God is profitable to teach, to reprove, to chastise, for to learn in rightwiseness,
(p) For all scripture inspired of God is profitable to teach, to reprove, to chastise, to learn in rightwiseness,
(t) For all scripture given by inspiration of God, is profitable to teach, to improve, to amend [inform], and to instruct in righteousness,
(g) For the whole Scripture *is* given by inspiration of God, and *is* profitable to teach, to reproof, to correct, *and* to instruct in righteousness,
(k) All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- 3:17 (w) that the man of God be perfect, learned to all good works.
(p) that the man of God be perfect, learned to all good work.
(t) that the man of God may be perfect, and prepared unto all good works.
(g) That the man of God may be absolute, being made perfect unto all good works.
(k) That the man of God may be perfect, thoroughly furnished {or, perfected} unto all good works.

CHAPTER 4

- 4:1 (w) I witness before God and Christ Jesus, that shall deem the quick and the dead, by the coming of him, and the kingdom of him,
(p) I witness before God and Christ Jesus, that shall deem the quick and the dead, by the coming of him, and the kingdom of him,
(t) ¶ I testify therefore before God, and before the Lord Jesus Christ, which shall judge quick and dead at his appearing in his kingdom,
(g) I charge *thee* therefore before God, and *before* the Lord Jesus Christ, which shall judge the quick and dead at that his appearing, and in his kingdom,
(k) I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
- 4:2 (w) preach the word, be thou busy to opportune and inopportune, reprove, beseech, blame in all patience and doctrine.
(p) preach the word, be thou busy suitably without rest, reprove thou, beseech thou, blame thou in all patience and doctrine.
(t) preach the word, be fervent, be it in season, or out of season. Improve, rebuke, exhort with all long suffering and doctrine.
(g) Preach the word; be instant, in season and out of season; improve, rebuke, exhort with all longsuffering and doctrine.
(k) Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
- 4:3 (w) Forsooth time shall be, when men shall not sustain whole doctrine, but at their desires, they shall gather together to themselves masters itching, *or pleasing*, to the ears.
(p) For time shall be, when men shall not suffer wholesome teaching, but at their desires they shall gather together to themselves masters itching to the ears.
(t) For the time will come, when they will not suffer wholesome doctrine: but after their own lusts shall they (whose ears itch) get them an heap of teachers,

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- (g) For the time will come when they will not suffer wholesome doctrine; but having their ears itching, shall after their own lusts get them a heap of teachers,
(k) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
- 4:4 (w) And truly they shall turn away their hearing from truth, but to fables they shall be turned together.
(p) And truly they shall turn away the hearing from truth, but to fables they shall turn.
(t) and shall turn their ears from the truth, and shall be given unto fables:
(g) And shall turn their ears from the truth, and shall be given unto fables.
(k) And they shall turn away their ears from the truth, and shall be turned unto fables.
- 4:5 (w) But wake thou, in all things travail thou, do the work of an evangelist, fulfill thy service, *or office*, be thou sober.
(p) But wake thou, in all things travail thou, do the work of an evangelist, fulfill thy service, be thou sober.
(t) But watch thou in all things, and suffer adversity, and do the work of an evangelist, fulfill thine office unto the utmost.
(g) But watch thou in all things, suffer adversity, do the work of an Evangelist, make thy ministry fully known.
(k) But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of {or, fulfill} thy ministry.
- 4:6 (w) For I am sacrificed now, and the time of my departing is nigh.
(p) For I am sacrificed now, and the time of my departing is nigh.
(t) ¶ For I am now ready to be offered, and the time of my departing is at hand.
(g) For I am now ready to be offered, and the time of my departing is at hand.
(k) For I am now ready to be offered, and the time of my departure is at hand.
- 4:7 (w) I have striven a good strife, I have ended the course, I have kept the faith.
(p) I have striven a good strife, I have ended the course, I have kept the faith.
(t) I have fought a good fight, and have fulfilled my course, and have kept the faith.
(g) I have fought a good fight, and have finished *my* course, I have kept the faith.
(k) I have fought a good fight, I have finished my course, I have kept the faith:
- 4:8 (w) In the tother time a crown of rightwiseness is kept to me, which the Lord, a just doomsman, shall yield to me in that day; and not only to me, but to them that love his coming.
(p) In the tother time a crown of rightwiseness is kept to me, which the Lord, a just doomsman, shall yield to me in that day; and not only to me, but also to these that love his coming.
(t) From henceforth is laid up for me a crown of righteousness, which the Lord that is a righteous judge shall give me at that day: not to me only: but unto all them that love his coming.
(g) *For* henceforth is laid up for me the crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love that his appearing.
(k) Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.
- 4:9 (w) Hie thou to come to me soon.
(p) Hie thou to come to me soon.
(t) Make speed to come unto me at once.
(g) Make speed to come unto me at once;

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- (k) Do thy diligence to come shortly unto me:
- 4:10 (w) Forsooth Demas hath forsaken me, loving this world, and went to Thessalonica, Crescens into Galatia, Titus into Dalmatia;
(p) For Demas, loving this world, hath forsaken me, and went to Thessalonica, Crescens into Galatia, Titus into Dalmatia;
(t) ¶ For Demas hath left me, and hath loved this present world, and is departed into Thessalonica. Crescens is gone to Galatia, and Titus unto Dalmatia.
(g) For Demas hath forsaken me, and hath embraced this present world, and is departed unto Thessalonica. Crescens *is gone* to Galatia, Titus unto Dalmatia.
(k) For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.
- 4:11 (w) Luke alone is with me. Take Mark, and bring with thee; for he is profitable to me into service.
(p) Luke alone is with me. Take thou Mark, and bring with thee; for he is profitable to me into service.
(t) Only Lucas is with me. Take Mark and bring him with thee, for he is necessary unto me for to minister.
(g) Only Luke is with me. Take Mark and bring him with thee, for he is profitable unto me to minister.
(k) Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.
- 4:12 (w) Forsooth I sent Tychicus to Ephesus.
(p) Forsooth I sent Tychicus to Ephesus.
(t) And Tychicus have I sent to Ephesus.
(g) And Tychicus have I sent to Ephesus.
(k) And Tychicus have I sent to Ephesus.
- 4:13 (w) The *cloth* which I left at Troas at Carpas, when thou comest, bring with thee, and the books, but most the parchments.
(p) The cloak which I left at Troas at Carpas, when thou comest, bring with thee, and the books, but most the parchments.
(t) The cloak that I left at Troada with Carpus when thou comest bring with thee, and the books, but specially the parchment.
(g) The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but specially the parchments.
(k) The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, but especially the parchments.
- 4:14 (w) Alexander, the treasurer, showed to me much evil; the Lord shall yield to him after his works.
(p) Alexander, the treasurer, showed to me much evil; the Lord shall yield to him after his works.
(t) Alexander the coppersmith did me much evil, the Lord reward him according to his deeds,
(g) Alexander the coppersmith hath done me much evil; the Lord reward him according to his works.
(k) Alexander the coppersmith did me much evil: the Lord reward him according to his works:
- 4:15 (w) Whom also thou eschew; for he against-stood full greatly our words.
(p) Whom also thou eschew; for he against-stood full greatly our words.
(t) of whom be thou ware also. For he withstood our preaching sore.
(g) Of whom be thou ware also, for he withstood our preaching sore.
(k) Of whom be thou ware also; for he hath greatly withstood our words {or, preachings}.

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- 4:16 (w) In my first defence no man was to me, but all forsook me; be it not reckoned to them.
(p) In my first defence no man helped me, but all forsook me; be it not areckoned to them.
(t) ¶ At my first answering [for myself], no man assisted me, but all forsook me. I pray God, that it may not be laid to their charges:
(g) At my first answering no man assisted me, but all forsook me; *I pray God*, that it may not be laid to their charge.
(k) At my first answer no man stood with me, but all men forsook me: *I pray God* that it may not be laid to their charge.
- 4:17 (w) Forsooth the Lord stood nigh to me, and comforted me, that the preaching be full-filled by me, and that all folks hear, and I am delivered from the mouth of the lion.
(p) But the Lord helped me, and comforted me, that the preaching be filled by me, and that all folks hear, that I am delivered from the mouth of the lion.
(t) notwithstanding the Lord assisted me, and strengthened me, that by me the preaching should be fulfilled to the utmost and that all the gentiles should hear. And I was delivered out of the mouth of the lion.
(g) Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles should hear; and I was delivered out of the mouth of the lion.
(k) Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.
- 4:18 (w) And the Lord delivered me from all evil work, and shall make me safe into his heavenly kingdom, to whom *be* glory into worlds of worlds. Amen.
(p) And the Lord delivered me from all evil work, and shall make me safe into his heavenly kingdom, to whom *be* glory into worlds of worlds. Amen.
(t) And the Lord shall deliver me from all evil doing, and shall keep me unto his heavenly kingdom. To whom *be* praise for ever and ever Amen.
(g) And the Lord will deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom *be* praise forever and ever, Amen.
(k) And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.
- 4:19 (w) Greet well Prisca, and Aquila, and the house of Onesiphorus.
(p) Greet well Prisca, and Aquila, and the house of Onesiphorus.
(t) ¶ Salute Prisca and Aquila, and the household of Onesiphorus.
(g) Salute Prisca and Aquila, and the household of Onesiphorus.
(k) Salute Prisca and Aquila, and the household of Onesiphorus.
- 4:20 (w) Forsooth Erastus dwelt at Corinth, and I left Trophimus sick at Miletum.
(p) Erastus left at Corinth, and I left Trophimus sick at Miletum.
(t) Erastus abode at Corinth. Trophimos I left at Miletum sick.
(g) Erastus abode at Corinth, Trophimus I left at Miletum sick.
(k) Erastus abode at Corinth: but Trophimus have I left at Miletum sick.
- 4:21 (w) Hie thou to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all brethren, greet thee well.
(p) Hie thou to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all brethren, greet thee well.
(t) Make speed to come before winter. Eubolus greeteth thee, and Pudes, and Linus, and Claudia, and all the brethren.
(g) Make speed to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

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(k) Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

4:22 (w) Our Lord Jesus Christ *be* with thy spirit. The grace of God *be* with you. Amen.

(p) Our Lord Jesus Christ *be* with thy spirit. The grace of God *be* with you. Amen.

(t) The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

(g) The Lord Jesus Christ *be* with thy spirit. Grace *be* with you, Amen.

(k) The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

(t) The second epistle written from Rome unto Timothy, when Paul was presented the second time up before the Emperor Nero.

(g) The second Epistle written from Rome unto Timothy, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperor Nero.

(k) The second epistle Timotheus, ordained the first Bishop of Church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

SECOND TIMOTHY END

The Epistle of the Apostle Paul to Titus

Generally attributed to the apostle Paul about C.E. 63 during his first confinement in Rome
to correct false doctrine and to motivate Christians to do good works

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Paul, the servant of God, and apostle of Jesus Christ, after the faith of the chosen of God, and knowing of the truth, which is after piety,
(p) Paul, the servant of God, and apostle of Jesus Christ, by the faith of the chosen of God, and by the knowing of the truth, which is after piety,
(t) ¶ Paul the servant of God and an apostle of Jesus Christ, to preach the faith of God's elect, and the knowledge of that [the] truth, which is after godliness [truth is in serving God]
(g) Paul a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth, which is according to godliness,
(k) Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
- 1:2 (w) in hope of everlasting life, which *life* God that lieth not, promised before worldly times;
(p) into the hope of everlasting life, which *life* God that lieth not, promised before times of the world;
(t) upon the [in] hope of eternal life, which life God cannot lie, hath promised before the world began:
(g) Unto the hope of eternal life, which God that cannot lie, hath promised before the world began;
(k) In {or, For} hope of eternal life, which God, that cannot lie, promised before the world began;

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- 1:3 (w) but he hath showed in his times his word in preaching, that is betaken to me after the commandment of our Saviour God,
(p) but he hath showed in his times his word in preaching, that is betaken to me by the commandment of God, our Saviour,
(t) but hath opened his word at the time appointed [at the time appointed opened his word] by preaching, which preaching is committed unto me, by the commandment of God our savior.
(g) But hath made his word manifest in due time through the preaching, which is committed unto me according to the commandment of God our Saviour;
(k) But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;
- 1:4 (w) to Titus, beloved son after the common faith, grace and peace of God the Father, and of Christ Jesus, our Saviour.
(p) to Titus, most dear-worthy son by the common faith, grace and peace of God the Father, and of Christ Jesus, our Saviour.
(t) ¶ To Titus his natural son in the common faith. ¶ Grace mercy and peace from God the father, and from the Lord Jesus Christ our savior.
(g) To Titus *my* natural son according to the common faith, Grace, mercy *and* peace from God the Father, and *from* the Lord Jesus Christ our Saviour.
(k) To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.
- 1:5 (w) For cause of this thing I left thee at Crete, that thou amend those things that fail, and ordain priests by cities, as and I disposed to thee.
(p) For cause of this thing I left thee at Crete, that thou amend those things that fail, and ordain priests by cities, as also I assigned to thee.
(t) ¶ For this cause left I thee in Crete, that thou shouldst perform that which was lacking and shouldst ordain elders [seniors] in every city as I appointed thee.
(g) For this cause left I thee in Crete, that thou shouldest continue to redress the things that remain, and shouldest ordain Elders in every city, as I appointed thee;
(k) For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting {or, left undone}, and ordain elders in every city, as I had appointed thee:
- 1:6 (w) If any man is without crime, *or great sin*, husband of one wife, having faithful sons, not in accusation of lechery, or not subject.
(p) If any man is without crime, an husband of one wife, and hath faithful sons, not in accusation of lechery, or not subject.
(t) If any be faultless [such as no man can complain on], the husband of one wife, having faithful children, which are not slandered of riot, neither are disobedient.
(g) If any be unrepveable, the husband of one wife, having faithful children, which are not slandered of riot, neither are disobedient.
(k) If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.
- 1:7 (w) For it behooveth a bishop to be without crime, as a dispenser of God, not proud, not wrathful, not vinolent, *that is, much given to wine*, not a smiter, not covetous of foul winning;
(p) For it behooveth a bishop to be without crime, a dispenser of God, not proud, not wrathful, not given to drunkenness, not smiter, not covetous of foul winning;
(t) For a bishop must be faultless [such as no man can complain on], as it becometh the minister of God: not stubborn, not angry, no drunkard, no fighter, not given to filthy lucre:

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- (g) For a Bishop must be unreprouceable, as God's steward, not froward, not angry, not given to wine, no striker, not given to filthy lucre,
(k) For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;
- 1:8 (w) but holding hospitality, benign, prudent, sober, just, holy, continent,
(p) but holding hospitality, benign, prudent, sober, just, holy, continent,
(t) but harborous, one that loveth goodness, sober minded [of honest behavior], righteous, holy, temperate,
(g) But harberous, one that loveth goodness, wise, righteous, holy, temperate,
(k) But a lover of hospitality, a lover of good men {or, things}, sober, just, holy, temperate;
- 1:9 (w) embracing that true word, that is after doctrine; that he be mighty to admonish in wholesome doctrine, *or teaching*, and to reprove them that against-say.
(p) taking that true word, that is after doctrine; that he be mighty to admonish in wholesome teaching, and to reprove them that gainsay.
(t) and such as cleaveth unto the true word of doctrine, that he may be able to exhort with wholesome learning, and to improve them that say against it.
(g) Holding fast the faithful word according to doctrine, that he also may be able to exhort with wholesome doctrine, and convince them that say against it.
(k) Holding fast the faithful word as {or, in teaching} he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.
- 1:10 (w) For there be many unobedient, and vain speakers, and deceivers, most they that be of circumcision,
(p) For there be many unobedient, and vain speakers, and deceivers, most they that be of circumcision,
(t) ¶ For there are many disobedient and talkers of vanity, and deceivers of minds, namely they of the circumcision,
(g) For there are many disobedient and vain talkers and deceivers of minds, chiefly they of the Circumcision,
(k) For there are many unruly and vain talkers and deceivers, specially they of the circumcision:
- 1:11 (w) whom it behooveth to be reprov'd; which subvert all houses, teaching which things it behooveth not, for the love of foul winning.
(p) which it behooveth to be reprov'd; which subvert all houses, teaching which things it behooveth not, for love of foul winning.
(t) whose mouths must be stopped, which pervert whole houses, teaching things which they ought not, because of filthy lucre.
(g) Whose mouths must be stopped, which subvert whole houses, teaching things which they ought not, for filthy lucre's sake.
(k) Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.
- 1:12 (w) Some one of them, the proper prophet of them, said, said, Men of Crete *be* evermore liars, evil beasts, slow of womb.
(p) And one of them, their proper prophet said, said, Men of Crete *be* evermore liars, evil beasts, of slow womb.
(t) One being of themselves, which was a poet of their own said: The Cretians are always liars, evil beasts, and slowbellies.
(g) One of themselves, *even* one of their own prophets said, The Cretians *are* always liars, evil beasts, slow bellies.
(k) One of themselves, *even* a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.
- 1:13 (w) This witnessing is true. For which cause blame them sore, that they be whole in faith,

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- (p) This witnessing is true. For which cause blame them sore, that they be whole in faith,
- (t) This witness is true, wherefore rebuke them sharply, that they may be sound in the faith,
- (g) This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith,
- (k) This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

- 1:14
- (w) not giving attention to fables of Jews, and to commandments of men, turning them away from truth.
 - (p) not giving attention to fables of Jews, and to commandments of men, that turn away them from truth.
 - (t) and not taking heed to Jew's fables, and commandments of men, which turn from the truth.
 - (g) And not taking heed to Jewish fables and commandments of men, that turn away from the truth.
 - (k) Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

- 1:15
- (w) And all things be clean to clean men; but to unclean men and to unfaithful nothing is clean, but and the soul, *or reason*, and conscience of them be made unclean.
 - (p) And all things be clean to clean men; but to unclean men and to unfaithful nothing is clean, for the soul and conscience of them be made unclean.
 - (t) Unto the pure, are all things pure: but unto them that are defiled, and unbelieving, is nothing pure: but even the very minds and consciences of them are defiled.
 - (g) Unto the pure *are* all things pure, but unto them that are defiled, and unbelieving *is* nothing pure, but even their minds and consciences are defiled.
 - (k) Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

- 1:16
- (w) They acknowledge that they know God, but by deeds they deny *him*; when they be abominable, and unbelievable, and reprobable to all good works.
 - (p) They acknowledge that they know God, but by deeds they deny; when they be abominable, and unbelievable, and reprobable to all good work.
 - (t) They confess that they know God: but with the deeds they deny him and are abominable, and disobedient, and unto all good works discommendable.
 - (g) They profess that they know God, but by works they deny *him*, and are abominable and disobedient, and unto every good work reprobate.
 - (k) They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate {or, void of judgment}.

CHAPTER 2

- 2:1
- (w) Forsooth speak thou the things that become wholesome teaching;
 - (p) But speak thou those things that beseem wholesome teaching;
 - (t) ¶ But speak thou that which becometh wholesome learning;
 - (g) But speak thou the things which become wholesome doctrine,
 - (k) But speak thou the things which become sound doctrine:
- 2:2
- (w) that old men be sober, chaste, prudent, whole in faith, in love, and patience;
 - (p) that old men be sober, chaste, prudent, whole in faith, in love, and patience;
 - (t) That the elder men be sober, honest, discreet, sound in the faith, in love and in patience.
 - (g) That the elder men be sober, honest, discreet, sound in the faith, in love, *and* in patience;
 - (k) That the aged men be sober {or, vigilant}, grave, temperate, sound in faith, in charity, in patience.

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- 2:3 (w) also old women in holy habit, not backbiters, *or saying false blame on other men*, not serving much to wine, well-teaching, that they teach prudence.
(p) also old women in holy habit, not slanderers, not serving much to wine, well-teaching, that they teach prudence.
(t) And the elder women likewise that they be in such raiment, as becometh holiness, not false accusers, not given to much drinking, but teachers of honest things,
(g) The elder women likewise, that they be in such behavior as becometh holiness, not false accusers, not subject to much wine, *but* teachers of honest things,
(k) The aged women likewise, that *they be* in behaviour as becometh holiness {or, holy women}, not false accusers {or, makebates}, not given to much wine, teachers of good things;
- 2:4 (w) *Admonish thou* young women, that they love their husbands, that they love their children;
(p) *Admonish thou* young women, that they love their husbands, that they love their children;
(t) to make the young women sober minded, [that they nurture the young women for] to love their husbands, to love their children,
(g) That they may instruct the young women to be sober minded, that they love their husbands, that they love their children,
(k) That they may teach the young women to be sober {or, wise}, to love their husbands, to love their children,
- 2:5 (w) and that they be prudent, chaste, sober, having care of the house, benign, subject to their husbands, that the word of God be not blasphemed.
(p) and that they be prudent, chaste, sober, having care of the house, benign, subject to their husbands, that the word of God be not blasphemed.
(t) to be discrete [of honest behavior], chaste, housewifely, good, and obedient unto their own husbands, that the word of God be not evil spoken of.
(g) *That they be* discreet, chaste, keeping at home, good and subject unto their husbands, that the word of God be not evil spoken of.
(k) *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
- 2:6 (w) Also admonish young men, that they be sober.
(p) Also admonish young men, that they be sober.
(t) Young men likewise exhort that they be sober minded [of honest manners].
(g) Exhort young men likewise, that they be sober minded.
(k) Young men likewise exhort to be sober {or, discrete} minded.
- 2:7 (w) In all things give thyself example of good works, in teaching, in holiness *of living*, in firmness *of virtues*.
(p) In all things give thyself ensample of good works, in teaching, in wholeness, in firmness.
(t) ¶ Above all things show thyself an example of good works with un-corrupt doctrine, with honesty [in the doctrine, show un-corruption, honesty],
(g) In all things shew thyself an example of good works with uncorrupt doctrine, with gravity, integrity,
(k) In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,
- 2:8 (w) An whole word, and unreprouable; that he that is of the contrary side, be ashamed, having none evil thing to say of you.
(p) An wholesome word, and unreprouable; that he that is of the contrary side, be ashamed, having none evil thing to say of you.

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(t) and with the wholesome word which cannot be rebuked, that he which withstandeth may be ashamed, having nothing in you that he may dispraise.

(g) *And* with the wholesome word, which cannot be condemned, that he which withstandeth, may be ashamed, having nothing concerning you to speak evil of.

(k) Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

2:9 (w) *Admonish thou* servants to be subject to their lords; in all things pleasing, not again-saying,

(p) *Admonish thou* servants to be subject to their lords; in all things pleasing, not again-saying,

(t) The servants exhort to be obedient unto their own masters, and to please in all things, not answering again,

(g) Let servants be subject to their masters, and please *them* in all things, not answering again,

(k) *Exhort* servants to be obedient unto their own masters, and to please *them* well in all things; not answering again {or, gainsaying};

2:10 (w) not defrauding, but in all things showing good faith, that they adorn in all things the doctrine of God, our Saviour.

(p) not defrauding, but in all things showing good faith, that they honour in all things the doctrine of God, our Saviour.

(t) neither be pickers, but that they show all good faithfulness, that they may do worship to the doctrine of our savior God [God our savior] in all things.

(g) Neither pilfering, but that they shew all good faithfulness, that they may adorn the doctrine of God our Saviour in all things.

(k) Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

2:11 (w) For the grace of God, our Saviour, hath appeared to all men,

(p) For the grace of God, our Saviour, hath appeared to all men,

(t) For the grace of God, that bringeth salvation [health] unto all men, hath appeared

(g) For that grace of God, that bringeth salvation unto all men, hath appeared,

(k) For the grace of God that bringeth salvation hath appeared to all men {or, to all men hath appeared},

2:12 (w) teaching us, that we, forsaking unpiety, and worldly desires, live soberly, and justly, and piously, in this world,

(p) and taught us, that we forsake wickedness and worldly desires, and live soberly, and justly, and piously in this world,

(t) and teacheth us that we should deny ungodliness and worldly lusts, and that we should live sober minded [honestly], righteously, and godly in this present world,

(g) And teacheth us, that we should deny ungodliness and worldly lusts, and that we should live soberly and righteously, and godly in this present world,

(k) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

2:13 (w) abiding the blessed hope and the coming of the glory of the great God, and our Saviour Jesus Christ;

(p) abiding the blessed hope and the coming of the glory of the great God, and our Saviour Jesus Christ;

(t) looking for that blessed hope and glorious appearing of the mighty God, and of our savior Jesus Christ:

(g) Looking for the blessed hope, and appearing of the glory of our mighty God, and Saviour Jesus Christ,

(k) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ {Gr. the appearance of the glory of the great God, and of our Saviour Jesus Christ};

2:14 (w) that gave himself for us, that he should again-buy us from all wickedness, and make clean to himself a people acceptable, and follower of good works.

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(p) that gave himself for us, to again-buy us from all wickedness, and make clean to himself a people acceptable, and follower of good works.

(t) which gave himself for us, to redeem us from all unrighteousness, and to purge us a peculiar people unto himself, fervently given unto good works.

(g) Who gave himself for us, that he might redeem us from all iniquity, and purge us *to be* a peculiar people unto himself, zealous of good works.

(k) Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

2:15 (w) Speak thou these things, and admonish, and argue, *or reprove*, with all commandment; no man despise thee.

(p) Speak thou these things, and admonish thou, and reprove thou with all commandment; no man despise thee.

(t) These things speak, and exhort, and rebuke, with all commanding. See that no man despise thee.

(g) These things speak, and exhort, and rebuke with all authority. See that no man despise thee.

(k) These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER 3

3:1 (w) Admonish them to be subject to princes, and to powers; to obey to that that is said, and to be ready to all good works;

(p) Admonish them to be subjects to princes, and to powers; to obey to that that is said, and to be ready to all good work;

(t) ¶ Warn them that they submit themselves to rule and power, to obey the officers, that they be ready [prompt] unto all good works,

(g) Put them in remembrance that they be subject to the principalities and powers, *and* that they be obedient, *and* ready to every good work,

(k) Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

3:2 (w) to blaspheme no man, to be not litigious, *or full of chiding*, but temperate, *or patient*, showing all mildness to all men.

(p) to blaspheme no man, to be not full of chiding, but temperate, showing all mildness to all men.

(t) that they speak evil of no man, that they be no fighters, but soft, showing all meekness unto all men.

(g) That they speak evil of no man, that they be no fighters, *but* soft, shewing all meekness unto all men.

(k) To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3:3 (w) For we were sometime unwise, unbelievful, erring, and serving to desires, and diverse lusts, doing in malice and envy, hateful, hating together.

(p) For we were sometime unwise, unbelievful, erring, and serving to desires, and to diverse lusts, doing in malice and envy, worthy to be hated, hating each other.

(t) For we ourselves also were in times past, unwise, disobedient, deceived, in danger to lusts, and to diverse manners of voluptuousness, living in maliciousness and envy, full of hate, hating one another.

(g) For we ourselves also were in times past unwise, disobedient, deceived, serving the lusts and divers pleasures, living in maliciousness and envy, hateful, *and* hating one another;

(k) For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

3:4 (w) Forsooth when the benignity and humanity, *or manhood/or large mercy*, of God our Saviour appeared,

(p) But when the benignity and the manhood of our Saviour God appeared,

(t) ¶ But after that the kindness and love of our savior God to manward appeared,

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Comparison of important early New Testament translations with the King James Version

- (g) But when the bountifulness and love of God our Saviour toward man appeared,
(k) But after that the kindness and love {or, pity} of God our Saviour toward man appeared,
- 3:5 (w) not of works of rightwiseness that we did, but after his mercy he made us safe, by the washing of again-begetting, and again-newing of the Holy Ghost,
(p) not of works of rightwiseness that we did, but by his mercy he made us safe, by washing of again-begetting, and again-newing of the Holy Ghost,
(t) not of the deeds of righteousness which we wrought, but of his mercy, he saved us, by the fountain of the new birth, and with the renewing of the holy ghost,
(g) Not by the works of righteousness, which we had done, but according to his mercy he saved us, by the washing of the new birth, and the renewing of the holy Ghost,
(k) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
- 3:6 (w) whom he shedded out into us plenteously by Jesus Christ, our Saviour,
(p) whom he shedded into us plenteously by Jesus Christ, our Saviour,
(t) which he shed on us abundantly, through Jesus Christ our savior,
(g) Which he shed on us abundantly, through Jesus Christ our Saviour,
(k) Which he shed on us abundantly {Gr. richly} through Jesus Christ our Saviour;
- 3:7 (w) that we justified by his grace, be heirs after hope of everlasting life.
(p) that we justified by his grace, be heirs by hope of everlasting life.
(t) that we once justified by his grace, should be heirs of eternal life, through hope.
(g) That we, being justified by his grace, should be made heirs according to the hope of eternal life.
(k) That being justified by his grace, we should be made heirs according to the hope of eternal life.
- 3:8 (w) A true word is *this*, and of these things I will that thou confirm others, that they that believe in God, care, *or do busyness*, to be before in good works. These things be good, and profitable to men.
(p) A true word is, and of these things I will that thou confirm others, that they that believe in God, be busy to be above others in good works. These things be good, and profitable to men.
(t) This is a true saying. ¶ Of these things I would thou shouldst certify, that they which believe God, might be diligent [studious] to go forward in good works. These things are good and profitable unto men.
(g) This is a true saying, and these things I will thou shouldest affirm, that they which have believed God, might be careful to shew forth good works. These things are good and profitable unto men.
(k) *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.
- 3:9 (w) And eschew thou foolish questions, and genealogies, and strives, and fightings of the law; for those be unprofitable and vain.
(p) And eschew thou foolish questions, and genealogies, and strivings, and fightings of the law; for those be unprofitable and vain.
(t) Foolish questions, and genealogies, and brawlings and strife about the law avoid, for they are unprofitable, and superfluous.
(g) But avoid foolish questions, and genealogies, and contentions, and brawlings about the Law, for they are unprofitable and vain.
(k) But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

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- 3:10 (w) Shun thou a man heretic, after one and the second correction, *or reprov*ing;
(p) Eschew thou a man heretic, after one and the second correction;
(t) A man that is given to heresy [the author of sects], after the first and the second admonition avoid,
(g) Reject him that is a heretic, after once or twice admonition,
(k) A man that is an heretick after the first and second admonition reject;
- 3:11 (w) witting that he that is such a manner *man* is subverted, and trespasseth, and is condemned by his own doom.
(p) witting that he that is such a manner *man* is subverted, and trespasseth, and is condemned by his own doom.
(t) remembering that he that is such, is perverted, and sinneth, even damned by his own judgment.
(g) Knowing that he that is such, is perverted, and sinneth, being damned of his own self.
(k) Knowing that he that is such is subverted, and sinneth, being condemned of himself.
- 3:12 (w) When I shall send to thee Artemas, or Tychicus, hie, *or haste*, thou to come to me to Nicopolis; for I have purposed to dwell in winter there.
(p) When I send to thee Artemas, or Tychicus, hie thou to come to me to Nicopolis; for I have purposed to dwell in winter there.
(t) ¶ When I shall send Artemas unto thee or Tichicus be diligent to come to me unto Nichopolis. For I have determined there to winter.
(g) When I shall send Artemas unto thee, or Tychicus, be diligent to come to me unto Nicopolis, for I have determined there to winter.
(k) When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.
- 3:13 (w) Busily send before Zenas, a wise man of law, and Apollos, that nothing fail to them.
(p) Busily before send Zenas, a wise man of law, and Apollos, that nothing fail to them.
(t) Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be lacking unto them.
(g) Bring Zenas the expounder of the Law, and Apollos on their journey diligently, that they lack nothing.
(k) Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.
- 3:14 (w) Forsooth and our men learn to be before in good works, to necessary uses, that they be not unfruitous.
(p) They that be of ours, learn to be governors in good works, to necessary uses, that they be not without fruit.
(t) And let ours also learn to excel in good works as far forth as need requireth, that they be not unfruitful.
(g) And let ours also learn to shew forth good works for necessary uses, that they be not unfruitful.
(k) And let ours also learn to maintain good works for necessary uses {or, profess honest trades}, that they be not unfruitful.
- 3:15 (w) All men that be with me greet thee well. Greet thou well them, that love us in the faith. The grace of God *be* with you all. Amen.
(p) All men that be with me greet thee well. Greet thou well them, that love us in faith. The grace of God *be* with you all. Amen.
(t) All that are with me salute thee. Greet them that love us in the faith. Grace be with you all, Amen.
(g) All that are with me, salute thee. Greet them that love us in the faith. Grace *be* with you all, Amen.
(k) All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

(t) Written from Nichopolis a city of Macedonia.

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(g) *To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.*

(k) It was written to Titus, ordained the first Bishop of the Church of the Cretians, from Nicopolis of Macedonia.

TITUS END

The Epistle of the Apostle Paul to Philemon

Generally attributed to the apostle Paul about C.E. 62 during his first confinement in Rome
Written to a wealthy slaveholder in Colosse, for whom Paul felt deep affection

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1
 - (w) Paul, the bound of Jesus Christ, and Timothy, brother, to Philemon, beloved, and our *even-worker*,
 - (p) Paul, the bound of Christ Jesus, and Timothy, brother, to Philemon, beloved, and our helper,
 - (t) ¶ Paul the prisoner of Jesus Christ, and brother Timothy. ¶ Unto Philemon the beloved, and our helper,
 - (g) Paul a prisoner of Jesus Christ, and *our* brother Timothy, unto Philemon our dear friend, and fellow helper,
 - (k) Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,
- 2
 - (w) and to Apphia, most dear sister, and to Archippus, our even-knight, and to the church that is in thine house,
 - (p) and to Apphia, most dear sister, and to Archippus, our even-knight, and to the church that is in thine house,
 - (t) and to the beloved Appia, and to Archippus our fellow soldier, and to the congregation of thy house.
 - (g) And to *our* dear sister Apphia, and to Archippus our fellow soldier, and to the Church that is in thy house:
 - (k) And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:
- 3
 - (w) grace to you, and peace of God our Father, and of the Lord Jesus Christ.
 - (p) grace *be* to you, and peace of God our Father, and of the Lord Jesus Christ.
 - (t) ¶ Grace be with you and peace, from God our father, and from the Lord Jesus Christ.
 - (g) Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.
 - (k) Grace to you, and peace, from God our Father and the Lord Jesus Christ.

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Comparison of important early New Testament translations with the King James Version

- 4 (w) I do thankings to my God, evermore making mind of thee in my prayers,
(p) I do thankings to my God, evermore making mind of thee in my prayers,
(t) ¶ I thank my God, making mention always [always making mention] of thee in my prayers,
(g) I give thanks to my God, making mention always of thee in my prayers,
(k) I thank my God, making mention of thee always in my prayers,
- 5 (w) hearing thy charity and faith, that thou hast in the Lord Jesus, and to all holy men,
(p) hearing thy charity and faith, that thou hast in the Lord Jesus, and to all holy men,
(t) when I hear of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints:
(g) (When I hear of thy love and faith, which thou hast toward the Lord Jesus, and toward all Saints.)
(k) Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;
- 6 (w) that the communing of thy faith be made open, in knowing of all good thing in Christ Jesus.
(p) that the communing of thy faith be made open, in knowing of all good thing in Christ Jesus.
(t) so that the fellowship that thou hast in the faith is fruitful through knowledge of all good things, which are in you by Jesus Christ.
(g) That the fellowship of thy faith may be made effectual, and that whatsoever good thing is in you through Christ Jesus, may be known.
(k) That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.
- 7 (w) Forsooth I had great joy and comfort in thy charity, for the entrails of holy men rested, *or were refreshed*, by thee, brother.
(p) And I had great joy and comfort in thy charity, for the entrails of holy men rested by thee, brother.
(t) And we have great joy and consolation over thy love: For by thee (brother) the saints' hearts are comforted.
(g) For we have great joy and consolation in thy love, because by thee, brother, the Saints' bowels are comforted.
(k) For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.
- 8 (w) For which thing I having much trust in Christ Jesus, to command to thee that that pertaineth to profit;
(p) For which thing I having much trust in Christ Jesus, to command to thee that that pertaineth to profit;
(t) ¶ Wherefore though I be bold in Christ to enjoin thee, that which becometh thee:
(g) Wherefore, though I be very bold in Christ to command thee that which is convenient,
(k) Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,
- 9 (w) more for charity I beseech thee, since thou art such as Paul the old, now forsooth and the bound of Jesus Christ.
(p) but I beseech more for charity, since thou art such as the old Paul, and now the bound of Jesus Christ.
(t) yet for love's sake I rather beseech thee, though I be as I am, even Paul aged, and now in bonds for Jesus Christ's sake.
(g) Yet for love's sake I rather beseech thee, though I be as I am, even Paul aged, and even now a prisoner for Jesus Christ.
(k) Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.
- 10 (w) I beseech thee for my son Onesimus, whom I in bonds begat,
(p) I beseech thee for my son Onesimus, whom I in bonds begat,

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Comparison of important early New Testament translations with the King James Version

- (t) I beseech thee for my son Onesimus, whom I begat in my bonds,
(g) I beseech thee for my son Onesimus, whom I have begotten in my bonds,
(k) I beseech thee for my son Onesimus, whom I have begotten in my bonds:
- 11 (w) which sometime was to thee unprofitable, but now profitable, both to thee and to me;
(p) which sometime was unprofitable to thee, but now profitable, both to thee and to me;
(t) which in time passed was to thee unprofitable: but now profitable both to thee and also to me,
(g) Which in time past was to thee unprofitable, but now profitable both to thee and to me,
(k) Which in time past was to thee unprofitable, but now profitable to thee and to me:
- 12 (w) whom I sent again to thee. And receive thou him as mine entrails;
(p) whom I sent again to thee. And receive thou him as mine entrails;
(t) whom I have sent home again. Thou therefore receive him, that is to say mine own bowels,
(g) Whom I have sent again, thou therefore receive him, that is my own bowels,
(k) Whom I have sent again: thou therefore receive him, that is, mine own bowels:
- 13 (w) whom I would withhold with me, that he should serve for thee to me in bonds of the gospel;
(p) whom I would withhold with me, that he should serve for thee to me in bonds of the gospel;
(t) whom I would fain have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.
(g) Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel.
(k) Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:
- 14 (w) but without thy counsel I would not do any thing, that thy good should not be as of need, but willful.
(p) but without thy counsel I would not do any thing, that thy good should not be as of need, but willful.
(t) Nevertheless, without thy mind, would I do nothing, that that good which springeth of thee should not be as it were of necessity, but willingly.
(g) But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.
(k) But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.
- 15 (w) For peradventure therefore he departed from thee for a time, that thou shouldest receive him into without end;
(p) For peradventure therefore he departed from thee for a time, that thou shouldest receive him without end;
(t) ¶ Haply he therefore departed for a season, that thou shouldst receive him forever,
(g) It may be that he therefore departed for a season, that thou shouldest receive him forever,
(k) For perhaps he therefore departed for a season, that thou shouldest receive him for ever;
- 16 (w) now not as a servant, but more than a servant a most dear brother, most to me; and how much more to thee, both in the flesh and in the Lord?
(p) now not as a servant, but for a servant a most dear brother, most to me; and how much more to thee, both in flesh and in the Lord?
(t) not now as a servant: but above a servant, I mean a brother beloved, specially to me: but how much more unto thee, both in the flesh, and also in the Lord?
(g) Not now as a servant, but above a servant, *even* as a brother beloved, specially to me, how much more than unto thee, both in the flesh and in the Lord?

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Comparison of important early New Testament translations with the King James Version

(k) Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 (w) Therefore if thou hast me a fellow, receive him as me;

(p) Therefore if thou hast me a fellow, receive him as me;

(t) If thou count me a fellow, receive him as myself.

(g) If therefore thou count our things common, receive him as myself.

(k) If thou count me therefore a partner, receive him as myself.

18 (w) forsooth if he hath any thing harmed thee, or oweth, reckon thou this thing to me.

(p) for if he hath any thing harmed thee, either oweth, areckon thou this thing to me.

(t) If he have hurt thee or oweth thee ought, that lay to my charge.

(g) If he hath hurt thee, or oweth thee ought, that put on my account.

(k) If he hath wronged thee, or oweth *thee ought*, put that on mine account;

19 (w) I Paul wrote with mine hand, I shall yield; that I say not to thee, that also thou owest to me thyself.

(p) I Paul wrote with mine hand, I shall yield; that I say not to thee, that also thou owest to me thyself.

(t) I Paul have written it with mine own hand. I will recompense it. So that I do not say to thee how that thou owest unto me even thine own self.

(g) I Paul have written *this* with my own hand, I will recompense it, albeit I do not say to thee, that thou owest unto me even thy own self.

(k) I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 (w) So, brother, I shall use thee in the Lord; full-fill mine entrails in Christ.

(p) So, brother, I shall use thee in the Lord; fill thou mine entrails in Christ.

(t) Even so brother, let me enjoy thee in the Lord. Comfort my bowels in the Lord.

(g) Yea, brother, let me obtain this pleasure of thee in the Lord; comfort my bowels in the Lord.

(k) Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 (w) I trusting of thine obedience wrote to thee, witting that thou shalt do over that that I say.

(p) I trusting of thine obedience wrote to thee, witting that thou shalt do over that that I say.

(t) Trusting in thine obedience, I wrote unto thee, knowing that thou wilt do more than I say for.

(g) Trusting in thy obedience, I wrote unto thee, knowing that thou wilt do even more than I say.

(k) Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 (w) Also make thou ready to me an house to dwell in; for I hope that by your prayers I shall be given to you.

(p) Also make thou ready to me an house to dwell in; for I hope that by your prayers I shall be given to you.

(t) Moreover prepare me lodging: for I trust through the help of your prayers, I shall be given unto you.

(g) Moreover also prepare me lodging, for I trust through your prayers I shall be freely given unto you.

(k) But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 (w) Epaphras, mine even-captive in Christ Jesus, greeteth thee well,

(p) Epaphras, prisoner with me in Christ Jesus, greeteth thee well,

(t) There salute thee, Epaphras my fellow prisoner in Christ Jesus,

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Comparison of important early New Testament translations with the King James Version

- (g) There salute thee Epaphras my fellow prisoner in Christ Jesus,
- (k) There salute thee Epaphras, my fellowprisoner in Christ Jesus;

- 24 (w) and Marcus, Aristarchus, Demas, Lucas, mine helpers.
 (p) and Marcus, Aristarchus, Demas, Lucas, mine helpers.
 (t) Marcus, Aristarchus, Demas, Lucas, my helpers.
 (g) Marcus, Aristarchus, Demas *and* Luke, my fellow helpers.
 (k) Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.
- 25 (w) The grace of our Lord Jesus Christ *be* with your spirit. Amen.
 (p) The grace of our Lord Jesus Christ *be* with your spirit. Amen.
 (t) The grace of our Lord Jesus Christ *be* with your spirits, Amen.
 (g) The grace of our Lord Jesus Christ *be* with your spirit, Amen.
 (k) The grace of our Lord Jesus Christ *be* with your spirit. Amen.
- (t) Sent from Rome by Onesimus a servant.
(g) Written from Rome to Philemon, and sent by Onesimus a servant.
(k) Written from Rome to Philemon, by Onesimus a servant.

PHILEMON END

The Epistle to the Hebrews

Written by an unknown author, possibly Paul, who was thoroughly familiar with Old Testament scripture
written about C.E. 61 to encourage the first century Jewish converts
not to abandon the superior gifts of Jesus and return to their empty rituals

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Manifold and in many manners sometime God speaking to fathers by prophets,
 (p) God, that spake sometime by prophets in many manners to our fathers,
 (t) ¶ God in time past diversely and many ways, spake unto the fathers by prophets:
 (g) At sundry times and in divers manners God spake in the old time to *our* fathers by the Prophets,
 (k) God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

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Comparison of important early New Testament translations with the King James Version

- 1:2 (w) at the last in these days he hath spoken to us by the Son; whom he hath ordained heir of all things, and by whom he made the worlds.
(p) at the last in these days he hath spoken to us by the Son; whom he hath ordained heir of all things, and by whom he made the worlds.
(t) but in these last days he hath spoken unto us by his son, whom he hath made heir of all things: by whom also he made the world.
(g) In these last days he hath spoken unto us by his Son, whom he hath made heir of all things, by whom also he made the worlds,
(k) Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- 1:3 (w) Which when also he is the brightness of glory, and the figure of his substance, and bearing all things by word of his virtue, he maketh purgation of sins, sitteth on the right half of majesty in high things;
(p) Which when also he is the brightness of glory, and figure of his substance, and beareth all things by word of his virtue, he maketh purgation of sins, and sitteth on the right half of the majesty in heavens;
(t) Which son being the brightness of his glory, and very image of his substance, bearing up all things with the word of his power, hath in his own person purged our sins, and is sitten on the right hand of the majesty on high,
(g) Who being the brightness of the glory, and the engraved form of his person, and bearing up all things by his mighty word, hath by himself purged our sins, and sitteth at the right hand of the Majesty in the highest places,
(k) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- 1:4 (w) and so much is made better than angels, by how much he hath inherited a more different, *or excellent*, name before them.
(p) and so much is made better than angels, by how much he hath inherited a more diverse name before them.
(t) and is more excellent than the angels, in as much as he hath by inheritance obtained an excellenter name than have they.
(g) And is made so much more excellent than the Angels, in as much as he hath obtained a more excellent Name than they.
(k) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
- 1:5 (w) For to which of the angels said God any time, Thou art my Son, I have to day gendered thee? And again, I shall be to him into a Father, and he shall be to me into a Son?
(p) For to which of the angels said God any time, Thou art my Son, I have engendered thee to day? And again, I shall be to him into a Father, and he shall be to me into a Son?
(t) ¶ For unto which of the angels said he at any time: Thou art my son, this day begat I thee? And again: I will be his father, and he shall be my son.
(g) For unto which of the Angels said he at any time, Thou art my Son, this day begat I thee? And again, I will be his Father, and he shall be my Son;
(k) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?
- 1:6 (w) And when again he bringeth in the first begotten into the roundness of the earth, he saith, And all the angels of God worship him.
(p) And when again he bringeth in the first begotten Son into the world, he saith, And all the angels of God worship him.
(t) And again when he bringeth in the first begotten son into [in] the world, he saith: And all the angels of God shall worship him.

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Comparison of important early New Testament translations with the King James Version

- (g) And again, when he bringeth in *his* first begotten Son into the world, he saith, And let all the Angels of God worship him.
- (k) And again, when he bringeth {or, when he bringeth again} in the firstbegotten into the world, he saith, And let all the angels of God worship him.
- 1:7 (w) And soothly to angels he saith, He that maketh his angels spirits, and his ministers flame of fire.
(p) But he saith to angels, He that maketh his angels spirits, and his ministers flame of fire.
(t) And of [unto] the angels he saith: He maketh his angels spirits, and his ministers flames of fire.
(g) And of the Angels he saith, He maketh the spirits his messengers, and his ministers a flame of fire.
(k) And of {Gr. And unto} the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
- 1:8 (w) But to the Son *he saith*, God, thy throne *is* into the world of worlds; a rod of equity *is* the rod of thy realm;
(p) But to the Son *he saith*, God, thy throne *is* into the world of world; a rod of equity *is* the rod of thy realm;
(t) But unto the son he saith: God thy seat shall be for ever, and ever. The scepter of thy kingdom is a right scepter.
(g) But unto the Son *he saith*, O God, thy throne *is* forever and ever, the scepter of thy kingdom *is* a scepter of righteousness.
(k) But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness {Gr. rightness, or, straightness} *is* the sceptre of thy kingdom.
- 1:9 (w) thou hast loved rightwiseness, and hatedest wickedness; therefore God, thy God, anointed thee with oil of gladness, *or joy*, more than thy fellows.
(p) thou hast loved rightwiseness, and hatedest wickedness; therefore the God, thy God, anointed thee with oil of joy, more than thy fellows.
(t) Thou hast loved righteousness and hated iniquity: Wherefore [hath] God, which is thy God, hath anointed thee with the oil of gladness above thy fellows.
(g) Thou hast loved righteousness and hated iniquity. Wherefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.
(k) Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.
- 1:10 (w) And, Thou, Lord, in the beginning foundedest the earth, and heavens be works of thine hands;
(p) And, Thou, Lord, in the beginning foundedest the earth, and heavens be works of thine hands;
(t) ¶ And thou Lord in the beginning hast laid the foundation of the earth: And the heavens are the works of thy hands.
(g) And, Thou, Lord, in the beginning hast established the earth, and the heavens are the works of thy hands.
(k) And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
- 1:11 (w) they shall perish, but thou shalt perfectly dwell; and all shall wax old as a cloth,
(p) they shall perish, but thou shalt perfectly dwell; and all shall wax old as a cloak,
(t) They shall perish, but thou shalt endure. They all shall wax old as doth a garment:
(g) They shall perish, but thou doest remain, and they all shall wax old as doeth a garment;
(k) They shall perish; but thou remainest; and they all shall wax old as doth a garment;
- 1:12 (w) and thou shalt change them as a cloth, and they shall be changed. But thou art the same thyself, and thy years shall not fail.
(p) and thou shalt change them as a cloak, and they shall be changed. But thou art the same thyself, and thy years shall not fail.

(t) and as a vesture shalt thou change them, and they shall be changed: but thou art always [the same], and thy years shall not fail.

(g) And as a vesture shalt thou fold them up, and they shall be changed. But thou art the same, and thy years shall not fail.

(k) And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

1:13 (w) But to which of the angels said God at any time, Sit thou on my right half, till I put thine enemies a stool of thy feet?

(p) But to which of the angels said God at any time, Sit thou on my right half, till I put thine enemies a stool of thy feet?

(t) Unto which of the angels said he at any time? Sit on my right hand till I make thine enemies thy footstool.

(g) Unto which also of the Angels said he at any time, Sit at my right hand, till I make thine enemies thy footstool?

(k) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

1:14 (w) Whether they all be not serving spirits, sent into ministry for them that take the heritage of health?

(p) Whether they all be not serving spirits, sent to serve for them that take the heritage of health?

(t) Are they not all ministering spirits [spirits to do service], sent [for] to minister for their sakes, which shall be heirs of salvation [health]?

(g) Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heirs of salvation?

(k) Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAPTER 2

2:1 (w) Therefore it behooveth us to keep more plenteously those things, that we have heard, lest peradventure we float away.

(p) Therefore more plenteously it behooveth us to keep those things, that we have heard, lest peradventure we float away.

(t) ¶ Wherefore we ought to give the much more heed to the things [much more to attend unto those things] which we have heard, lest we perish [be split].

(g) Wherefore we ought diligently to give heed to the things which we have heard, lest at any time we should let them slip.

(k) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip {Gr. run out as leaking vessels}.

2:2 (w) For if that word that was said by angels, was made firm, and each trespassing, *or breaking of the law*, and unobedience took just retribution of meed,

(p) For if that word that was said by angels, was made firm, and each breaking of the law and unobedience took just retribution of meed,

(t) For if the word which was spoken by angels was steadfast: that [and] every transgression and disobedience received a just recompense to reward:

(g) For if the word spoken by Angels was steadfast, and every transgression, and disobedience received a just recompense of reward,

(k) For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;

2:3 (w) how shall we escape, if we despise so great an health? Which, when it had taken beginning to be told out by the Lord, of them that heard is confirmed into us.

(p) how shall we escape, if we despise so great an health? Which, when it had taken beginning to be told out by the Lord, of them that heard is confirmed into us.

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- (t) how shall we escape if we despise so great salvation [health]? Which at the first began to be preached of the Lord himself, and after ward was confirmed unto us-ward, by them that heard it,
- (g) How shall we escape if we neglect so great salvation, which at the first began to be preached by the Lord, and *afterward* was confirmed unto us by them that heard him,
- (k) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him*;
- 2:4 (w) God together witnessing by signs, and wonders, and great marvels, and diverse virtues, and distributions of the Holy Ghost, after his will.
- (p) For God witnessed together by miracles, and wonders, and great marvels, and diverse works of power, and partings of the Holy Ghost, by his will.
- (t) God bearing witness thereto, both with signs and wonders also, and with diverse miracles, and gifts of the holy ghost, according to his own will.
- (g) God bearing witness thereto, both with signs and wonders, and with divers miracles, and gifts of the holy Ghost, according to his own will?
- (k) God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts {or, distributions} of the Holy Ghost, according to his own will?
- 2:5 (w) Forsooth not to angels God subjected the roundness of the earth to come, of which we speak.
- (p) But not to angels God subjected the world that is to coming, of which we speak.
- (t) ¶ He hath not unto the angels put in subjection the world to come, whereof we speak:
- (g) For he hath not put in subjection unto the Angels, the world to come, whereof we speak.
- (k) For unto the angels hath he not put in subjection the world to come, whereof we speak.
- 2:6 (w) Soothly some man witnessed in some place, saying, What thing is man, that thou art mindful of him, or man's son, for thou visitest him?
- (p) But some man witnessed in a place, and said, What thing is man, that thou art mindful of him, or man's son, for thou visitest him?
- (t) but one in a certain place witnessed, saying. What is man, that thou art mindful of him: [other the son of man, that thou visitest him?]
- (g) But one in a certain place witnessed, saying, What is man, that thou shouldest be mindful of him? Or the son of man, that thou wouldest consider him?
- (k) But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?
- 2:7 (w) Thou madest him a little less from angels; thou hast crowned him with glory and honour; and thou hast ordained him upon the works of thine hands.
- (p) Thou hast made him a little less than angels; thou hast crowned him with glory and honour; and thou hast ordained him on the works of thine hands.
- (t) After thou hadst for a season made him lower than the angels: thou crownedest him with honor and glory, and hast set him above the works of thy hands.
- (g) Thou madest him a little inferior to the Angels; thou crownedst him with glory and honor, and hast set him above the works of thy hands.
- (k) Thou madest him a little lower {or, a little while inferior to} than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:
- 2:8 (w) Thou hast made all things subject under his feet. And in that that he subjected all things to him, he left nothing unsubjected to him. But now we see not yet all things subject to him;

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(p) Thou hast made all things subject under his feet. And in that that he subjected all things to him, he left nothing unsubject to him. But now we see not yet all things subject to him;

(t) Thou hast put all things in subjection under his feet. In that he put all things under him, he left nothing that is not put under him. Nevertheless we yet see not all things subdued [unto him]

(g) Thou hast put all things in subjection under his feet. And in that he hath put all things in subjection under him, he left nothing that should not be subject unto him. But we yet see not all things subdued unto him,

(k) Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

2:9 (w) but we see him that was made a little less than angels, Jesus, for the passion of death crowned with glory and honour, that he through the grace of God should taste death for all men.

(p) but we see him that was made a little less than angels, Jesus, for the passion of death crowned with glory and honour, that he through grace of God should taste death for all men.

(t) but him that was made less than the angels: we see that it was Jesus which is crowned with glory and honor for the suffering of death [but that Jesus which for a season was made less than the angels, we see through the punishment of death crowned with glory and honor]: that he by the grace of God, should taste of death for all men.

(g) But we see Jesus crowned with glory and honor, which was made a little inferior to the Angels, through the suffering of death, that by God's grace he might taste death for all men.

(k) But we see Jesus, who was made a little lower than the angels for {or, by} the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

2:10 (w) Forsooth it became him, for whom all things, and by all things, the which had led together many sons into glory, the maker of the health of them, to end, *either make perfect*, by passions.

(p) For it beseemed him, for whom all things, and by whom all things *were made*, which had brought many sons into glory, *and was* author of the health of them, that he had an end by passion.

(t) ¶ For it became him, for whom are all things, and by whom are all things, after that he had brought many sons unto glory, that he should make the Lord of their salvation [health] perfect through suffering [afflictions]:

(g) For it became him, for whom *are* all things, and by whom *are* all things, seeing that he brought many children unto glory, that he should consecrate the Prince of their salvation through afflictions.

(k) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

2:11 (w) For he that halloweth, and they that be hallowed, *be* all of one; for which cause he is not ashamed to call them brethren,

(p) For he that halloweth, and they that be hallowed, *be* all of one; for which cause he is not ashamed to call them brethren,

(t) For [as much as] he which sanctifieth, and they which are sanctified, are all of one. For which cause's sake he is not ashamed to call them brethren

(g) For he that sanctifieth, and they which are sanctified, *are* all of one; wherefore he is not ashamed to call them brethren,

(k) For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

2:12 (w) saying, I shall tell thy name to my brethren; in the middle of the church I shall praise thee.

(p) saying, I shall tell thy name to my brethren; in the middle of the church I shall praise thee.

(t) saying: I will declare thy name unto my brethren, and in the midst of the congregation will I praise thee.

(g) Saying, I will declare thy Name unto my brethren, in the midst of the Church will I sing praises to thee.

(k) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

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- 2:13 (w) And again, I shall be trusting into him; and again, Lo! I and my children, which God gave to me.
(p) And again, I shall be trusting into him; and again, Lo! I and my children, which God gave to me.
(t) And again: I will put my trust in him. And again: behold here am I and the children which God hath given me.
(g) And again, I will put my trust in him. And again, Behold, here am I, and the children which God hath given me.
(k) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.
- 2:14 (w) Therefore for children communed to flesh and blood, and he also took part of the same, that by death he should destroy him that had lordship of death, that is to say, the devil,
(p) Therefore for children communed to flesh and blood, and he also took part of the same, that by death he should destroy him that had lordship of death, that is to say, the devil,
(t) ¶ For as much then as the children were partakers of flesh and blood, he also himself likewise took part with them, for to put down through death him that had lordship over death that is to say the devil.
(g) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part with them, that he might destroy through death, him that had the power of death, that is, the devil,
(k) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
- 2:15 (w) and should deliver them that by dread of death, by all life were bound to servage.
(p) and that he should deliver them that by dread of death, by all life were bound to servage.
(t) And that he might deliver them which through fear of death were all their lifetime [were] in danger of bondage.
(g) And that he might deliver all them, which for fear of death were all their lifetime subject to bondage.
(k) And deliver them who through fear of death were all their lifetime subject to bondage.
- 2:16 (w) And he took to never angels, but he took to the seed of Abraham.
(p) And he took never angels, but he took the seed of Abraham.
(t) For he in no place taketh on him the angels: but the seed of Abraham taketh he on him.
(g) For he in no sort took on *him* the Angel's *nature*, but he took on *him* the seed of Abraham.
(k) For verily he took not on him *the nature of* angels; but he took on *him* the seed of Abraham {Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold}.
- 2:17 (w) Wherefore he ought to be likened to brethren by all things, that he should be made merciful and a faithful bishop to God, that he should be merciful to the trespasses of the people.
(p) Wherefore he ought to be likened to brethren by all things, that he should be made merciful and a faithful bishop to God, that he should be merciful to the trespasses of the people.
(t) Wherefore in all things it became him to be made like unto his brethren, that he might be merciful, and a faithful high priest in things concerning God, for to purge the people's sins.
(g) Wherefore in all things it behooved him to be made like unto his brethren, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sins of the people.
(k) Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
- 2:18 (w) For in that thing in which he suffered, and was tempted, he is mighty to help also them that be tempted.
(p) For in that thing in which he suffered, and was tempted, he is mighty to help also them that be tempted.
(t) For in that he himself suffered, and was tempted, he is able to succor them that are tempted.
(g) For in that he suffered, and was tempted, he is able to succor them that are tempted.
(k) For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAPTER 3

- 3:1 (w) Wherefore, holy brethren, and partners of heavenly calling, behold ye the apostle and the bishop of our confession, Jesus,
(p) Therefore, holy brethren, and partners of heavenly calling, behold ye the apostle and the bishop of our confession, Jesus,
(t) ¶ Wherefore holy brethren, partakers of the celestial calling, consider the ambassador and high priest of our profession Christ Jesus,
(g) Therefore, holy brethren, partakers of the heavenly vocation, consider the Apostle and high Priest of our profession Christ Jesus;
(k) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
- 3:2 (w) which is true to him that made him, as also Moses in all the house of him.
(p) which is true to him that made him, as also Moses in all the house of him.
(t) which was [being] faithful to him that made [sent] him, even as was Moses in all his house.
(g) Who was faithful to him that hath appointed him, even as Moses was in all his house.
(k) Who was faithful to him that appointed {Gr. made} him, as also Moses was faithful in all his house.
- 3:3 (w) Forsooth this *bishop* is had worthy of more glory than Moses, by as much as he hath more honour of the house, that made the house.
(p) But this *bishop* is had worthy of more glory than Moses, by as much as he hath more honour of the house, that made the house.
(t) And this man was counted worthy of more glory than Moses: Inasmuch as he which hath prepared the house, hath most honor in the house.
(g) For this man is counted worthy of more glory than Moses, inasmuch as he which hath built the house, hath more honor than the house.
(k) For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- 3:4 (w) For each house is made of some man; forsooth he that made all things of nought is God.
(p) For each house is made of some man; he that made all things of nought is God.
(t) Every house is prepared of some man. But he that ordained all things is God.
(g) For every house is built of some man, and he that hath built all things, *is* God.
(k) For every house is builded by some man; but he that built all things is God.
- 3:5 (w) And soothly Moses was true in all his house, as a servant, into witnessing of those things that were to be said;
(p) And Moses was true in all his house, as a servant, into witnessing of those things that were to be said;
(t) And Moses verily was faithful in all his house, as a minister, to bear witness of those things which should be spoken afterward.
(g) Now Moses verily was faithful in all his house, as a servant, for a witness of the things which should be spoken after.
(k) And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- 3:6 (w) but Christ as a son in his house. Which house we be, if we hold firm trust and glory of hope unto the end.
(p) but Christ as a son in his house. Which house we be, if we hold firm trust and glory of hope into the end.

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(t) But Christ as a son hath rule over the house, whose house we are, so that we hold fast the confidence and the rejoicing of that hope, [if we keep steadfast confidence and rejoicing in the faith] unto the end.

(g) But Christ *is* as the Son, over his own house, whose house we are, if we hold fast the confidence and the rejoicing of the hope unto the end.

(k) But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

3:7 (w) Wherefore as the Holy Ghost saith, To day, if ye have heard his voice,

(p) Wherefore as the Holy Ghost saith, To day, if ye have heard his voice,

(t) ¶ Wherefore as the holy ghost saith: today if ye shall hear his voice,

(g) Wherefore, as the holy Ghost saith, Today if ye shall hear his voice,

(k) Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

3:8 (w) do not ye harden your hearts, as in wrathing, after the day of temptation in desert;

(p) do not ye harden your hearts, as in wrathing, like the day of temptation in desert;

(t) harden not your hearts, after the rebellion in the day [as when ye provoked in time] of temptation in the wilderness,

(g) Harden not your hearts, as in the provocation, according to the day of the temptation in the wilderness,

(k) Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

3:9 (w) where your fathers tempted me, proved, and saw my works.

(p) where your fathers tempted me, and proved, and saw my works forty years.

(t) where your fathers tempted me, proved me, and saw my works forty years long.

(g) Where your fathers tempted me, proved me, and saw my works forty years long.

(k) When your fathers tempted me, proved me, and saw my works forty years.

3:10 (w) Wherefore I was offended, *or wroth*, to this generation, and I said, Evermore they err in heart, for they knew not my ways;

(p) Wherefore I was wroth to this generation, and I said, Evermore they err in heart, for they knew not my ways;

(t) Wherefore I was grieved with that generation and said: They err ever [ever err] in their hearts: they verily have not known my ways,

(g) Wherefore I was grieved with that generation, and said, They err ever in *their* heart, neither have they known my ways.

(k) Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

3:11 (w) to whom I swore in my wrath, if they shall enter into my rest.

(p) to which I swore in my wrath, they shall not enter into my rest.

(t) so that I sware in my wrath, that they should not enter into my rest.

(g) Therefore I sware in my wrath, If they shall enter into my rest.

(k) So I sware in my wrath, They shall not enter {Gr. if they shall enter} into my rest.)

3:12 (w) Brethren, see ye, lest peradventure in any of you be an evil heart of unbelief, to depart from the living God.

(p) Brethren, see ye, lest peradventure in any of you be an evil heart of unbelief, to depart from the living God.

(t) Take heed brethren that there be in none of you an evil heart, in unbelief, that he should depart from the living God:

(g) Take heed, brethren, lest at any time there be in any of you an evil heart, and unfaithful, to depart away from the living God.

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- (k) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
- 3:13 (w) But admonish yourselves by all days, the while to day is named, that none of you be hardened by falseness of sin.
(p) But admonish yourselves by all days, the while to day is named, that none of you be hardened by fallacy of sin.
(t) but exhort one another daily, while it is called today, lest any of you wax hard hearted, through the deceitfulness of [and be deceived with] sin.
(g) But exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin.
(k) But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.
- 3:14 (w) For we be made partners of Christ, if nevertheless we hold the beginning of his substance firm into the end.
(p) For we be made partners of Christ, if nevertheless we hold the beginning of his substance firm into the end.
(t) ¶ We are partakers of Christ, if we keep sure unto the end the first substance [so that we keep sure unto the end the beginning of the substance],
(g) For we are made partakers of Christ, if we keep sure unto the end the beginning, wherewith we are upholden,
(k) For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;
- 3:15 (w) While it is said, to day, if ye have heard the voice of him, do not ye harden your hearts, as in that wrathing.
(p) While it is said, to day, if ye have heard the voice of him, do not ye harden your hearts, as in that wrathing.
(t) so long as it is said: today if ye hear his voice, harden not your hearts, as when ye rebelled [provoked].
(g) So long as it is said, Today if ye hear his voice, harden not your hearts, as in the provocation.
(k) While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.
- 3:16 (w) Soothly some hearing wrathed, but not all they that went out of Egypt by Moses.
(p) For some men hearing wrathed, but not all they that went out of Egypt by Moses.
(t) For some, when they heard, rebelled [provoked]: howbeit [but] not all that came out of Egypt under Moses.
(g) For some when they heard, provoked him to anger, howbeit, not all that came out of Egypt by Moses.
(k) For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.
- 3:17 (w) But to whom was he wrathed forty years? Whether not to them that sinned, whose carrions were cast down into desert?
(p) But to whom was he wrathed forty years? Whether not to them that sinned, whose carrions were cast down in desert?
(t) But with whom was he displeased forty years? Was he not displeased with them that sinned: whose carcasses [bodies] were overthrown in the desert?
(g) But with whom was he displeased forty years? Was he not displeased with them that sinned, whose carcasses fell in the wilderness?
(k) But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?
- 3:18 (w) To whom he swore soothly, to not enter into his rest, no but to them that were unbelievel?
(p) And to whom swore he, that they should not enter into the rest of him, no but to them that were unbelievel?
(t) To whom sware he that they should not enter into his rest: but unto them that believed not?
(g) And to whom sware he that they should not enter into his rest, but unto them that obeyed not?
(k) And to whom sware he that they should not enter into his rest, but to them that believed not?
- 3:19 (w) And we see, that they might not enter into the rest of him for unbelief.

(p) And we see, that they might not enter into the rest of him for unbelief.

(t) And we see that they could not enter in, because of unbelief.

(g) So we see that they could not enter in, because of unbelief.

(k) So we see that they could not enter in because of unbelief.

CHAPTER 4

- 4:1 (w) Therefore dread we, least peradventure while the promise of entering into his rest is left, that any of us be guessed, *or deemed*, for to fail.
(p) Therefore dread we, least peradventure while the promise of entering into his rest is left, that any of us be guessed to be away.
(t) ¶ Let us fear therefore lest any of us forsaking the promise of entering into his rest, should seem to come behind.
(g) Let us fear therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seem to be deprived.
(k) Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.
- 4:2 (w) Forsooth it is told to us, as and to them. And the word that was heard profited not to them, not mingled to faith of those things that they heard.
(p) For it is told also to us, as to them. And the word that was heard profited not to them, not mingled to faith of those things that they heard.
(t) For unto us was it declared, as well as unto them. But it profited not them that they heard the word, because they which heard it coupled it not with faith.
(g) For unto us was the Gospel preached as also unto them; but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.
(k) For unto us was the gospel preached, as well as unto them: but the word {Gr. the word of hearing} preached did not profit them, not being mixed with faith in {or, because they were not united by faith to} them that heard *it*.
- 4:3 (w) Forsooth we that have believed shall enter into rest, as he said, As I swore in my wrath, if they shall enter into my rest. And soothly the works were made perfect from the ordinance of the world,
(p) For we that have believed, shall enter into rest, as he said, As I swore in my wrath, they shall not enter into my rest. And when the works were made perfect at the ordinance of the world,
(t) But We which have believed, do enter into his rest, as contrarywise he said to the other: [as] I have sworn in my wrath, they shall not enter into my rest. And that spake he verily long after that the works were made, and [from] the foundation of the world laid.
(g) For we which have believed, do enter into rest, as he said *to the other*, As I have sworn in my wrath, If they shall enter into my rest, although the works were finished from the foundation of the world.
(k) For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.
- 4:4 (w) he said thus in some place of the seventh day, And God rested in the seventh day from all his works.
(p) he said thus in a place of the seventh day, And God rested in the seventh day from all his works.
(t) For he spake in a certain place of the seventh day, on this wise: And God did rest the seventh day from all his works.
(g) For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.
(k) For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.
- 4:5 (w) And in this *place* again, If they shall enter into my rest.
(p) And in this *place* again, They shall not enter into my rest.

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- (t) And in this place again: They shall not come into my rest.
(g) And in this place again, If they shall enter into my rest.
(k) And in this place again, If they shall enter into my rest.
- 4:6 (w) Therefore for it followeth, that some men shall enter into it, and they first to whom it is told, entered not for their unbelief.
(p) Therefore for it followeth, that some men shall enter into it, and they to which it was told to before, entered not for their unbelief.
(t) ¶ Seeing therefore it followeth that some must enter thereinto, and they to whom it was first preached, entered not therein for unbelief's sake.
(g) Seeing therefore it remaineth that some must enter thereinto, and they to whom it was first preached, entered not therein for unbelief's sake;
(k) Seeing therefore it remaineth that some must enter therein, and they to whom it {or, the Gospel} was first preached entered not in because of unbelief:
- 4:7 (w) Again, he termineth some day, saying in David, To day, after so much of time, as it is before-said, To day if ye have heard his voice, do not ye harden your hearts.
(p) Again, he determineth some day, and saith in David, To day, after so much time of time, as it is before-said, To day if ye have heard his voice, do not ye harden your hearts.
(t) Again he appointeth in David a certain present day after so long a time, saying as it is rehearsed: this day if ye hear his voice, be not hard hearted.
(g) Again he appointed in David a certain day, by Today, after so long a time, saying, as it is said, This day, if ye hear his voice, harden not your hearts.
(k) Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.
- 4:8 (w) For if Jesus had given rest to them, he should never speak of other after that day.
(p) For if Jesus had given rest to them, he should never speak of other after this day.
(t) For if Josuah had given them rest, then would he not afterward have spoken of another day.
(g) For if Jesus had given them rest, then would he not after this have spoken of another day.
(k) For if Jesus {that is, Josuah} had given them rest, then would he not afterward have spoken of another day.
- 4:9 (w) Therefore rest is left to the people of God.
(p) Therefore the sabbath is left to the people of God.
(t) There remaineth therefore yet a rest to the people of God.
(g) There remaineth therefore a rest to the people of God.
(k) There remaineth therefore a rest {or, keeping of a Sabbath} to the people of God.
- 4:10 (w) For he that is entered into his rest, and he rested of his works, as also God of his.
(p) For he that is entered into his rest, rested of his works, as also God of his.
(t) For he that is entered into his rest doth cease from his own works, as God did from his.
(g) For he that is entered into his rest, hath also ceased from his own works, as God *did* from his.
(k) For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.
- 4:11 (w) Therefore haste we to enter into that rest, that no man fall into the same example of unbelief.
(p) Therefore haste we to enter into that rest, that no man fall into the same ensample of unbelief.

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- (t) ¶ Let us study therefore to enter into that rest, lest any man fall after the same example, into unbelief [into such an example of unbelief]:
- (g) Let us study therefore to enter into that rest, lest any man fall after the same example of disobedience.
- (k) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief {or, disobedience}.
- 4:12 (w) For the word of God is quick, and speedy in working, and more able to pierce than any two-edged sword, and entering, *or stretching*, unto parting of soul and spirit, and of jointures and marrows, and *it is* the deemer of thoughts and intents of hearts.
- (p) For the word of God is quick, and speedy in working, and more able to pierce than any twain-edged sword, and stretcheth forth to the parting of the soul and of the spirit, and of the jointures and marrows, and deemer of thoughts, and of intents of hearts.
- (t) for the word of God is quick, and mighty in operation, and sharper than any two edged sword: and entereth through, even unto the dividing asunder of the soul and the spirit and of the joints, and the marrow: and judgeth the thoughts and the intents of the heart.
- (g) For the word of God *is* lively, and mighty in operation, and sharper than any two edged sword, and entereth through, even unto the dividing asunder of the soul and the spirit, and of the joints, and the marrow, and is a discernor of the thoughts, and the intents of the heart.
- (k) For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.
- 4:13 (w) And no creature is invisible in the sight of God. For all things be naked and open to his eyes, to whom a word to us.
- (p) And no creature is invisible in the sight of God. For all things be naked and open to his eyes, to whom a word to us.
- (t) Neither is there any creature invisible in the sight of it: for [but] all things are naked and bare unto the eyes of him, of whom we speak.
- (g) Neither is there any creature, which is not manifest in his sight, but all things *are* naked and open unto his eyes, with whom we have to do.
- (k) Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.
- 4:14 (w) Therefore we that have a great bishop, that pierced heavens, Jesus, the Son of God, hold we the confession, *or acknowledging*, of our faith.
- (p) Therefore we that have a great bishop, that pierced heavens, Jesus, the Son of God, hold we the acknowledging of our hope.
- (t) ¶ Seeing then that we have a great high priest which is entered into heaven (I mean Jesus the son of God) let us hold [keep] our profession. {This paragraph of three verses was at the start of the following chapter in the original Tyndale}
- (g) Seeing then that we have a great high Priest, which is entered into heaven, *even* Jesus the Son of God, let us hold fast our profession.
- (k) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.
- 4:15 (w) For we have not a bishop, that may not have compassion on our infirmities, but was tempted by all things by likeness, without sin.
- (p) For we have not a bishop, that may not have compassion on our infirmities, but was tempted by all things by likeness, without sin.
- (t) For we have not an high priest, which cannot have compassion on our infirmities: but was in all points tempted, like as we are [in like manner]: but yet without sin.
- (g) For we have not a high Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, *yet* without sin.

(k) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet* without sin.

- 4:16 (w) Therefore go we with trust to the throne of his grace, that we get mercy, and find grace in covenable help.
(p) Therefore go we with trust to the throne of his grace, that we get mercy, and find grace in opportune help.
(t) Let us therefore go boldly unto the seat of grace, that we may receive mercy, and find grace to help in time of need.
(g) Let us therefore go boldly unto the throne of grace, that we may receive mercy, and find grace to help in time of need.
(k) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER 5

- 5:1 (w) For each bishop taken of men, is ordained for men in those things that be to God, that he offer gifts and sacrifices for sins.
(p) For each bishop taken of men, is ordained for men in these things that be to God, that he offer gifts and sacrifices for sins.
(t) ¶ For every high priest that is taken from among men, is ordained for men, in things pertaining to God: to offer gifts and sacrifices for sin [sins]:
(g) For every high Priest is taken from among men, and is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins,
(k) For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:
- 5:2 (w) Which may together sorrow with them, that know not and err; for also he is environed with infirmity.
(p) Which may together sorrow with them, that be unknowing and err; for also he is environed with infirmity.
(t) which can have compassion on the ignorant, and on them that are out of the [high] way, because that he himself also is compassed with infirmity:
(g) Which is able sufficiently to have compassion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmity,
(k) Who can have compassion on {or, can reasonably bear with} the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
- 5:3 (w) And therefore he oweth, as for the people, so also for himself, to offer for sins.
(p) And therefore he oweth, as for the people, so also for himself, to offer for sins.
(t) For the which infirmities sake, he is bound to offer for sins, as well for his own part, as for the peoples.
(g) And for the same's sake he is bound to offer for sins, as well for his own part, as for the people's.
(k) And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
- 5:4 (w) Neither any man taketh to him honour, but he that is called of God, as Aaron *was*.
(p) Neither any man taketh to him honour, but he that is called of God, as Aaron *was*.
(t) And No man taketh honor unto himself, but he that is called of God, as was Aaron.
(g) And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron.
(k) And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.
- 5:5 (w) So and Christ clarified not himself, that he were bishop, but he that spake to him, Thou art my Son, to day I gendered thee.

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- (p) So Christ clarified not himself, that he were bishop, but he that spake to him, Thou art my Son, to day I engendered thee.
- (t) ¶ even so likewise Christ glorified [honored] not himself, to be made [that he might be] the high priest: but he that said unto him: thou art my son, this day begat I thee , glorified him [glorified him that said unto him: thou art my son, this day begat I thee].
- (g) So likewise Christ took not to himself this honor, to be made the high Priest, but he that said unto him, Thou art my Son, this day begat I thee, *gave it him*.
- (k) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
- 5:6 (w) As and in another place he saith, Thou art a priest into without end, after the order of Melchisedec.
- (p) As in another place he saith, Thou art a priest without end, after the order of Melchisedec.
- (t) As he also in another place speaketh: Thou art a priest forever after the order of Melchisedech.
- (g) As he also in another place speaketh, Thou art a Priest forever after the order of Melchisedec.
- (k) As he saith also in another place, Thou *art* a priest for ever after the order of Melchisedec.
- 5:7 (w) Which in the days of his flesh offered, with great cry and tears, prayers and beseechings to him that might make him safe from death, and was heard for his reverence.
- (p) Which in the days of his flesh offered, with great cry and tears, prayers and beseechings to him that might make him safe from death, and was heard for his reverence.
- (t) Which in the days of his flesh, did offer up prayers and supplications, with strong crying and tears unto him that was able to save him from death: and was also heard, because of his godliness [he had God in reverence].
- (g) Who in the days of his flesh did offer up prayers and supplications, with strong crying and tears unto him, that was able to save him from death, and was also heard in that which he feared.
- (k) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared {or, for his piety};
- 5:8 (w) And when he was God's Son, he learned obedience of these things that he suffered;
- (p) And when he was God's Son, he learned obedience of these things that he suffered;
- (t) And though he were God's son, yet learned he obedience, by those things which he suffered,
- (g) And though he were the Son, yet learned he obedience, by the things which he suffered.
- (k) Though he were a Son, yet learned he obedience by the things which he suffered;
- 5:9 (w) and he led to perfection is made cause of everlasting health to all that obey him,
- (p) and he brought to the end is made cause of everlasting health to all that obey him,
- (t) and was made perfect, and the cause of eternal salvation [health] unto all them that obey him:
- (g) And being consecrate, was made the author of eternal salvation unto all them that obey him;
- (k) And being made perfect, he became the author of eternal salvation unto all them that obey him;
- 5:10 (w) called of God a bishop, by the order of Melchisedec.
- (p) and is called of God a bishop, by the order of Melchisedec.
- (t) and is called of God an [the] high priest, after the order of Melchisedech.
- (g) And is called of God a high Priest after the order of Melchisedec.
- (k) Called of God an high priest after the order of Melchisedec.
- 5:11 (w) Of whom *there is* to us a great word for to say, and able to be expounded, for ye be made feeble to hear.

- (p) Of whom *there is* to us a great word for to say, and able to be expounded, for ye be made feeble to hear.
- (t) ¶ Whereof we have [have we] many things to say which are hard to be uttered: because ye are dull of hearing.
- (g) Of whom we have many things to say, which are hard to be uttered, because ye are dull of hearing.
- (k) Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.
- 5:12 (w) For when ye ought to be masters for a time, again ye need that ye be taught, which be the elements, *or letters*, of the beginning of God's words. And ye be made those, to whom is need of milk, and not of firm meat.
- (p) For when ye ought to be masters for a time, again ye need that ye be taught, which be the letters of the beginning of God's words. And ye be made those, to whom is need of milk, and not firm meat.
- (t) For when as concerning the time, ye ought to be teachers, yet have ye need again that we teach you the first principles of the word of God: and are become such as have need of milk, and not of strong meat:
- (g) For when as concerning the time ye ought to be teachers, yet have ye need again that we teach you what *are* the first principles of the word of God, and are become such as have need of milk, and not of strong meat.
- (k) For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- 5:13 (w) For each that is partner of milk, is without part of the word of rightwiseness, for he is a little child.
- (p) For each that is partner of milk, is without part of the word of rightwiseness, for he is a little child.
- (t) For every man that is fed with milk is *inexpert* in the word of righteousness: For he is but a babe.
- (g) For every one that useth milk, is inexpert in the word of righteousness, for he is a babe.
- (k) For every one that useth milk is unskillful {Gr. hath no experience} in the word of righteousness: for he is a babe.
- 5:14 (w) But of perfect men is firm meat, of them that for custom have their wits exercised to discretion of good and evil.
- (p) But of perfect men is firm meat, of them that for custom have wits exercised to discretion of good and of evil.
- (t) But strong meat belongeth to them that are perfect, which through custom have their wits exercised, to judge both good and evil also.
- (g) But strong meat belongeth to them that are of age, which through long custom have their wits exercised, to discern both good and evil.
- (k) But strong meat belongeth to them that are of full age {or, perfect}, *even* those who by reason of use have their senses {or, of an habit or perfection} exercised to discern both good and evil.

CHAPTER 6

- 6:1 (w) Therefore we leaving a while the word of the beginning of Christ, be born to the perfection, not again laying the fundament of penance from dead works, and of faith to God,
- (p) Therefore we bringing in a word of the beginning of Christ, be we born to the perfection *of him*, not again laying the fundament of penance from dead works, and of the faith to God,
- (t) ¶ Wherefore let us leave the doctrine pertaining to the beginning of a Christian man, and let us go unto perfection, and now no more lay the foundation of repentance from dead works, and of faith toward God,
- (g) Therefore, leaving the doctrine of the beginning of Christ, let us be led forward unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God,
- (k) Therefore leaving the principles of {or, word of the beginning of} the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- 6:2 (w) and of teaching of baptisms, and of laying on of hands, and of rising again of dead men, and of everlasting doom.
- (p) and of teaching of baptisms, and of laying on of hands, and of rising again of dead men, and of everlasting doom.
- (t) of baptism, of doctrine, and of laying on of hands, and of resurrection from death, and of eternal judgment.

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- (g) Of the doctrine of baptisms, and laying on of hands, and of the resurrection from the dead, and of eternal judgment.
(k) Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- 6:3 (w) And this thing we shall do, if God shall suffer.
(p) And this thing we shall do, if God shall suffer.
(t) And so will we do, if God permit.
(g) And this will we do if God permit.
(k) And this will we do, if God permit.
- 6:4 (w) But it is impossible, them that once be illumined, and have tasted also an heavenly gift, and be made partners of the Holy Ghost,
(p) But it is impossible, that they that be once lightened, and have tasted also an heavenly gift, and be made partners of the Holy Ghost,
(t) For it is not possible that they, which were once lighted, and have tasted of the heavenly gift, and were [are] become partakers of the holy ghost,
(g) For it is impossible that they which were once lightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,
(k) For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- 6:5 (w) and nevertheless have tasted the good word of God, and virtues of the world to come,
(p) and nevertheless have tasted the good word of God, and the virtues of the world to coming,
(t) and have tasted of the good word of God, and of the power of the world to come:
(g) And have tasted of the good word of God, and of the powers of the world to come,
(k) And have tasted the good word of God, and the powers of the world to come,
- 6:6 (w) and be slid far away, that they be renewed again to penance. *Which* again crucify to themselves the Son of God, and have him to scorn.
(p) and be slid far away, that they be renewed again to penance. *Which* again crucify to themselves the Son of God, and have him to scorn.
(t) if they fall, should be renewed again unto repentance: For as much as they have (as concerning themselves) crucified the son of God afresh, making a mock of him.
(g) If they fall away, should be renewed again by repentance, seeing they crucify again to themselves the Son of God, and make a mock of him.
(k) If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
- 6:7 (w) Forsooth the earth drinking rain oft coming upon it, and bringing forth covenable herb to them of whom it is tilled, taketh blessing of God.
(p) For the earth that drinketh rain oft coming on it, and bringeth forth suitable herb to them of which it is tilled, taketh blessing of God.
(t) ¶ For that earth which drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them that dress it, receiveth blessing of God:
(g) For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing of God.
(k) For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by {or, for} whom it is dressed, receiveth blessing from God:

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- 6:8 (w) But that that is bringing forth thorns and briars, is reprovab~~e~~, and next to curse, whose ending shall be into burning.
(p) But that that is bringing forth thorns and briars, is reprovab~~e~~, and next to curse, whose ending shall be into burning.
(t) but that ground, which beareth thorns and briars, is reprov~~e~~d, and is nigh unto cursing: whose end is to be burned.
(g) But that which beareth thorns and briars, *is* reprov~~e~~d, and is near unto cursing, whose end *is* to be burned.
(k) But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.
- 6:9 (w) But, ye most dear-worthy, we trust of you better things, and near(er) to health, though we speak so.
(p) But, ye most dear-worthy, we trust of you better things, and near(er) to health, though we speak so.
(t) Nevertheless dear friends, we trust to see better of you, and things which accompany salvation [health], though we thus speak.
(g) But beloved, we have persuaded ourselves better things of you, and such as accompany salvation, though we thus speak.
(k) But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
- 6:10 (w) For God is not unjust, that he forget your work and love, which ye have showed in his name; for ye have ministered to saints, and minister.
(p) For God is not unjust, that he forget your work and love, which ye have showed in his name; for ye have ministered to saints, and minister.
(t) For God is not unrighteous that he should forget your work, and labor that proceedeth of love, which love [ye] showed in his name, which have ministered unto the saints, and yet minister.
(g) For God *is* not unrighteous, that he should forget your work, and labor of love, which ye shewed toward his Name, in that ye have ministered unto the Saints, and *yet* minister.
(k) For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.
- 6:11 (w) And we covet that each of you show the same busyness to the full-filling of hope into the end;
(p) And we covet that each of you show the same busyness to the filling of hope into the end;
(t) Yea, and we desire that every one of you show the same diligence, to the establishing of hope [increase of the faith], even unto the end:
(g) And we desire that every one of you shew the same diligence, to the full assurance of hope unto the end,
(k) And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:
- 6:12 (w) that ye be not made slow, but also followers of them, which by faith and patience shall inherit the promises.
(p) that ye be not made slow, but also followers of them, which by faith and patience shall inherit the promises.
(t) that ye faint not, but follow [counterfeit] them, which through faith and patience inherit the promises.
(g) That ye be not slothful, but followers of them, which through faith and patience, inherit the promises.
(k) That ye be not slothful, but followers of them who through faith and patience inherit the promises.
- 6:13 (w) For God promising to Abraham, for he had none greater, by whom he should swear, swore by himself,
(p) For God promising to Abraham, for he had none greater, by whom he should swear, swore by himself,
(t) ¶ For when God made promise to Abraham, because he had no greater thing to swear by, he sware by himself,
(g) For when God made the promise to Abraham, because he had no greater to swear by, he sware by himself,
(k) For when God made promise to Abraham, because he could swear by no greater, he sware by himself,
- 6:14 (w) saying, I blessing shall bless thee, and I multiplying shall multiply thee;

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- (p) and said, I blessing shall bless thee, and I multiplying shall multiply thee;
(t) saying: Surely I will bless thee, and multiply thee indeed.
(g) Saying, Surely I will abundantly bless thee and multiply thee marvelously.
(k) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
- 6:15 (w) and so he long suffering got repromission.
(p) and so he long abiding had the promise.
(t) And so after that he had tarried a long time, he enjoyed the promises.
(g) And so after that he had tarried patiently, he enjoyed the promise.
(k) And so, after he had patiently endured, he obtained the promise.
- 6:16 (w) For men swear by a greater than themselves, and the end of all their controversy, *or debate*, is an oath to confirmation.
(p) For men swear by a greater than themselves, and the end of all their plea is an oath to confirmation.
(t) Men verily swear by him that is greater than themselves, and an oath to confirm the thing, is among them an end of all strife.
(g) For men verily swear by him that is greater *than themselves*, and an oath for confirmation is among them an end of all strife.
(k) For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
- 6:17 (w) In which thing God willing to show plenteouslier to the heirs of his promise the unmoveableness, *or firmness*, of his counsel, put between an oath,
(p) In which thing God willing to show plenteouslier to the heirs of his promise the firmness of his counsel, put betwixt an oath,
(t) So God willing very abundantly to show unto the heirs of promise, the stableness of his counsel, he added an oath,
(g) So God, willing more abundantly to shew unto the heirs of promise the stableness of his counsel, bound himself by an oath,
(k) Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by {Gr. interposed himself by} an oath:
- 6:18 (w) that by two things unmoveable, by which it is impossible God for to lie, we have strongest solace, *or comfort*, which flee together to hold the hope put forth.
(p) that by two things unmoveable, by which it is impossible that God lie, we have a strongest solace, that flee together to hold the hope that is put forth to us.
(t) that by two immutable things (in which it was impossible that God should lie) we might have perfect consolation, which have fled, for to hold fast the hope that is set before us [forth before our faces],
(g) That by two immutable things, wherein it is impossible that God should lie, we might have strong consolation, which have our refuge to lay hold upon the hope that is set before us,
(k) That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
- 6:19 (w) Which *hope* as an anchor we have secure to the soul, and firm, and going into the inner things of hiding;
(p) Which *hope* as an anchor we have secure to the soul, and firm, and going into the inner things of hiding;
(t) which hope we have as an anchor of the soul, both sure and steadfast. Which hope also entereth in, into those things which are within the veil,
(g) Which *hope* we have, as an anchor of the soul, both sure and steadfast, and it entereth into that which is within the veil,

(k) Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

6:20 (w) where the fore-goer for us entered in, Jesus, made bishop into without end after the order of Melchisedec.

(p) where the before-goer, Jesus, that is made bishop without end by the order of Melchisedec, entered for us.

(t) whither the forerunner is for us entered in, I mean Jesus that is made an high priest forever, after the order of Melchisedech.

(g) Whither the forerunner is for us entered in, *even* Jesus that is made a high Priest forever after the order of Melchisedec.

(k) Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

CHAPTER 7

7:1 (w) And this Melchisedec, king of Salem, the priest of the highest God, which met Abraham, as he turned again from the slaying of the kings, and blessed him;

(p) And this Melchisedec, king of Salem, and priest of the highest God, which met Abraham, as he turned again from the slaying of the kings, and blessed him;

(t) ¶ This Melchisedech king of Salem (which being priest of the most high God, met Abraham, as he returned again from the slaughter of the kings, and blessed him:

(g) For this Melchisedec *was* King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him;

(k) For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

7:2 (w) to whom also Abraham parted tithes of all things; first soothly the which is interpreted king of rightwiseness, and afterward king of Salem, that is to say, king of peace,

(p) to whom also Abraham parted tithes of all things; first he is said king of rightwiseness, and afterward king of Salem, that is to say, king of peace,

(t) to whom also Abraham gave tithes of all things) first is by interpretation king of righteousness, after that he is king of Salem, that is to say king of peace,

(g) To whom also Abraham gave the tithe of all things, who first is by interpretation King of righteousness, after that, *he is* also King of Salem, that is, King of peace,

(k) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

7:3 (w) without father, without mother, without genealogy, neither having beginning of days, neither end of life; forsooth he likened to the Son of God, dwelleth priest into without end.

(p) without father, without mother, without genealogy, neither having beginning of days, neither end of life; and he *is* likened to the Son of God, and dwelleth priest without end.

(t) without father, without mother, without kin, and hath neither beginning of his time, neither yet end of his life: but is likened unto the son of God, and continueth [remaineth] a priest forever.

(g) Without father, without mother, without kindred, and hath neither beginning of *his* days, neither end of life, but is likened unto the Son of God, and continueth a Priest forever.

(k) Without father, without mother, without descent {Gr. without pedigree}, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

7:4 (w) Forsooth behold ye how great this *man* is, to whom Abraham the patriarch gave tithes of the best things.

(p) But behold ye how great is this, to whom Abraham the patriarch gave tithes of the best things.

(t) ¶ Consider what a man this was, unto whom the patriarch Abraham gave tithes of the spoils.

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- (g) Now consider how great this man *was*, unto whom even the Patriarch Abraham gave the tithe of the spoils.
(k) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.
- 7:5 (w) And soothly men taking priesthood of the sons of Levi have commandment to take tithes of the people, after the law, that is to say, of their brethren, though also they went out of the loins of Abraham.
(p) For men of the sons of Levi taking priesthood have commandment to take tithes of the people, by the law, that is to say, of their brethren, though also they went out of the loins of Abraham.
(t) And verily those children of Levi, which receive the office of the priests, have a commandment to take according to the law, tithes of the people, that is to say, of their brethren, yea though they sprung out of the loins of Abraham.
(g) For verily they which are the children of Levi, which receive the office of the Priesthood, have a commandment to take, according to the Law, tithes of the people (that is, of their brethren) though they came out of the loins of Abraham.
(k) And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:
- 7:6 (w) But he whose generation is not numbered in them, took tithes of Abraham; and he blessed this *Abraham*, which had repromissions.
(p) But he whose generation is not numbered in them, took tithes of Abraham; and he blessed this *Abraham*, which had repromissions.
(t) But he whose kindred is not counted among them, received tithes of Abraham, and blessed him that had the promises.
(g) But he whose kindred is not counted among them, received tithes of Abraham, and blessed him that had the promises.
(k) But he whose descent {or, pedigree} is not counted from them received tithes of Abraham, and blessed him that had the promises.
- 7:7 (w) Forsooth without any against-saying, that that is less, is blessed of the better.
(p) Without any gainsaying, that that is less, is blessed of the better.
(t) And no man denyeth but that which is less, receiveth blessing of that which is greater.
(g) And without all contradiction the less is blessed of the greater.
(k) And without all contradiction the less is blessed of the better.
- 7:8 (w) And here soothly men dying take tithes; forsooth there it is witnessed, that he liveth.
(p) And here deadly men take tithes; but there he beareth witnessing, that he liveth.
(t) And here men that die receive tithes. But there he receiveth tithes of whom it is witnessed, that he liveth.
(g) And here men that die, receive tithes, but there he *receiveth them*, of whom it is witnessed, that he liveth.
(k) And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.
- 7:9 (w) And that it is so said, by Abraham also Levi, that took tithes, was tithed;
(p) And that it be said so, by Abraham also Levi, that took tithes, was tithed;
(t) And to say the truth, Levi himself also which receiveth tithes, paid tithes in Abraham.
(g) And to say as the thing is, Levi also which receiveth tithes, paid tithes in Abraham.
(k) And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.
- 7:10 (w) and yet he was in his father's loins, when Melchisedec met him.
(p) and yet he was in his father's loins, when Melchisedec met him.
(t) For he was yet in the loins of his father Abraham, when Melchisedech met him.
(g) For he was yet in the loins of his father *Abraham*, when Melchisedec met him.
(k) For he was yet in the loins of his father, when Melchisedec met him.

- 7:11 (w) Therefore if perfection was by the priesthood of Levi, for under him the people took the law, what yet was it needful, another priest to rise, after the order of Melchisedec, and not to be said after the order of Aaron?
(p) Therefore if perfection was by the priesthood of Levi, for under him the people took the law, what yet was it needful, another priest to rise, by the order of Melchisedec, and not to be said by the order of Aaron?
(t) ¶ If now therefore perfection came by the priesthood of the Levites (for under that priesthood the people received the law) what needed it furthermore that another priest should rise, after the order of Melchisedech, and not after the order of Aaron?
(g) If therefore perfection had been by the Priesthood of the Levites (for under it the Law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?
(k) If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
- 7:12 (w) For why when the priesthood is translated, it is needful that also the translation of the law be made.
(p) For why when the priesthood is translated, it is need that also translation of the law be made.
(t) Now no doubt, if the priesthood be translated, then of necessity must the law be translated also.
(g) For if the Priesthood be changed, then of necessity must there be a change of the Law.
(k) For the priesthood being changed, there is made of necessity a change also of the law.
- 7:13 (w) But he in whom these things be said, is of another lineage, of which no man was priest, *or ready*, to the altar.
(p) But he in whom these things be said, is of another lineage, of which no man was priest to the altar.
(t) ¶ For he of whom these things are spoken, pertaineth unto [until] another tribe, of which, never man served at the altar.
(g) For he of whom these things are spoken, pertaineth unto another tribe, whereof no man served at the altar.
(k) For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.
- 7:14 (w) Soothly it is openly known, that our Lord is born of Juda, in which lineage Moses spake nothing of priests.
(p) For it is open, that our Lord is born of Juda, in which lineage Moses spake nothing of priests.
(t) For it is evident that our Lord sprung of the tribe of Juda, of which tribe spake Moses nothing concerning priesthood.
(g) For it is evident, that our Lord sprung out of Judah, concerning the which tribe Moses spake nothing, touching the Priesthood.
(k) For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
- 7:15 (w) And more yet it is known, if after the order of Melchisedec another priest riseth;
(p) And more yet it is known, if by the order of Melchisedec another priest is risen up;
(t) ¶ And it is yet a more evident thing, if after the similitude of Melchisedech there arise another priest,
(g) And it is yet a more evident thing, because that after the similitude of Melchisedec there is risen up another Priest,
(k) And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
- 7:16 (w) the which is not made after the law of fleshly commandment, but after virtue of life indissoluble, *or that may not be undone*.
(p) which is not made by the law of fleshly commandment, but by virtue of life that may not be undone.
(t) which is not made after the law of the carnal commandment: but after the power of the endless life.
(g) Which is not made *Priest* after the Law of the carnal commandment, but after the power of the endless life.
(k) Who is made, not after the law of a carnal commandment, but after the power of an endless life.

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- 7:17 (w) Soothly he witnesseth, For thou art a priest into without end, after the order of Melchisedec;
(p) For he witnesseth, That thou art a priest without end, by the order of Melchisedec;
(t) For he testifieth: Thou art a priest forever, after the order of Melchisedech.
(g) For he testifieth *thus*, Thou art a Priest forever, after the order of Melchisedec.
(k) For he testifieth, Thou art a priest for ever after the order of Melchisedec.
- 7:18 (w) that reprovng of the commandment before-going is made, for the unfirmness and unprofit of it.
(p) that reprovng of the commandment before-going is made, for the unfirmness and unprofit of it.
(t) Then the commandment that went afore, is disannulled, because of his weakness and unprofitableness.
(g) For the commandment that went afore, is disannulled, because of the weakness thereof, and unprofitableness.
(k) For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.
- 7:19 (w) For why the law brought nothing to perfection, but there is a bringing in of a better hope, by which we nigh to God.
(p) For why the law brought nothing to perfection, but there is a bringing in of a better hope, by which we approach to God.
(t) For the law made nothing perfect: but was an introduction of a better hope, by which hope, we draw nigh unto God.
(g) For the Law made nothing perfect, but the bringing in of a better hope *made perfect*, whereby we draw near unto God.
(k) For the law made nothing perfect, but the bringing in {or, but it was the bringing in} of a better hope *did*; by the which we draw nigh unto God.
- 7:20 (w) And how great it is, not without swearing that Christ is made priest after the order of Melchisedec;
(p) And how great it is, not without swearing;
(t) ¶ And for this cause it is a better hope, that it was not promised without an oath.
(g) And for as much as it is not without an oath (for these are made Priests without an oath;
(k) And inasmuch as not without an oath *he was made priest*:
- 7:21 (w) forsooth others be made priests without an oath; but this priest with an oath, by him that said to him, The Lord swore, and it shall not rue him, Thou art a priest into without end, after the order of Melchisedec;
(p) but the others be made priests without an oath; but this priest with an oath, by him that said to him, The Lord swore, and it shall not rue him, Thou art a priest without end, by the order of Melchisedec;
(t) Those priests were made without an oath: but this priest with an oath, by him that said unto him: The Lord sware, and will not repent: Thou art a priest forever after the order of Melchisedech:
(g) But this, he *is made* with an oath by him that said unto him, The Lord hath sworn, and will not repent, Thou art a Priest forever, after the order of Melchisedec.)
(k) (For those *priests* were made without an oath {or, without swearing of an oath}; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)
- 7:22 (w) in so much Jesus is made better promiser of the better testament.
(p) in so much Jesus is made promiser of the better testament.
(t) And for that cause was Jesus a stablisher of a better testament.
(g) By so much is Jesus made a surety of a better Testament.
(k) By so much was Jesus made a surety of a better testament.
- 7:23 (w) And soothly the others were made many priests, for that they were forbidden by death to dwell;

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- (p) And the others were made many priests, therefore for they were forbidden by death to dwell still;
(t) ¶ And among them many were made priests, because they were not suffered to endure by the reason of death.
(g) And among them many were made Priests, because they were not suffered to endure, by the reason of death.
(k) And they truly were many priests, because they were not suffered to continue by reason of death:
- 7:24 (w) but this *man*, for that he dwelleth into without end, hath an everlasting priesthood.
(p) but this *man*, for he dwelleth without end, hath an everlasting priesthood.
(t) But this man, because he endureth ever, hath an everlasting priesthood:
(g) But this man, because he endureth ever, hath an everlasting Priesthood.
(k) But this man, because he continueth ever, hath an unchangeable {or, which passeth not from one to another} priesthood.
- 7:25 (w) Wherefore and he may save into without end, coming nigh by himself to God, evermore living to pray for us.
(p) Wherefore also he may save without end, coming nigh by himself to God, and evermore liveth to pray for us.
(t) Wherefore he is able also ever to save them that come unto God by him, seeing he ever liveth, to make intercession for us.
(g) Wherefore, he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.
(k) Wherefore he is able also to save them to the uttermost {or, evermore} that come unto God by him, seeing he ever liveth to make intercession for them.
- 7:26 (w) Forsooth it became that such a man were bishop to us, holy, innocent, unfiled, parted from sinners, and made higher than heavens;
(p) For it beseeemed that such a man were a bishop to us, holy, innocent, undefouled, clean, separated from sinful men, and made higher than heavens;
(t) ¶ Such an high priest it became [becometh] us to have, which is holy, harmless, undefiled, separate from sinners, and made higher than heaven [heavens].
(g) For such a high Priest it became us to have, *which is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
(k) For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
- 7:27 (w) which hath not need each day, as priests, first for his own guilts to offer sacrifices, and afterward for the people; soothly he did this thing, once offering himself.
(p) which hath not need each day, as priests, first for his own guilts to offer sacrifices, and afterward for the people; for he did this thing in offering himself once.
(t) Which needeth not daily (as yonder high priests) to offer up sacrifice, first for his own sins, and then for the people's sins. For that did he at once for all, when he offered up himself:
(g) Which needeth not daily as those high Priests to offer up sacrifice, first for his own sins, and then for the peoples, for that did he once, when he offered up himself.
(k) Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.
- 7:28 (w) And the law ordained men priests having sickness, *or frailty*; but the word of swearing, which is after the law, *ordained* the Son perfect into without end.
(p) And the law ordained men priests having frailty; but the word of swearing, which is after the law, *ordained* the Son perfect without end.

(t) For the law maketh men priests, which have infirmity: but the word of the oath that came since the law, maketh the son priest, which is perfect for evermore.

(g) For the Law maketh men high Priests, which have infirmity, but the word of the oath that was since the Law, *maketh* the Son, who is consecrated for evermore.

(k) For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated {Gr. perfected} for evermore.

CHAPTER 8

8:1 (w) But a recapitulation on those things that be said. We have such a bishop, that sat on the right half of the seat of greatness in heavens,

(p) But a recapitulation on those things that be said. We have such a bishop, that sat on the right half of the seat of greatness in heavens,

(t) ¶ Of the things which we have spoken, this is the pith: that we have such an high priest that is sitten on the right hand of the seat of majesty in heaven,

(g) Now of the things which we have spoken, *this is* the sum, that we have such a high Priest, that sitteth at the right hand of the throne of the Majesty in the heavens,

(k) Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

8:2 (w) the minister of saints, and of the very tabernacle, that God set, and not man.

(p) the minister of saints, and of the very tabernacle, that God made, and not man.

(t) and is a minister of holy things, and of the very tabernacle, which God pitched, and not man.

(g) And *is* a minister of the Sanctuary, and of the true Tabernacle which the Lord pight, and not man.

(k) A minister of the sanctuary {or, of holy things}, and of the true tabernacle, which the Lord pitched, and not man.

8:3 (w) For each bishop is ordained to offer gifts and sacrifices; wherefore it is need, and this *man*, for to have something that he shall offer.

(p) For each bishop is ordained to offer gifts and sacrifices; wherefore it is need, that also this *bishop* have something that he shall offer.

(t) For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity, that this man have somewhat also to offer.

(g) For every high Priest is ordained to offer both gifts and sacrifices; wherefore it was of necessity, that this man should have somewhat also to offer.

(k) For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

8:4 (w) Therefore if he were on earth, he were not priest, when there were that should offer gifts after the law,

(p) Therefore if he were on earth, he were no priest, when there were that should offer gifts by the law,

(t) For he were not a priest, if he were on the earth where are priests that according to the law offer gifts,

(g) For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

(k) For if he were on earth, he should not be a priest, seeing that there are priests {or, they are priests} that offer gifts according to the law:

8:5 (w) which serve to the sampler, *or figure*, and shadow of heavenly things. As it was answered to Moses, when he should make the tabernacle, See, the Lord saith, make all things after the sampler, that is showed to thee in the mount.

(p) which serve to the exemplar and shadow of heavenly things. As it was answered to Moses, when he should end the tabernacle, See, he said, make thou all things by the exemplar, that is showed to thee in the mount.

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(t) which priests serve unto the example and shadow of heavenly things: even as the answer of God was given unto Moses when he was about to finish the tabernacle: [For] Take heed (said he) that thou make all things according to the pattern showed to thee in the mount.

(g) Who serve unto the pattern and shadow of heavenly things, as Moses was warned by God when he was about to finish the Tabernacle. See, said he, that thou make all things according to the pattern, shewed to thee in the mount.

(k) Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

8:6 (w) But now he hath gotten a better ministry, by how much and he is a mediator of a better testament, which is confirmed with better promises.

(p) But now he hath gotten a better ministry, by so much as he is a mediator of a better testament, which is confirmed with better promises.

(t) ¶ Now hath he obtained a more excellent office, in as much as he is the mediator of a better testament, which was made for better promises.

(g) But now *our high Priest* hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, which is established upon better promises.

(k) But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant {or, testament}, which was established upon better promises.

8:7 (w) For if that first had been voided from blame, the place of the second should not have been sought.

(p) For if that first had lacked blame, the place of the second should not have been sought.

(t) For if that first testament had been faultless [such a one that no man could have found fault with it]: then should no place have been sought for the second.

(g) For if that first *Testament* had been faultless, no place should have been sought for the second.

(k) For if that first *covenant* had been faultless, then should no place have been sought for the second.

8:8 (w) Forsooth reproving them he saith, Lo! days come, saith the Lord, and I shall make perfect a new testament on the house of Israel, and on the house of Juda;

(p) For he reproving them saith, Lo! days come, saith the Lord, and I shall make perfect a new testament on the house of Israel, and on the house of Juda;

(t) For in rebuking them he saith: Behold the days will come (saith the Lord) and I will finish upon the house of Israel, and upon the house of Judah,

(g) For in rebuking them he saith, Behold, the days will come, saith the Lord, when I shall make with the house of Israel, and with the house of Judah a New Testament;

(k) For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

8:9 (w) not after the testament that I made to their fathers, in the day in which I caught their hand, that I should lead them out of the land of Egypt; for they dwelled not perfectly in my testament, and I have despised them, saith the Lord.

(p) not like the testament that I made to their fathers, in the day in which I caught their hand, that I should lead them out of the land of Egypt; for they dwelled not perfectly in my testament, and I have despised them, saith the Lord.

(t) a new testament: not like the testament that I made with their fathers at that time, when I took them by the hands, to lead them out of the land of Egypt, for they continued not in my testament, and I regarded them not saith the Lord.

(g) Not like the Testament that I made with their fathers, in the day that I took them by the hand, to lead them out of the land of Egypt; for they continued not in my Testament, and I regarded them not, saith the Lord.

(k) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

- 8:10 (w) For this is the testament, which I shall dispose to the house of Israel after those days, saith the Lord, in giving my laws into the souls of them, and into the hearts of them I shall above write them; and I shall be to them into God, and they shall be to me into a people.
(p) But this is the testament, which I shall assign to the house of Israel after those days, saith the Lord, in giving my laws into the souls of them, and into the hearts of them I shall above write them; and I shall be to them into a God, and they shall be to me into a people.
(t) ¶ For this is the testament that I will make with the house of Israel: After those days (saith the Lord:) I will put my laws in their minds, and in their hearts, I will write them, and I will be their God, and they shall be my people.
(g) For this is the Testament that I will make with the house of Israel after those days, saith the Lord, I will put my Laws in their mind, and in their heart I will write them, and I will be their God, and they shall be my people,
(k) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put {Gr. give} my laws into their mind, and write them in {or, upon} their hearts: and I will be to them a God, and they shall be to me a people:
- 8:11 (w) And each man shall not teach his neighbour, and each man his brother, saying, Know thou the Lord; for all men shall know me, from the less unto the more of them.
(p) And each man shall not teach his neighbour, and each man his brother, saying, Know thou the Lord; for all men shall know me, from the least to the more of them.
(t) And they shall not teach, every man his neighbor, and every man his brother, saying: know the Lord: For they shall know me, from the least to the most of them:
(g) And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know me, from the least of them to the greatest of them.
(k) And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
- 8:12 (w) For I shall be merciful to the wickedness of them, and now I shall not bethink on the sins of them.
(p) For I shall be merciful to the wickedness of them, and now I shall not bethink on the sins of them.
(t) For I will be merciful over their unrighteousness [iniquities]: and on their sins and on their iniquities [unrighteousness, will I not think any more].
(g) For I will be merciful to their unrighteousness, and I will remember their sins and their iniquities no more.
(k) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
- 8:13 (w) But in saying a new, the former waxed old; and that that is of many days, and waxeth old, is nigh death.
(p) But in saying a new, the former waxed old; and that that is of many days, and waxeth old, is nigh the death.
(t) In that he saith a new testament, he hath abrogate the old. Now that which is disannulled and waxed old, is ready to vanish away.
(g) In that he saith a New *Testament*, he hath abrogated the old. Now that which is disannulled and waxed old, is ready to vanish away.
(k) In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

CHAPTER 9

- 9:1 (w) Soothly and the former *testament* had justifying of worship, and holy thing worldly, *that is, during for a time*.
(p) And the former *testament* had justifying of worship, and holy thing during for a time.
(t) ¶ That first tabernacle verily had ordinances [justifying], and servings of God, and worldly holiness.
(g) Then the first *Testament* had also ordinances of religion, and a worldly Sanctuary.
(k) Then verily the first *covenant* had also ordinances {or, ceremonies} of divine service, and a worldly sanctuary.

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- 9:2 (w) For the tabernacle was made first, in which were candlesticks, and a board, and putting forth of loaves, which is said holy.
(p) For the tabernacle was made first, in which were candlesticks, and board, and setting forth of loaves, which is said holy.
(t) For there was a fore tabernacle made [For that first tabernacle was made], wherein was the candlestick, and the table, and the showbread, which is called holy.
(g) For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which *Tabernacle* is called the Holy places.
(k) For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary {or, holy}.
- 9:3 (w) And after the veil, the second tabernacle, that is said sanctum sanctorum, *that is, holy of holy things*;
(p) And after the veil, the second tabernacle, that is said sanctum sanctorum, *that is, holy of holy things*;
(t) But Within the second veil was there a [the] tabernacle, which is called holiest of all,
(g) And after the second veil *was* the Tabernacle, which is called the Holiest of all,
(k) And after the second veil, the tabernacle which is called the Holiest of all;
- 9:4 (w) having a golden censer, and the ark of the testament, covered about on each side with gold, in which *was* a pot of gold having manna, and the rod of Aaron that flourished, and the tables of the testament;
(p) having a golden censer, and the ark of the testament, covered about on each side with gold, in which *was* a pot of gold having manna, and the rod of Aaron that flowered, and the tables of the testament;
(t) which had the golden censer, and the ark of the testament overlaid round about with gold, wherein was the golden pot with manna, and Aaron's rod that sprung, and the tables of the testament.
(g) Which had the golden censer, and the Ark of the Testament overlaid round about with gold, wherein the golden pot, which had Manna, *was*, and Aaron's rod that had budded, and the tables of the Testament.
(k) Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
- 9:5 (w) upon which things were cherubims of glory, shadowing the propitiatory, *or mercyable place*; of which things it is not now to say by all.
(p) on which things were cherubims of glory, overshadowing the propitiatory; of which things it is not now to say by all.
(t) Over the ark were the cherubim of glory shadowing the seat of grace. Of which things, we will not now speak particularly.
(g) And over the Ark were the glorious Cherubims, shadowing the mercyseat; of which things we will not now speak particularly.
(k) And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.
- 9:6 (w) But when these were made thus together, priests entered evermore in the former tabernacle, ending the offices of sacraments;
(p) But when these were made thus together, priests entered evermore in the former tabernacle, doing the offices of sacrifices;
(t) ¶ When these things were thus ordained, the priests went always into the first tabernacle and [which] executed the service of God:
(g) Now when these things were thus ordained, the Priests went always into the first Tabernacle, and accomplished the service.
(k) Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

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- 9:7 (w) but in the second *tabernacle*, the bishop alone *entered* once in the year, not without blood, which he offered for his ignorance and the people's.
(p) but in the second *tabernacle*, the bishop *entered* once in the year, not without blood, which he offered for his ignorance and the people's.
(t) But Into the second went the high priest alone, once every year: and [but] not without blood, which he offered for himself, and for the ignorance of the people:
(g) But into the second went the high Priest alone, once every year, not without blood which he offered for himself, and for the ignorance's of the people.
(k) But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:
- 9:8 (w) The Holy Ghost signifying this thing, that not yet the way of saints was opened, while the former tabernacle had state.
(p) For the Holy Ghost signified this thing, that not yet the way of saints was opened, while the former tabernacle had state.
(t) Wherewith The holy ghost this signifying, that the way of holy things was not yet opened, while as yet the first tabernacle was standing,
(g) Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing,
(k) The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
- 9:9 (w) Which parable is of this present time, by which also gifts and sacrifices be offered, which may not make a man serving perfect by conscience,
(p) Which parable is of this present time, by which also gifts and sacrifices be offered, which be not able to make a man serving perfect by conscience,
(t) which was a similitude for the time then present [of this present time], and in which were [are] offered gifts and sacrifices, that could [which can] not make them that minister perfect, as pertaining to the conscience,
(g) Which was a figure for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the service,
(k) Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
- 9:10 (w) only in meats, and drinks, and diverse washings, and rightwisenesses of flesh, put unto the time of correction.
(p) only in meats, and drinks, and diverse washings, and rightwisenesses of flesh, that were set to the time of correction.
(t) with only meats [meats only] and drinks, and diverse washings, and justifying of the flesh, which were ordained until the time of reformation.
(g) Which only stood in meats and drinks, and divers washings, and carnal rites, which were enjoined, until the time of reformation.
(k) *Which stood* only in meats and drinks, and divers washings, and carnal ordinances {or, rites, or, ceremonies}, imposed on them until the time of reformation.
- 9:11 (w) Forsooth Christ being a bishop of goods to come, by a larger and perfecter tabernacle, not made by hand, that is to say, not of this making,
(p) But Christ being a bishop of goods to coming, *entered* by a larger and perfecter tabernacle, not made by hand, that is to say, not of this making,

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- (t) ¶ But Christ being an [the] high priest of good things to come, came by a greater, and a more perfect tabernacle, not made with hands: that is to say, not of this manner building,
- (g) But Christ being come a high Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,
- (k) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
- 9:12 (w) neither by blood of goat bucks, or calves, but by his own blood, entered once into holy things, when everlasting redemption was found.
- (p) neither by blood of goat bucks, or of calves, but by his own blood, entered once into the holy things, that were found by an everlasting redemption.
- (t) neither by the blood of goats, and calves: but by his own blood, we [he] entered once for all into the holy place, and found eternal redemption.
- (g) Neither by the blood of goats and calves, but by his own blood entered he in once unto the holy place, and obtained eternal redemption *for us*.
- (k) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.
- 9:13 (w) For if the blood of goat bucks, and of bulls, and the ashes of a cow calf sprinkled, halloweth unclean men to the cleansing of flesh,
- (p) For if the blood of goat bucks, and of bulls, and the ashes of a cow calf sprinkled, halloweth unclean men to the cleansing of flesh,
- (t) For if the blood of oxen, and of goats, and the ashes of an heifer, when it was sprinkled, purified the unclean, as touching the purifying of the flesh:
- (g) For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling them that are unclean, sanctifieth as touching the purifying of the flesh,
- (k) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
- 9:14 (w) how much more the blood of Christ, which by the Holy Ghost offered himself unwemmed to God, shall cleanse our conscience from dead works, for to serve to living God?
- (p) how much more the blood of Christ, which by the Holy Ghost offered himself unwemmed to God, shall cleanse our conscience from dead works, to serve God that liveth?
- (t) How much more shall the blood of Christ (which through the eternal spirit, offered himself without spot to God) purge your [our] consciences from dead works, for to serve the living God?
- (g) How much more shall the blood of Christ which through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?
- (k) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot {or, fault} to God, purge your conscience from dead works to serve the living God?
- 9:15 (w) And therefore he is a mediator of the new testament, that death falling between, into redemption of the trespassings that were under the former testament, they that be called take the promise of everlasting heritage.
- (p) And therefore he is a mediator of the new testament, that by death falling betwixt, into redemption of the trespassings that were under the former testament, they that be called take the promise of everlasting heritage.
- (t) ¶ And for this cause is he the mediator of the new testament, (that through death which chanced for the redemption of those transgressions that were in the first testament) [that as soon (as his death was fulfilled for the redemption of those transgressions that were in the first testament)] they which were called, might receive the promise of eternal inheritance.
- (g) And for this cause is he the Mediator of the New Testament, that through death which was for the redemption of the transgressions *that were* in the former Testament, they which were called, might receive the promise of eternal inheritance.

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(k) And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

9:16 (w) For where a testament is, it is need, that the death of the testament maker come between.

(p) For where a testament is, it is need, that the death of the testament maker come betwixt.

(t) For wheresoever is a testament, there must also be the death of him that maketh the testament.

(g) For where a Testament *is*, there must be the death of him that made the Testament.

(k) For where a testament is, there must also of necessity be {or, be brought in} the death of the testator.

9:17 (w) For a testament is confirmed in dead *men*; else it is (of) no worth, while he liveth, that made the testament.

(p) For a testament is confirmed in dead *men*; else it is not worth, while he liveth, that made the testament.

(t) For the testament taketh authority when men are dead: For it is of no value as long as he that made it is alive.

(g) For the Testament is confirmed when men are dead, for it is yet of no force as long as he that made it, is alive.

(k) For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

9:18 (w) Wherefore neither the first testament was hallowed without blood.

(p) Wherefore neither the first testament was hallowed without blood.

(t) For which cause also, neither that first testament was ordained without blood.

(g) Wherefore neither was the first ordained without blood.

(k) Whereupon neither the first *testament* was dedicated {or, purified} without blood.

9:19 (w) For when each commandment of the law was read of Moses to all the people, he took the blood of calves, and of bucks of goats, with water, and red wool, and hyssop, and sprinkled both that book and all the people,

(p) For when each commandment of the law was read of Moses to all the people, he took the blood of calves, and of bucks of goats, with water, and red wool, and hyssop, and besprinkled both that book and all the people,

(t) For when all the commandments were read of Moses unto all the people, he took the blood of calves, and of goats, with water and purple wool and hyssop, and sprinkled both the book, and all the people,

(g) For when Moses had spoken every precept to the people, according to the Law, he took the blood of calves and of goats, with water and purple wool and hyssop, and sprinkled both the book, and all the people,

(k) For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet {or, purple} wool, and hyssop, and sprinkled both the book, and all the people,

9:20 (w) saying, This is the blood of the testament, that God commanded to you.

(p) and said, This is the blood of the testament, that God commanded to you.

(t) saying this is the blood of the testament, which God hath appointed unto you.

(g) Saying, This is the blood of the Testament, which God hath appointed unto you.

(k) Saying, This is the blood of the testament which God hath enjoined unto you.

9:21 (w) Also he sprinkled with blood the tabernacle, and all the vessels of ministry, *or service*, in like manner.

(p) Also he sprinkled with blood the tabernacle, and all the vessels of the service in like manner.

(t) Moreover, he sprinkled the tabernacle with blood also, and all the ministering vessels.

(g) Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

(k) Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

9:22 (w) And almost all things be cleansed in blood by the law; and without shedding of blood remission of sins is not made.

(p) And almost all things be cleansed in blood by the law; and without shedding of blood remission of sins is not made.

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- (t) And almost all things, are by the law, purged [according to the law, are cleansed] with blood, and without effusion of blood, is no remission.
- (g) And almost all things are by the Law purged with blood, and without shedding of blood is no remission.
- (k) And almost all things are by the law purged with blood; and without shedding of blood is no remission.
- 9:23 (w) Therefore it is need, that the samplers of heavenly things be cleansed with these things; but those heavenly things with better sacrifices than these.
- (p) Therefore it is need, that the exemplars of heavenly things be cleansed with these things; but those heavenly things with better sacrifices than these.
- (t) ¶ It is then need that the similitudes of heavenly things, be purified with such things: but the heavenly things themselves are purified with better sacrifices than are those [these].
- (g) It was then necessary, that the similitudes of heavenly things should be purified with such things, but the heavenly things themselves *are purified* with better sacrifices than are these.
- (k) It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
- 9:24 (w) Forsooth Jesus entered not into holy things made by hands, the *which be* samplers of very things, but into heavens itself, that he appear now to the cheer, *or face*, of God for us;
- (p) For Jesus entered not into holy things made by hands, *that be* exemplars of very things, but into heaven itself, that he appear now to the face of God for us;
- (t) For Christ is not entered into the holy places, that are made with hands, which are but similitudes of true things: but is entered into very heaven, for to appear now in the sight of God for us.
- (g) For Christ is not entered into the holy places that are made with hands, which are similitudes of the true *Sanctuary*, but *is entered* into *the* very heaven, to appear now in the sight of God for us;
- (k) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:
- 9:25 (w) nor that he offer himself oft, as the bishop entered into holy things by all years in alien blood,
- (p) neither that he offer himself oft, as the bishop entered into holy things by all years in alien blood,
- (t) Not to offer himself often, as the high priest entereth into the holy place every year with strange blood:
- (g) Not that he should offer himself often, as the high Priest entered into the Holy place every year with others blood,
- (k) Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
- 9:26 (w) else it behooved him oft to suffer from the beginning of the world; but now once in the ending of the worlds, to the destruction of sin by his sacrifice he appeared.
- (p) else it behooved him to suffer oft from the beginning of the world; but now once in the ending of the worlds, to the destruction of sin by his sacrifice he appeared.
- (t) for then must he have often suffered since the world began: But now in the end of the world, hath he appeared once [for all], to put sin to flight, by the offering up of himself.
- (g) (For then must he have often suffered since the foundation of the world) but now in the end of the world hath he appeared once to put away sin by the sacrifice of himself.
- (k) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
- 9:27 (w) And as it is ordained to men, once to die, but after this *is* the doom,
- (p) And as it is ordained to men, once to die, but after this *is* the doom,
- (t) And as it is appointed unto men that they shall once die, and then cometh the judgment,

(g) And as it is appointed unto men that they shall once die, and after that *cometh* the judgment;

(k) And as it is appointed unto men once to die, but after this the judgment:

9:28 (w) so Christ was offered once, for to void, *or do away*, the sins of many men; the second *time* he shall appear without sin to men that abide him into health.

(p) so Christ was offered once, to void the sins of many men; the second *time* he shall appear without sin to men that abide him into health.

(t) even so Christ was once offered to take away the sins of many, and unto them that look for him, shall he appear again, without sin unto salvation [their health].

(g) So Christ was once offered to take away the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation.

(k) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

CHAPTER 10

10:1 (w) Forsooth the law having shadow of goods to come, not that image of things, by all years by those same hosts, which they offer without ceasing, never may make men coming nigh perfect;

(p) For the law having a shadow of good things to come, not that image of things, may never make men approaching perfect by those same sacrifices, which they offer without ceasing by all years;

(t) ¶ For the law which hath but the shadow of good things to come, and not the things in their own fashion, can never with the sacrifices which they offer year by year continually make the comers thereunto perfect.

(g) For the Law having the shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offer year by year continually, sanctify the comers thereunto.

(k) For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

10:2 (w) else they should have ceased to be offered, for as much as the worshippers cleansed once, had no conscience of sin furthermore.

(p) else they should have ceased to be offered, for as much as the worshippers cleansed once, had not furthermore conscience of sin.

(t) For would not then those sacrifices have ceased to have been offered? Because that the offerors once purged, should have had no more consciences of sins.

(g) For would they not then have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sins?

(k) For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

10:3 (w) But in them *by oft offering* mind of sins is made by all years.

(p) But in them mind of sins is made by all years.

(t) Nevertheless in those sacrifices is there mention made of sins every year.

(g) But in those *sacrifices* there *is* a remembrance again of sins every year.

(k) But in those sacrifices *there is* a remembrance again *made* of sins every year.

10:4 (w) For it is impossible that sins be done away by blood of bulls, and of bucks of goats.

(p) For it is impossible that sins be done away by blood of bulls, and of bucks of goats.

(t) For it is impossible that the blood of oxen, and of goats should take away sins.

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- (g) For it is impossible that the blood of bulls and goats should take away sins.
(k) For it is not possible that the blood of bulls and of goats should take away sins.
- 10:5 (w) Therefore he entering into the world, saith, Thou wouldest not sacrifice and offering; but thou hast shaped a body to me;
(p) Therefore he entering into the world, saith, Thou wouldest not sacrifice and offering; but thou hast shaped a body to me;
(t) ¶ Wherefore when he cometh into the world, he saith: Sacrifice and offering thou wouldest not have: but a body hast thou ordained me,
(g) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou ordained me.
(k) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me {or, thou hast fitted me}:
- 10:6 (w) and burnt sacrifices also for sin pleased not to thee.
(p) burnt sacrifices also for sin pleased not to thee.
(t) in sacrifices and sin offerings thou hast no lust [holocausts and sacrifice for sin thou hast not allowed].
(g) In burnt offerings, and sin offerings thou hast had no pleasure.
(k) In burnt offerings and sacrifices for sin thou hast had no pleasure.
- 10:7 (w) Then I said, Lo! I come; in the beginning of the book it is written of me, that I do thy will, thou God.
(p) Then I said, Lo! I come; in the beginning of the book it is written of me, that I do thy will, God.
(t) Then I said: Lo I come, in the chiefest [beginning] of the book it is written of me, that I should do [fulfill] thy will, O God.
(g) Then I said, Lo, I come (In the beginning of the book it is written of me) that I should do thy will, O God.
(k) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.
- 10:8 (w) He above saying, *or before*, For thou wouldest not hosts, and offerings, and burnt sacrifices, for sin, nor those things be pleasant to thee, which be offered by the law,
(p) He saying before, That thou wouldest not sacrifices, and offerings, and burnt sacrifices for sin, nor those things be pleasant to thee, which be offered by the law,
(t) Above when he had said [sayeth] sacrifice, and offering, and burnt sacrifices [holocausts], and sin offerings [sacrifice for sin], thou wouldest not have, neither hast allowed (which yet are offered by the law)
(g) Above, when he said, Sacrifice and offering, and burnt offerings, and sin offerings thou wouldest not have, neither hadst pleasure *therein* (which are offered by the Law.)
(k) Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;
- 10:9 (w) then I said, Lo! I come, that I do thy will, God. He doeth away the first, that he make steadfast the second.
(p) then I said, Lo! I come, that I do thy will, God. He doeth away the first, that he make steadfast the second.
(t) and then [then he] said: Lo I come [am ready] to do thy will O God: he taketh away the first to establish the latter.
(g) Then said he, Lo, I come to do thy will, O God, he taketh away the first, that he may stablish the second.
(k) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
- 10:10 (w) In which will we be hallowed by the offering of the body of Christ Jesus once.
(p) In which will we be hallowed by the offering of the body of Christ Jesus once.
(t) By the which will we are sanctified, by the offering of the body of Jesus Christ once for all.

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- (g) By the which will we are sanctified, *even* by the offering of the body of Jesus Christ once *made*.
(k) By the which will we are sanctified through the offering of the body of Jesus Christ once for all.
- 10:11 (w) And soothly each priest is ready each day ministering, and oft times offering the same hosts, which may never do away sins.
(p) And each priest is ready ministering each day, and oft times offering the same sacrifices, which be never able to do away sins.
(t) ¶ And every priest is ready daily ministering, and often times offereth one manner of offering, which can never take away sins:
(g) And every Priest standeth daily ministering, and oft times offereth one manner of offering, which can never take away sins;
(k) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
- 10:12 (w) But this *man* offering one sacrifice for sins, for evermore sitteth on the right half of God the Father;
(p) But this *man* offering one sacrifice for sins, for evermore sitteth in the right half of God the Father;
(t) but this man after he had offered one sacrifice for sins, sat him down forever on the right hand of God,
(g) But this man after he had offered one sacrifice for sins, sitteth forever at the right hand of God,
(k) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
- 10:13 (w) from thenceforth abiding, till his enemies be put a stool under his feet.
(p) from thenceforth abiding, till his enemies be put a stool of his feet.
(t) and from henceforth tarryeth till his foes be made his footstool.
(g) And from henceforth tarrieth, till his enemies be made his footstool.
(k) From henceforth expecting till his enemies be made his footstool.
- 10:14 (w) For by one offering he made perfect for ever hallowed men.
(p) For by one offering he made perfect for ever hallowed men.
(t) For with one offering hath he made perfect forever them that are sanctified.
(g) For with one offering hath he consecrated forever them that are sanctified.
(k) For by one offering he hath perfected for ever them that are sanctified.
- 10:15 (w) And the Holy Ghost witnesseth to us; forsooth afterward he said,
(p) And the Holy Ghost witnesseth to us; for after that he said,
(t) And the holy ghost also beareth us record of this, even when he told before:
(g) For the holy Ghost also beareth us record; for after that he had said before,
(k) Whereof the Holy Ghost also is a witness to us: for after that he had said before,
- 10:16 (w) This is the testament, which I shall witness to them after those days, saith the Lord, in giving my laws in the hearts of them, and in the souls of them I shall above write them;
(p) This is the testament, which I shall witness to them after those days, the Lord saith, in giving my laws in the hearts of them, and in the souls of them I shall above write them;
(t) This is the testament that I will make unto them after those days saith the Lord. [And] I will put my laws in their hearts, and in their mind [minds] I will write them,
(g) This *is* the Testament that I will make unto them after those days, saith the Lord, I will put my Laws in their heart, and in their minds I will write them;

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(k) This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

10:17 (w) and now I shall no more think on the sins and wickednesses of them.

(p) and now I shall no more think on the sins and the wickedness of them.

(t) and their sins and iniquities will I remember no more.

(g) And their sins and iniquities will I remember no more.

(k) And their {or, Then he said}, sins and iniquities will I remember no more.

10:18 (w) And where remission of these is, now *is* there none offering for sin.

(p) And where remission of these is, now *is* there none offering for sin.

(t) And where remission of these things is, there is no more offering for sin.

(g) Now where remission of these things *is*, there *is* no more offering for sin.

(k) Now where remission of these is, there is no more offering for sin.

10:19 (w) Therefore, brethren, having trust into the entering of holy things in the blood of Christ,

(p) Therefore, brethren, having trust into the entering of holy things in the blood of Christ,

(t) ¶ Seeing brethren that by the means of the blood of Jesus, we may be bold to enter into that holy place,

(g) Seeing therefore, brethren, that by the blood of Jesus we may be bold to enter into the Holy place,

(k) Having therefore, brethren, boldness {or, liberty} to enter into the holiest by the blood of Jesus,

10:20 (w) which he hallowed to us a new way, and living by a veil, *or covering*, that is to say, his flesh,

(p) which hallowed to us a new way, and living by the covering, that is to say, his flesh,

(t) by the new and living way, which he hath prepared for us, through the veil, that is to say by his flesh.

(g) By the new and living way, which he hath prepared for us, through the veil, that is, his flesh;

(k) By a new and living way, which he hath consecrated {or, new made} for us, through the veil, that is to say, his flesh;

10:21 and (w) *we having* the great priest upon the house of God,

(p) and *we having* the great priest on the house of God,

(t) And seeing also that we have an high priest which is ruler over the house of God,

(g) And seeing we have a high Priest, *which is* over the house of God,

(k) And *having* an high priest over the house of God;

10:22 (w) nigh we with very heart in the plenty of faith; and be our hearts sprinkled from an evil conscience, and our bodies washed with clean water,

(p) approach we with very heart in the plenty of faith; and be our hearts sprinkled from an evil conscience, and our bodies washed with clean water,

(t) let us draw nigh with a true heart in a full faith sprinkled in our hearts, from an evil conscience, and washed in our bodies with pure water,

(g) Let us draw near with a true heart in assurance of faith, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water;

(k) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

10:23 (w) hold we the confession of our hope unbowing, unpliant; for he is true that hath made the promise.

(p) and hold we the confession of our hope, bowing to no side; for he is true that hath made the promise.

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- (t) and let us keep the profession of our hope, without wavering (for he is faithful that promised)
(g) Let us keep the profession of our hope, without wavering, (for *he is* faithful that promised.)
(k) Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)
- 10:24 (w) And behold we together in the stirring of charity and of good works;
(p) And behold we together in the stirring of charity and of good works;
(t) and let us consider one another to provoke unto love, and to good works:
(g) And let us consider one another, to provoke unto love, and to good works,
(k) And let us consider one another to provoke unto love and to good works:
- 10:25 (w) not forsaking our gathering together, as it is of custom of some men, but counseling *them*, and by so much the more, by how much ye shall see the day nighing.
(p) not forsaking our gathering together, as it is the custom to some men, but comforting, and by so much the more, by how much ye see the day approaching.
(t) and let us not forsake the fellowship that we have among ourselves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth nigh.
(g) Not forsaking the fellowship that we have among ourselves, as the manner of some *is*, but let us exhort *one another*, and that so much the more, because ye see that the day draweth near.
(k) Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
- 10:26 (w) Forsooth to us sinning willfully, after the knowing of truth taken, now an host for sins is not left.
(p) For why now a sacrifice for sins is not left to us, that sin willfully, after that we have taken the knowing of truth.
(t) ¶ For if we sin willingly after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins:
(g) For if we sin willingly after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
(k) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
- 10:27 (w) For why some abiding of doom is dreadful, and the following of fire, which shall waste adversaries.
(p) For why some abiding of doom is dreadful, and the following of fire, which shall waste adversaries.
(t) but a fearful looking for judgment, and violent fire, which shall devour the adversaries.
(g) But a fearful looking for of judgment, and violent fire, which shall devour the adversaries.
(k) But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
- 10:28 (w) Who that breaketh Moses' law, dieth without any mercy, by two or three witnesses;
(p) Who that breaketh Moses' law, dieth without any mercy, by two or three witnesses;
(t) He that despiseth Moses' law, dieth without mercy under two or three witnesses.
(g) He that despiseth Moses' Law, dieth without mercy under two, or three witnesses;
(k) He that despised Moses' law died without mercy under two or three witnesses:
- 10:29 (w) how much more guess ye, him to deserve worse torments, which defouleth the Son of God, and holdeth the blood of the testament polluted, in which he is hallowed, and shall do wrong, *or despite*, to the Spirit of grace?
(p) how much more guess ye, that he deserveth worse torments, which defouleth the Son of God, and holdeth the blood of the testament polluted, in which he is hallowed, and doeth despite to the Spirit of grace?

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(t) Of how much sorer punishment suppose ye shall he be counted worthy, which treadeth under foot the son of God: and counteth the blood of the testament as an unholy thing, wherewith he was sanctified, and doth dishonor to the spirit of grace.

(g) Of how much sorer punishment suppose ye shall he be worthy, which treadeth under foot the Son of God, and counteth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doeth despite the Spirit of grace?

(k) Of how much sorer punishment, *suppose ye*, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

10:30 (w) For we know him that said, To me vengeance, and I shall yield. And again, For the Lord shall deem his people.

(p) For we know him that said, To me vengeance, and I shall yield. And again, For the Lord shall deem his people.

(t) For we know him that hath said, vengeance belongeth unto me, I will recompense saith the Lord. And again: the Lord shall judge his people.

(g) For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

(k) For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

10:31 (w) It is fearful to fall into the hands of living God.

(p) It is fearedful to fall into the hands of God living.

(t) It is a fearful thing to fall into the hands of the living God.

(g) It is a fearful thing to fall into the hands of the living God.

(k) It is a fearful thing to fall into the hands of the living God.

10:32 (w) And have ye mind on the former days, in which ye lightened sustained great strife, *or fight*, of passions.

(p) And have ye mind on the former days, in which ye were lightened, and suffered great strife of passions.

(t) ¶ Call to remembrance the days that are passed in the which, after ye had received light, ye endured [abode] a great fight in adversities,

(g) Now call to remembrance the days that are passed, in the which, after ye had received light, ye endured a great fight in afflictions,

(k) But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

10:33 (w) And soothly in the tother ye were made a spectacle by reproofs and tribulations; in the tother forsooth ye be made fellows of men living so.

(p) And in the tother ye were made a spectacle by shames and tribulations; in another ye were made fellows of men living so.

(t) partly while all men wondered and gazed at you for the shame and tribulation that was done unto you, and partly while ye became companions of them which so passed their time.

(g) Partly while ye were made a gazingstock both by reproaches and afflictions, and partly while ye became companions of them which were so tossed to and fro.

(k) Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

10:34 (w) For also to bound men ye had compassion, and ye received with joy the raven of your goods, knowing you to have a better and dwelling substance.

(p) For also to bound men ye had compassion, and ye received with joy the robbing of your goods, knowing that ye have a better and a dwelling substance.

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(t) For ye suffered also with my bonds, and took a worth the spoiling of your goods, and that with gladness, knowing [remembering] in yourselves how that ye had in heaven a better, and an enduring substance.

(g) For both ye sorrowed with me for my bonds, and suffered with joy the spoiling of your goods, knowing in yourselves how that ye have in heaven a better, and an enduring substance.

(k) For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves {or, that ye have in [or, for] yourselves} that ye have in heaven a better and an enduring substance.

10:35 (w) Therefore do not ye lose your trust, which hath great rewarding.

(p) Therefore do not ye lose your trust, which hath great rewarding.

(t) Cast not away therefore your confidence, which hath great reward to recompense.

(g) Cast not away therefore your confidence which hath great recompense of reward.

(k) Cast not away therefore your confidence, which hath great recompense of reward.

10:36 (w) For patience is needful to you, that ye doing the will of God, bring again the promise.

(p) For patience is needful to you, that ye do the will of God, and bring again the promise.

(t) For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

(g) For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

(k) For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

10:37 (w) For yet a little, and he that is to come shall come, and he shall not tarry.

(p) For yet a little, and he that is to come shall come, and he shall not tarry.

(t) For yet a very little while, and he that shall come will come, and will not tarry:

(g) For yet a very little while, and he that shall come, will come, and will not tarry.

(k) For yet a little while, and he that shall come will come, and will not tarry.

10:38 (w) For my just man liveth of faith; that if he withdraweth himself, he shall not please to my soul.

(p) For my just man liveth of faith; that if he withdraweth himself, he shall not please to my soul.

(t) But the just shall live by faith. And if he withdraw himself, my soul shall have no pleasure in him.

(g) Now the just shall live by faith; but if *any* withdraw himself, my soul shall have no pleasure in him.

(k) Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

10:39 (w) But we be not the sons of withdrawing away into perdition, but of faith into the getting of soul.

(p) But we be not the sons of withdrawing away into perdition, but of faith into getting of soul.

(t) We are not which withdraw ourselves unto damnation, but pertain to faith, to the winning of the soul [for to win our souls].

(g) But we are not they which withdraw ourselves unto perdition, but *follow* faith unto the conservation of the soul.

(k) But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER 11

11:1 (w) Forsooth faith is the substance of things to be hoped, an argument, *or certainty*, of things not appearing.

(p) But faith is the substance of things that be to be hoped, and an argument of things not appearing.

(t) ¶ Faith is a sure confidence of things which are hoped for, and a certainty of things which are not seen.

(g) Now faith is the ground of things which are hoped for, and the evidence of things which are not seen.

(k) Now faith is the substance {or, ground, or, confidence} of things hoped for, the evidence of things not seen.

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- 11:2 (w) And in this *faith* old men have gotten witnessing.
(p) And in this *faith* old men have gotten witnessing.
(t) By it the elders were well reported of.
(g) For by it *our* elders were well reported of.
(k) For by it the elders obtained a good report.
- 11:3 (w) By faith we understand the worlds to be shaped, *or made*, by God's word, that visible things were made of invisible things.
(p) By faith we understand that the worlds were made by God's word, that visible things were made of invisible things.
(t) Through faith we understand that the world was ordained, by the word of God: And that things which are seen, were made of things which are not seen [That by the means of things which appear, things which are invisible might be known].
(g) Through faith we understand that the world was ordained by the word of God, so that the things which we see, are not made of things which did appear.
(k) Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
- 11:4 (w) By faith Abel offered full much more host, *or sacrifice*, to God than Cain, by which he got witnessing to be just, God bearing witnessing to his gifts; and by that *faith* he dead speaketh yet.
(p) By faith Abel offered a much more sacrifice than Cain to God, by which he got witnessing to be just, for God bare witnessing to his gifts; and by that *faith* he dead speaketh yet.
(t) By faith Abel offered unto God a more plenteous sacrifice than Cain: by which, he obtained witness that he was righteous, God testifying of his gifts: by which also he being dead, yet speaketh.
(g) By faith Abel offered unto God a greater sacrifice than Cain, by the which he obtained witness that he was righteous, God testifying of his gifts, by the which *faith* also he being dead, yet speaketh.
(k) By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh {or, is yet spoken of}.
- 11:5 (w) By faith Enoch was translated, that he should not see death; and he was not found, for the Lord translated him. For before the translation he had witnessing that he pleased God.
(p) By faith Enoch was translated, that he should not see death; and he was not found, for the Lord translated him. For before translation he had witnessing that he pleased God.
(t) ¶ By faith was Enoch translated that he should not see death: neither was he found: for God had taken him away. Before he was taken away, he was reported of [obtained record], that he had pleased God:
(g) By faith was Enoch taken away, that he should not see death; neither was he found, for God had taken him away; for before he was taken away, he was reported of, that he had pleased God.
(k) By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
- 11:6 (w) And it is impossible to please God without faith. For it behooveth that a man coming to God, believe that he is, and that he is a rewarder of men that seek him.
(p) And it is impossible to please God without faith. For it behooveth that a man coming to God, believe that he is, and that he is rewarder of men that seek him.
(t) but without faith it is impossible to please him. For he that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.
(g) But without faith it is impossible to please *him*, for he that cometh to God, must believe that *God* is, and that he is a rewarder of them that seek him.

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(k) But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

11:7 (w) By faith Noah, an answer taken of these things that yet were not seen, dreading shaped an ark, *or ship*, into the health of his house; by which he condemned the world, and is ordained heir of rightwiseness, which is by faith.

(p) By faith Noah dreaded, through answer taken of these things that yet were not seen, and shaped a ship into the health of his house; by which he condemned the world, and is ordained heir of rightwiseness, which is by faith.

(t) ¶ By faith Noah honored God, after that he was warned of things which were not seen, and prepared the ark to the saving of his household, through the which ark he condemned the world, and became heir of the righteousness which cometh by faith.

(g) By faith Noah being warned of God of the things which were as yet not seen, moved with reverence, prepared the Ark to the saving of his household, through the which *Ark* he condemned the world, and was made heir of the righteousness, which is by faith.

(k) By faith Noah, being warned of God of things not seen as yet, moved with fear {or, being wary}, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

11:8 (w) By faith he that is called Abraham, obeyed to go out into a place, which he should take into heritage; and he went out, not witting whither he should go.

(p) By faith he that is called Abraham, obeyed to go out into a place, which he should take into heritage; and he went out, not witting whither he should go.

(t) ¶ By faith Abraham, when he was called obeyed to go out into a place, which he should afterward receive to inheritance, and he went out, not knowing whither he should go.

(g) By faith Abraham, when he was called, obeyed *God*, to go out into a place, which he should afterward receive for inheritance, and he went out, not knowing whither he went.

(k) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

11:9 (w) By faith he dwelt in the land of promise, as in an alien *land*, dwelling in little houses with Isaac and Jacob, even-heirs of the same promise.

(p) By faith he dwelt in the land of promise, as in an alien *land*, dwelling in little houses with Isaac and Jacob, even-heirs of the same promise.

(t) ¶ By faith he removed into the land that was promised him, as into a strange country, and dwelt in tabernacles: and so did Isaac, and Jacob, heirs with him of the same promise.

(g) By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob heirs with him of the same promise.

(k) By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

11:10 (w) For he abode a city having foundations, whose craftsman and maker is God.

(p) For he abode a city having foundations, whose craftsman and maker is God.

(t) For he looked for a city having a foundation, whose builder and maker is God.

(g) For he looked for a city having a foundation, whose builder and maker *is* God.

(k) For he looked for a city which hath foundations, whose builder and maker is God.

11:11 (w) By faith also that Sara barren, took virtue in conceiving of seed, yea, against the time of age; for she believed him true, that had promised.

(p) By faith also that Sara barren, took virtue in conceiving of seed, yea, against the time of age; for she believed him true, that had promised.

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- (t) ¶ Through faith Sara also received strength to be with child, and was delivered of a child when she was past age, because she judged him faithful which had promised.
- (g) Through faith Sarah also received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful which had promised.
- (k) Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
- 11:12 (w) For which thing, and of one, and him nigh dead, *men* be born as stars of heaven in multitude, and as gravel, *or sand*, that is at the seaside unnumerable.
- (p) For which thing of one, and yet nigh dead, there were born as stars of heaven in multitude, and as gravel that is at the seaside out of number.
- (t) ¶ And therefore sprang there of one (and of one which was as good as dead) so many in multitude, as the stars of the sky, and as the sand of the sea shore which is innumerable.
- (g) And therefore sprang thereof one, even of one which was dead, *so many* as the stars of the sky in multitude, and as the sand of the seashore which is innumerable.
- (k) Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
- 11:13 (w) By faith all these be dead, when the promises were not taken, but they beholding them afar, and greeting them well, and acknowledged that they were pilgrims, and harboured men on the earth.
- (p) By faith all these be dead, when the promises were not taken, but they beheld them afar, and greeting them well, and acknowledged that they were pilgrims, and harboured men on the earth.
- (t) ¶ And they all died in faith, and received not the promises: but saw them afar off, and believed them, and saluted them: and confessed that they were strangers and pilgrims on the earth.
- (g) All these died in faith, and received not the promises, but saw them afar off, and believed *them*, and received *them* thankfully, and confessed that they were strangers and pilgrims on the earth.
- (k) These all died in faith {Gr. according to faith}, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.
- 11:14 (w) And they that say these things, signify that they seek a country.
- (p) And they that say these things, signify that they seek a country.
- (t) They that say such things, declare that they seek a country.
- (g) For they that say such things, declare plainly, that they seek a country.
- (k) For they that say such things declare plainly that they seek a country.
- 11:15 (w) And forsooth if they had mind of that, of which they went out, soothly they had time of turning again;
- (p) If they had had mind of that, of which they went out, they had time of turning again;
- (t) Also if they had been mindful of that country, from whence they came out, they had leisure to have returned again.
- (g) And if they had been mindful of that *country*, from whence they came out, they had leisure to have returned.
- (k) And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.
- 11:16 (w) but now they desire a better, that is to say, heavenly. Therefore God is not confounded, *or shamed*, to be called the God of them; for he made ready to them a city.
- (p) but now they desire a better, that is to say, heavenly. Therefore God is not confounded to be called the God of them; for he made ready to them a city.
- (t) But now they desire a better, that is to say a heavenly [celestial]. Wherefore God is not ashamed of them, even to be called their God: for he hath prepared for them a city.

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- (g) But now they desire a better, that is a heavenly, wherefore God is not ashamed of them to be called their God; for he hath prepared for them a city.
- (k) But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.
- 11:17 (w) By faith Abraham offered Isaac, when he was tempted; and he offered the one begotten *son*, which had taken repromissions;
- (p) By faith Abraham offered Isaac, when he was tempted; and he offered the one begotten, which had taken the promises;
- (t) ¶ In faith Abraham offered up Isaac, when he was tempted, and he offered him being his only begotten son, which [in whom he] had received the promises:
- (g) By faith Abraham offered up Isaac, when he was tried, and he that had received the promises, offered his only begotten son.
- (k) By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,
- 11:18 (w) to whom it was said, For in Isaac the seed shall be called to thee.
- (p) to whom it was said, For in Isaac the seed shall be called to thee.
- (t) Of whom it was said, in Isaac shall thy seed be called:
- (g) (To whom it was said, In Isaac shall thy seed be called.)
- (k) Of {or, To} whom it was said, That in Isaac shall thy seed be called:
- 11:19 (w) Deeming, that and from dead God is mighty to raise him; wherefore he took him also into a parable.
- (p) For he deemed, that God is mighty to raise him, yea, from death; wherefore he took him also into a parable.
- (t) for he considered, that God was able to raise up again from death. Wherefore received he him, for an example [as an example of the resurrection].
- (g) For he considered that God was able to raise *him* up even from the dead, from whence he received him also after a sort.
- (k) Accounting that God was able to raise *him* up, even from the dead; from whence also he received him in a figure.
- 11:20 (w) By faith and of things to come, Isaac blessed Jacob and Esau.
- (p) By faith also of things to coming, Isaac blessed Jacob and Esau.
- (t) In faith Isaac blessed Jacob and Esau, [as] concerning things to come.
- (g) By faith Isaac blessed Jacob and Esau, concerning things to come.
- (k) By faith Isaac blessed Jacob and Esau concerning things to come.
- 11:21 (w) By faith Jacob dying blessed all the sons of Joseph, and honoured the highness of his rod.
- (p) By faith Jacob dying blessed all the sons of Joseph, and honoured the highness of his staff.
- (t) ¶ By faith Jacob when he was a dying, blessed both the sons of Joseph, and bowed himself toward [worshipped on] the top of his scepter.
- (g) By faith Jacob when he was a dying, blessed both the sons of Joseph, and *leaning* on the end of his staff, worshipped *God*.
- (k) By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.
- 11:22 (w) By faith Joseph dying had mind of the passing forth of the children of Israel, and commanded of his bones.
- (p) By faith Joseph dying had mind of the passing forth of the children of Israel, and commanded of his bones.

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- (t) ¶ By faith Joseph when he died, remembered the departing of the children of Israel, and gave commandment of his bones.
- (g) By faith Joseph when he died, made mention of the departing of the children of Israel, and gave commandment of his bones.
- (k) By faith Joseph, when he died, made mention {or, remembered} of the departing of the children of Israel; and gave commandment concerning his bones.
- 11:23 (w) By faith Moses born, was hid three months of his father and mother, for that they saw the young child fair, *or seemly*; and they dreaded not the commandment of the king.
- (p) By faith Moses born, was hid three months of his father and mother, for that they saw the young child fair; and they dreaded not the commandment of the king.
- (t) ¶ By faith Moses when he was born, was hid three months of his father and mother, because they saw he was a proper child: neither feared they the king's commandment.
- (g) By faith Moses when he was born, was hid three months of his parents, because they saw he was a proper child, neither feared they the King's commandment.
- (k) By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.
- 11:24 (w) By faith Moses made great, denied him to be the son of Pharaoh's daughter,
- (p) By faith Moses was made great, and denied that he was the son of Pharaoh's daughter,
- (t) ¶ By faith Moses when he was great [of a great age], refused to be called the son of Pharaoh's daughter,
- (g) By faith Moses when he was come to age, refused to be called the son of Pharaoh's daughter,
- (k) By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
- 11:25 (w) choosing rather for to be tormented with the people of God, than to have mirth of temporal sin;
- (p) and chose more to be tormented with the people of God, than to have mirth of temporal sin;
- (t) and chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sin for a season,
- (g) And chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sins for a season,
- (k) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
- 11:26 (w) deeming the reproof of Christ more riches than the treasures of the Egyptians; for he beheld into the rewarding.
- (p) deeming the reproof of Christ more riches than the treasures of Egyptians; for he beheld into the rewarding.
- (t) and esteemed the rebuke of Christ greater riches, than the treasure of Egypt. For he had a respect unto the reward.
- (g) Esteeming the rebuke of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward.
- (k) Esteeming the reproach of Christ {or, for Christ} greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.
- 11:27 (w) By faith he forsook Egypt, not dreading the hardness of the king; forsooth he as seeing sustained the invisible.
- (p) By faith he forsook Egypt, and dreaded not the hardness of the king; for he abode, as seeing him that was invisible.
- (t) ¶ By faith he forsook Egypt, and feared not the fierceness of the king. For he endured, even as he had seen him which is invisible.
- (g) By faith he forsook Egypt, and feared not the fierceness of the King; for he endured, as he that saw him which is invisible.
- (k) By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

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- 11:28 (w) By faith he hallowed pask, and shedding of blood, lest he that destroyed the first things *of the Egyptians*, should touch them.
(p) By faith he hallowed pask, and the shedding out of blood, that he that destroyed the first things *of Egyptians*, should not touch them.
(t) ¶ Through faith he ordained the easter lamb, and the effusion of blood, lest he that destroyed the first born should touch them.
(g) Through faith he ordained the Passover and the effusion of blood, lest he that destroyed the first born, should touch them.
(k) Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.
- 11:29 (w) By faith they passed the red sea, as by dry land, which thing Egyptians assaying were devoured *in waters*.
(p) By faith they passed the red sea, as by dry land, which thing Egyptians assaying were devoured.
(t) ¶ By faith they passed through the reed sea as by dry land, which when the Egyptians had assayed to do, they were drowned.
(g) By faith they passed through the Red Sea as by dry land, which when the Egyptians had assayed to do, they were drowned.
(k) By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.
- 11:30 (w) By faith the walls of Jericho fell down, by compassing of seven days.
(p) By faith the walls of Jericho felled down, by compassing of seven days.
(t) ¶ By faith the walls of Jericho fell down after they were compassed about, seven days.
(g) By faith the walls of Jericho fell down after they were compassed about seven days.
(k) By faith the walls of Jericho fell down, after they were compassed about seven days.
- 11:31 (w) By faith Rahab the whore perished not with the unbelievful, she receiving the spies with peace.
(p) By faith Rahab the whore received the spies with peace, and perished not with unbelievful men.
(t) ¶ By faith the harlot Rahab perished not with the unbelievers, when [them that believed not, after] she had received the spies to lodging peaceably.
(g) By faith the harlot Rahab perished not with them which obeyed not, when she had received the spies peaceably.
(k) By faith the harlot Rahab perished not with them that believed not {or, that were disobedient}, when she had received the spies with peace.
- 11:32 (w) And what yet shall I say? Soothly time shall fail me telling of Gedeon, Barak, Samson, Jephthae, David, and Samuel, and of other prophets;
(p) And what yet shall I say? For time shall fail to me telling of Gedeon, Barak, Samson, Jephthae, David, and Samuel, and of other prophets;
(t) ¶ And what shall I more say, the time would be too short for me to tell of Gideon, of Barach, and of Samson, and of Jephthae. Also of David and Samuel, and of the prophets,
(g) And what shall I more say? For the time would be too short for me to tell of Gideon, of Barak, and of Samson, and of Jephthah, also of David, and Samuel, and of the Prophets;
(k) And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:
- 11:33 (w) which by faith overcame realms, wrought rightwiseness, got repromissions; they stopped the mouths of lions,
(p) which by faith overcame realms, wrought rightwiseness, got repromissions; they stopped the mouths of lions,
(t) which through faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouths of lions,

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- (g) Which through faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouths of lions,
(k) Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
- 11:34 (w) they quenched the fierceness of fire, they drove away the edge of sword, they recovered of sickness, they were made strong in battle, they turned the hosts of aliens.
(p) they quenched the fierceness of fire, they drove away the edge of sword, they recovered of sickness, they were made strong in battle, they turned the hosts of aliens.
(t) quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in fight, turned to flight the armies of the aliens.
(g) Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battle, turned to flight the armies of the aliens.
(k) Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.
- 11:35 (w) Women received their dead of again-rising; forsooth others were holden forth, *or dead*, not taking redemption, that they should find a better again-rising.
(p) Women received their dead *children* from death to life; but others were held forth, not taking redemption, that they should find a better again-rising.
(t) And The women received their dead raised to life again.
(g) The women received their dead raised to life; others also were racked, and would not be delivered, that they might receive a better resurrection.
(k) Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
- 11:36 (w) And others assayed scornings and beatings, moreover and bonds and prisons.
(p) And others assayed scornings and beatings, moreover and bonds and prisons.
(t) ¶ Other were racked, and would not be delivered, that they might receive a better resurrection. Other tasted of mockings, and scourgeings, moreover of bonds and imprisonment:
(g) And others have been tried by mockings and scourgings, yea, moreover by bonds and imprisonment.
(k) And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:
- 11:37 (w) They were stoned, they were sawed, they were tempted, they were dead in slaying of sword. They went about in brock skins, and in skins of goats, needy, anguished, tormented;
(p) They were stoned, they were sawed, they were tempted, they were dead in slaying of sword. They went about in badger skins, and in skins of goats, needy, anguished, tormented;
(t) were stoned, were hewn asunder, were tempted, were slain with swords, walked up and down in sheep skins, in goat skins, in need, tribulation, and vexation,
(g) They were stoned, they were hewn asunder, they were tempted, they were slain with the sword, they wandered up and down in sheep's skins, and in goat's skins, being destitute, afflicted, *and* tormented;
(k) They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;
- 11:38 (w) to which the world was not worthy. They erring in wildernesses, and in mountains and dens, and in caves of the earth.
(p) to which the world was not worthy. They wandered in wildernesses, and in mountains and dens, and caves of the earth.
(t) which the world was not worthy of: They wandered in wilderness, in mountains, in dens and caves of the earth.
(g) Whom the world was not worthy of, they wandered in wildernesses and mountains, and dens, and caves of the earth.

(k) (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

- 11:39 (w) And all these, proved by witnessing of faith, took not repromission;
(p) And all these, approved by witnessing of faith, took not repromission;
(t) ¶ And these all through faith obtained good report, and received not the promise,
(g) And these all through faith obtained good report, and received not the promise,
(k) And these all, having obtained a good report through faith, received not the promise:

- 11:40 (w) for God provided some better thing for us, that they should not be made perfect without us.
(p) for God provided some better thing for us, that they should not be made perfect without us.
(t) God providing a better thing for us, that they without us should not be made perfect.
(g) God providing a better thing for us, that they without us should not be made perfect.
(k) God having provided {or, foreseen} some better thing for us, that they without us should not be made perfect.

CHAPTER 12

- 12:1 (w) Therefore and we that have so great a cloud of witnesses put to us, do we away all charge, and sin standing about us, and by patience run we to the battle purposed to us,
(p) Therefore we that have so great a cloud of witnesses put to, do we away all charge, and sin standing about us, and by patience run we to the battle purposed to us,
(t) ¶ Wherefore let us also (seeing that we are encompassed with so great a multitude of witnesses) lay away all that presseth [us] down, and the sin that hangeth on [us], and let us run with patience, unto the battle that is set before us,
(g) Wherefore, let us also, seeing that we are compassed with so great a cloud of witnesses, cast away everything that presseth down, and the sin that hangeth so fast on, let us run with patience the race that is set before us,
(k) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,
- 12:2 (w) beholding into the maker of faith, and the perfect ender, Jesus; which when joy was purposed to him, suffered the cross, and despised confusion, and sitteth on the right half of the seat of God.
(p) beholding into the maker of faith, and the perfect ender, Jesus; which when joy was purposed to him, he suffered the cross, and despised confusion, and sitteth on the right half of the seat of God.
(t) looking unto Jesus, the author and finisher of our faith, which for the joy that was set before him, abode the cross, and despised the shame, and is set down on the right hand of the throne of God.
(g) Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, and despised the shame, and is set at the right hand of the throne of God.
(k) Looking unto Jesus the author {or, beginner} and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
- 12:3 (w) Forsooth bethink ye on him that sustained such against-saying of sinful men against himself, that ye be not made weary, failing in your souls.
(p) And bethink ye on him that suffered such gainsaying of sinful men against himself, that ye be not made weary, failing in your souls.
(t) Consider therefore how that he endured such speaking against him of sinners, lest ye should be wearied and faint in your minds.
(g) Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your minds.

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- (k) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
- 12:4 (w) For ye against-stood not yet unto blood, fighting against sin.
(p) For ye against-stood not yet unto blood, fighting against sin.
(t) For ye have not yet resisted unto bloodshedding, striving against sin.
(g) Ye have not yet resisted unto blood, striving against sin.
(k) Ye have not yet resisted unto blood, striving against sin.
- 12:5 (w) And ye have forgotten the comfort that speaketh to you as to sons, saying, My son, do not thou despise the discipline of the Lord, neither be thou made weary, the while thou art chastised of him.
(p) And ye have forgotten the comfort that speaketh to you as to sons, and saith, My son, do not thou despise the teaching of the Lord, neither be thou made weary, the while thou art chastised of him.
(t) And ye have forgotten the consolation which speaketh unto you, as unto children: My son despise not the chastening of the Lord, neither faint when thou art rebuked of him:
(g) And ye have forgotten the consolation, which speaketh unto you as unto children, My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him.
(k) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
- 12:6 (w) Forsooth whomever the Lord loveth he chastiseth; forsooth he scourgeth every son whom he receiveth.
(p) For the Lord chastiseth him that he loveth; he beateth every son that he receiveth.
(t) For whom the Lord loveth, him he chasteneth: yea, and he scourgeth every son that he receiveth.
(g) For whom the Lord loveth, he chasteneth, and he scourgeth every son that he receiveth;
(k) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
- 12:7 (w) Last ye therefore in discipline; God offereth him to you as to sons. For what son is it, whom the father chastiseth not?
(p) Abide ye still in chastising; God proffereth him(self) to you as to sons. For what son is it, whom the father chastiseth not?
(t) ¶ If ye [shall] endure chastening, God offereth himself unto you, as unto sons. What son is that whom the father chasteneth not?
(g) If ye endure chastening, God offereth himself unto you as unto sons; for what son is it whom the father chasteneth not?
(k) If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
- 12:8 (w) That if ye be out of discipline, of which all be made partners, then ye be adulterers, and not sons.
(p) That if ye be out of chastising, whose partners be ye all made, then ye be adulterers, and not sons.
(t) If ye be not under correction (whereof all are partakers) then are ye bastards and not sons.
(g) If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sons.
(k) But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.
- 12:9 (w) And afterward we had fathers of our flesh, teachers, and we with reverence dreaded them. Whether not much more we shall obey to the Father of spirits, and we shall live?
(p) And afterward we had fathers of our flesh, teachers, and we with reverence dreaded them. Whether not much more we shall obey to the Father of spirits, and we shall live?

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- (t) Moreover seeing we had fathers of our flesh which corrected us, and we gave them reverence: should we not [shall not we] much rather be in subjection unto the father of spiritual gifts, that we might live [and shall live]?
- (g) Moreover we have had the fathers of our bodies which corrected us, and we gave them reverence; should we not much rather be in subjection unto the Father of spirits, that we might live?
- (k) Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
- 12:10 (w) And they soothly in time of few days taught us by their will; forsooth this Father to that thing that is profitable, in receiving the hallowing of him.
- (p) And they in time of few days taught us by their will; but this Father teacheth to that thing that is profitable, in receiving the hallowing of him.
- (t) And they verily for a few days, nurtured us after their own pleasure: but he learneth us unto that which is profitable, that we might receive of his holiness.
- (g) For they verily for a few days chastened us after their own pleasure, but he *chasteneth us* for our profit, that we might be partakers of his holiness.
- (k) For they verily for a few days chastened us after their own pleasure {or, as seemed good, or, meet to them}; but he for our profit, that we might be partakers of his holiness.
- 12:11 (w) And each chastising in this present *time* seemeth to be not of joy, but of sorrow; but afterward it shall yield fruit of rightwiseness most peaceable to men exercised by it.
- (p) And each chastising in present *time* seemeth to be not of joy, but of sorrow; but afterward it shall yield fruit of rightwiseness most peaceable to men exercised by it.
- (t) No manner chastising [learning] for the present time seemeth to be joyous, but grievous: nevertheless afterward it bringeth the quiet fruit of righteousness unto them which are therein [therein are] exercised.
- (g) Now no chastising for the present seemeth to be joyous, but, grievous; but afterward, it bringeth the quiet fruit of righteousness, unto them which are thereby exercised.
- (k) Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
- 12:12 (w) For which thing raise ye up slow hands, and knees unbound,
- (p) For which thing raise ye slow hands, and knees unbound,
- (t) ¶ Stretch forth therefore again the hands which were let down, and the weak knees,
- (g) Wherefore lift up *your* hands which hang down, and *your* weak knees,
- (k) Wherefore lift up the hands which hang down, and the feeble knees;
- 12:13 (w) and make rightful goings, *or steps*, to your feet; that no man halting err, but more be healed.
- (p) and make ye rightful steps to your feet; that no man halting err, but more be healed.
- (t) and see that ye have straight steps unto your feet, lest any halting turn out of the way: yea, let it rather be healed.
- (g) And make straight steps unto your feet, lest that which *is* halting, be turned out of the way, but let it rather be healed.
- (k) And make straight {or, even} paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
- 12:14 (w) Follow ye peace with all men, and holiness, without which no man shall see God.
- (p) Follow ye peace with all men, and holiness, without which no man shall see God.
- (t) Embrace peace with all men, and holiness: without the which, no man shall see the Lord.
- (g) Follow peace with all men, and holiness, without the which no man shall see the Lord.
- (k) Follow peace with all men, and holiness, without which no man shall see the Lord:

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- 12:15 (w) Beholding that no man fail to the grace of God, that no root of bitterness burrowing upward hinder us, and by it be many *men* defouled;
(p) Behold ye, that no man fail to the grace of God, that no root of bitterness burrowing upward hinder, and many be defouled by it;
(t) And look to, [see] that no man be destitute of the grace of God, and that no [lest any] root of bitterness spring up and trouble: and thereby many be defiled.
(g) Take heed, that no man fall away from the grace of God; let no root of bitterness spring up and trouble *you*, lest thereby many be defiled.
(k) Looking diligently lest any man fail of {or, fall from} the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;
- 12:16 (w) that no man be lecher, or unholy, as Esau, the which for one *meal's* meat sold his first things, *or heritage*.
(p) that no man be lecher, either unholy, as Esau, which for one meat sold his first things.
(t) And That there be no fornicator, or unclean person, as Esau, which for one breakfast sold his birthright [right that belonged unto him, in that he was the eldest brother].
(g) Let there be no fornicator, or profane person as Esau, which for one portion of meat sold his birthright.
(k) Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
- 12:17 (w) For know ye, that afterward he coveting to inherit blessing, was reprov'd. For he found not place of penance, though he sought it with tears.
(p) For know ye, that afterward he coveting to inherit blessing, was reprov'd. For he found not place of penance, though he sought it with tears.
(t) Ye know how that afterward when [that] he would have inherited the blessing, he was put by, he was put by, and he found no means to come thereby again: no though he desired it with tears [his repentance found no grace, no though he desired that blessing with tears].
(g) For ye know how that afterward also when he would have inherited the blessing, he was rejected, for he found no place to repentance, though he sought *the blessing* with tears.
(k) For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance {or, way to change his mind}, though he sought it carefully with tears.
- 12:18 (w) Forsooth ye have not come to the fire able to be touched, and able to come to, and to the whirlwind, and mist, and tempest,
(p) But ye have not come to the fire able to be touched, and able to come to, and to the whirlwind, and mist, and tempest,
(t) ¶ For ye are not come unto the mount that can be [is] touched, and unto burning fire, nor yet to mist and darkness and tempest of weather,
(g) For ye are not come unto the mount that might be touched, nor unto burning fire, nor to blackness and darkness, and tempest,
(k) For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
- 12:19 (w) and sound of the trump, and voice of words; which they that heard, excused them(selves), that the word should not be made to them.
(p) and sound of trumpet, and voice of words; which they that heard, excused them(selves), that the word should not be made to them.
(t) neither unto the sound of a trumpet and the voice of words: which voice they that heard it, wished away, that the communication should not be spoken to them.

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(g) Neither unto the sound of a trumpet, and the voice of words, which they that heard it, excused themselves, that the word should not be spoken to them anymore,

(k) And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

12:20 (w) For they bare not that that was said, And if a beast touched the hill, it shall be stoned.

(p) For they bare not that that was said, And if a beast touched the hill, it was stoned.

(t) For they were not able to abide that which was spoken. If a beast had touched the mountain, it must have been stoned, or thrust through with a dart:

(g) (For they were not able to abide that which was commanded, Yea, though a beast touch the mountain, it shall be stoned, or thrust through with a dart;

(k) (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

12:21 (w) And so dreadful it was that was seen, that Moses said, I am afeared, and full of trembling.

(p) And so dreadful it was that was seen, that Moses said, I am afeared, and full of trembling.

(t) even so terrible was the sight which appeared. Moses said I fear and quake.

(g) And so terrible was the sight which appeared, that Moses said, I fear and quake.)

(k) And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

12:22 (w) But ye have come nigh to the hill Sion, and to the city of living God, the heavenly Jerusalem, and to the multitude of many thousand angels,

(p) But ye have come nigh to the hill Sion, and to the city of God living, the heavenly Jerusalem, and to the multitude of many thousand angels,

(t) But ye are come unto the mount Sion, and to the city of the living God, the celestial Jerusalem: and to an innumerable sight of angels,

(g) But ye are come unto the mount Sion, and to the city of the living God, the celestial Jerusalem, and to the company of innumerable Angels,

(k) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

12:23 (w) and to the church of the first men, which be written in heavens, and to God, doomsman of all, and to the spirits of just perfect men,

(p) and to the church of the first men, which be written in heavens, and to God, doomsman of all, and to the spirit of just perfect men,

(t) and unto the congregation of the first born sons, which are written in heaven, and to God the judge of all, and to the spirits of just and perfect men,

(g) And to the assembly and congregation of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just and perfect men,

(k) To the general assembly and church of the firstborn, which are written {or, enrolled} in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

12:24 (w) and to Jesus, mediator of the new testament, and to the sprinkling of blood, better speaking than Abel's *blood*.

(p) and to Jesus, mediator of the new testament, and to the sprinkling of blood, speaking better than Abel.

(t) and to Jesus the mediator of the new testament, and to the sprinkling of blood that speaketh better than the blood of Abel.

(g) And to Jesus the Mediator of the New Testament, and to the blood of sprinkling that speaketh better things than that of Abel.

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- (k) And to Jesus the mediator of the new covenant {or, testament}, and to the blood of sprinkling, that speaketh better things than that of Abel.
- 12:25 (w) See ye, that ye refuse not the speaker; if forsooth they escaped not (that) refused him that spake on earth, much more we that turn away from him that speaketh to us from heavens.
(p) See ye, that ye forsake not the speaker; for if they that forsake him that spake on the earth, escaped not, much more we that turn away from him that speaketh to us from heavens.
(t) ¶ See that ye despise not him that speaketh. For if they escaped not which refused him that spake on earth: Much more shall we not escape, if we turn away from him that speaketh from heaven:
(g) See that ye despise not him that speaketh. For if they escaped not which refused him, that spake on earth, much more shall we *not escape*, if we turn away from him that *speaketh* from heaven.
(k) See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we *escape*, if we turn away from him that *speaketh* from heaven:
- 12:26 (w) Whose voice then moved the earth, but now he again promiseth, saying, Yet once and I shall move not only the earth, but also heaven.
(p) Whose voice then moved the earth, but now he again promiseth, and saith, Yet once and I shall move not only the earth, but also heaven.
(t) whose voice then shook the earth, and now declareth saying: yet once more will I shake, not the earth only, but also heaven.
(g) Whose voice then shook the earth, and now hath declared, saying, Yet once more will I shake, not the earth only, but also heaven.
(k) Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.
- 12:27 (w) And that he saith, Yet once, he declareth the translation of moveable things, as of made things, that those things dwell, that be unmoveable.
(p) And that he saith, Yet once, he declareth the translation of moveable things, as of made things, that those things dwell, that be unmoveable.
(t) No doubt the [that] same that he sayeth, yet once more, signifieth the removing away of those things which are shaken, as of things which have ended their course: that the things which are not shaken may remain.
(g) And this *word*, Yet once more, signifieth the removing of those things which are shaken, as of things which are made *with hands*, that the things which are not shaken, may remain.
(k) And this *word*, Yet once more, signifieth the removing of those things that are shaken {or, may be shaken}, as of things that are made, that those things which cannot be shaken may remain.
- 12:28 (w) Therefore we receiving the kingdom unmoveable, have we grace, by which serve we pleasing to God with dread and reverence.
(p) Therefore we receiving the kingdom unmoveable, have we grace, by which serve we pleasing to God with dread and reverence.
(t) Wherefore if we receive a [the] kingdom which is not moved, we have grace, whereby we may serve God and please him with reverence and godly fear.
(g) Wherefore seeing we receive a kingdom, which cannot be shaken, let us have grace whereby we may so serve God, that we may please him with reverence and fear.
(k) Wherefore we receiving a kingdom which cannot be moved, let us have grace {or, let us hold fast}, whereby we may serve God acceptably with reverence and godly fear:
- 12:29 (w) For why our God is fire wasting.

- (p) For our God is fire that wasteth.
- (t) For our God is a consuming fire.
- (g) For even our God *is* a consuming fire.
- (k) For our God is a consuming fire.

CHAPTER 13

- 13:1 (w) The charity of brotherhood dwell in you,
(p) The charity of brotherhood dwell in you,
(t) ¶ Let brotherly love continue.
(g) Let brotherly love continue.
(k) Let brotherly love continue.
- 13:2 (w) and do not ye forget hospitality; for by this some pleased to angels received to harbour.
(p) and do not ye forget hospitality; for by this some men pleased to angels, that were received to harbour.
(t) Be not forgetful to lodge [be kind to] strangers. For thereby have diverse received angels into their houses unawares.
(g) Be not forgetful to entertain strangers, for thereby some have received Angels into their houses unawares.
(k) Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
- 13:3 (w) Be ye mindful of bound men, as ye together bound, and of travailing men, as and yourselves dwelling in the body.
(p) Think ye on bound men, as ye were together bound, and of travailing men, as yourselves dwelling in the body.
(t) Remember them that are in bonds, even as though ye were bound with them. Be mindful of them which are in adversity, as ye which are yet in your bodies.
(g) Remember them that are in bonds, as though ye were bound with them, and them that are in affliction, as if ye were also *afflicted* in the body.
(k) Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.
- 13:4 (w) Wedding *is* in all things honourable, and the bed undefouled; for God shall deem fornicators and adulterers.
(p) Wedding *is* in all things honourable, and bed unwemmed; for God shall deem fornicators and adulterers.
(t) Let wedlock be had in price in all points, and let the chamber be undefiled: for whore keepers and adulterors God will judge.
(g) Marriage *is* honorable among all, and the bed undefiled; but whoremongers and adulterers God will judge.
(k) Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
- 13:5 (w) Be *your* manners without covetousness, satisfied with things being; for he said, I shall not leave thee, neither forsake,
(p) Be *your* manners without covetousness, satisfied with present things; for he said, I shall not leave thee, neither forsake,
(t) Let your conversation be without covetousness, and be content with that ye have already. For he verily said: I will not fail thee, neither forsake thee:
(g) Let your conversation be without covetousness, and be content with those things that ye have, for he hath said, I will not fail thee, neither forsake thee;
(k) Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
- 13:6 (w) so that we trustily say, The Lord is an helper to me; I shall not dread, what a man shall do to me.

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- (p) so that we say trustily, The Lord is an helper to me; I shall not dread, what a man shall do to me.
(t) that we may boldly say: The Lord is my helper, and I will not fear what man doeth unto me.
(g) So that we may boldly say, The Lord *is* my helper, neither will I fear what man can do unto me.
(k) So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.
- 13:7 (w) Be ye mindful of your provosts, that have spoken to you the word of God; of whom ye beholding the going out of conversation, follow ye their faith,
(p) Have ye mind of your sovereigns, that have spoken to you the word of God; of whom behold ye the going out of living, and follow ye the faith of them,
(t) Remember them which have the oversight of you, which have declared unto you the word of God: The end of whose conversation see that ye look upon, and follow their faith [Consider the conversation of their living, and counterfeit their faith].
(g) Remember them which have the oversight of you, which have declared unto you the word of God; whose faith follow, considering what hath been the end of their conversation.
(k) Remember them which have the rule {or, are the guides} over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.
- 13:8 (w) Jesus Christ, yesterday, and to day, he *is* also into worlds.
(p) Jesus Christ, yesterday, and to day, he *is* also into worlds.
(t) ¶ Jesus Christ yesterday and today, and the same continueth forever.
(g) Jesus Christ yesterday, and today, the same also *is* forever.
(k) Jesus Christ the same yesterday, and to day, and for ever.
- 13:9 (w) Do not ye be led away with diverse and strange teachings. For it is best to stable the heart with grace, not with meats, which profited not to men wandering in them.
(p) Do not ye be led away with diverse and strange teachings. For it is best to stable the heart with grace, not with meats, which profited not to men wandering in them.
(t) Be not carried about [hither and thither] with diverse and strange learning. For it is a good thing that the heart be established with grace, and not with meats, which have not profited them that have had their pastime in them.
(g) Be not carried about with divers *and* strange doctrines; for it is a good thing that the heart be established with grace, *and* not with meats, which have not profited them that have been occupied therein.
(k) Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.
- 13:10 (w) We have an altar, of which they that serve to the tabernacle, have not power, *or leave*, to eat.
(p) We have an altar, of which they that serve to the tabernacle, have not power to eat.
(t) We have an altar whereof they may not eat which serve in the tabernacle.
(g) We have an altar, whereof they have no authority to eat, which serve in the Tabernacle.
(k) We have an altar, whereof they have no right to eat which serve the tabernacle.
- 13:11 (w) For of which beasts the blood is borne in for sin into holy things by the bishop, the bodies of them be burnt without the castles.
(p) For of which beasts the blood is borne in for sin into holy things by the bishop, the bodies of them be burnt without the castles.
(t) For the bodies of those beasts whose blood is brought into the holy place by the high priest to purge sin are burnt without the tents.

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- (g) For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sin, are burned without the camp.
- (k) For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
- 13:12 (w) For which thing Jesus, that he should hallow the people by his blood, suffered without the gate.
(p) For which thing Jesus, that he should hallow the people by his blood, suffered without the gate.
(t) Therefore Jesus, to sanctify the people with his own blood, suffered without the gate.
(g) Therefore even Jesus, that he might sanctify the people with his own blood, suffered without the gate.
(k) Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
- 13:13 (w) Go we out therefore to him without the castles, bearing his reproof, *or shame*.
(p) Therefore go we out to him without the castles, bearing his reproof.
(t) Let us go forth therefore out of the tents, and suffer rebuke with him.
(g) Let us go forth to him therefore out of the camp, bearing his reproach.
(k) Let us go forth therefore unto him without the camp, bearing his reproach.
- 13:14 (w) Soothly we have not here a dwelling city, but we seek a city to come.
(p) For we have not here a city dwelling, but we seek a city to coming.
(t) For here have we no continuing city: but we seek one [a city] to come.
(g) For here have we no continuing city, but we seek one to come.
(k) For here have we no continuing city, but we seek one to come.
- 13:15 (w) By him therefore offer we an host of praising allway to God, that is to say, the fruit of lips acknowledging to his name.
(p) Therefore by him offer we a sacrifice of praising evermore to God, that is to say, the fruit of lips acknowledging to his name.
(t) ¶ For by him offer we the sacrifice of laud always to God: that is to say the fruit of those lips, which confess his name.
(g) Let us therefore by him offer the sacrifice of praise always to God, that is, the fruit of the lips, which confess his Name.
(k) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to {Gr. confessing to} his name.
- 13:16 (w) And do not ye forget well-doing, and communing; forsooth by such hosts, God is well served, *or pleased/or well satisfied*.
(p) And do not ye forget well-doing, and communing; for by such sacrifices God is well served.
(t) To do good, and to distribute forget not, for with such sacrifices God is pleased.
(g) To do good, and to distribute forget not, for with such sacrifices God is pleased.
(k) But to do good and to communicate forget not: for with such sacrifices God is well pleased.
- 13:17 (w) Obey ye to your provosts, *or prelates*, and under-lay ye to them; they forsooth busily wake, as to yielding reason for your souls, that they do this thing with joy, and not sorrowing; for this thing speedeth not to you.
(p) Obey ye to your sovereigns, and be ye subject to them; for they perfectly wake, as to yielding reason for your souls, that they do this thing with joy, and not sorrowing; for this thing speedeth not to you.
(t) Obey them that have the oversight of you, and submit yourselves to them, for they watch for your souls, even as they should give accounts [for them]: that they may do it with joy, and not with grief. For that is an unprofitable thing for you.

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(g) Obey them that have the oversight of you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.

(k) Obey them that have the rule over you {or, guide you}, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

13:18 (w) Pray ye for us, and we trust that we have good conscience in all things, willing to live well.

(p) Pray ye for us, and we trust that we have good conscience in all things, willing to live well.

(t) Pray for us. We have confidence because we have a good conscience in all things, and desire to live honestly.

(g) Pray for us, for we are assured that we have a good conscience in all things, desiring to live honestly.

(k) Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

13:19 (w) Moreover I beseech you to do *this thing*, that I be restored the sooner to you.

(p) Moreover I beseech you to do, that I be restored the sooner to you.

(t) I desire you therefore somewhat the more abundantly, that ye so do, that I may be restored to you quickly.

(g) And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.

(k) But I beseech you the rather to do this, that I may be restored to you the sooner.

13:20 (w) Soothly God of peace, that led out from dead our Lord Jesus Christ, the great shepherd of sheep, in the blood of the everlasting testament,

(p) And God of peace, that led out from death the great shepherd of sheep, in the blood of everlasting testament, our Lord Jesus Christ,

(t) ¶ The God of peace that brought again from death our Lord Jesus [Christ], the great shepherd of the sheep, through the blood of the everlasting testament,

(g) The God of peace that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting Covenant,

(k) Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant {or, testament},

13:21 (w) shape, *or make you able*, in all good work, that ye do his will; *he* doing in you that thing that shall please before him, by Jesus Christ, to whom be glory into worlds of worlds. Amen.

(p) shape you in all good thing, that ye do the will of him; and he do in you that thing that shall please before him, by Jesus Christ, to whom be glory into worlds of worlds. Amen.

(t) make you perfect in all good works, to do his will, working in you that which is pleasant in his sight through [and bring to pass, that whatsoever ye do, may be accepted in his sight, by the means of] Jesus Christ. To whom be praise forever while the world endureth Amen.

(g) Make you perfect in all good works, to do his will, working in you that which is pleasant in his sight through Jesus Christ, to whom *be* praise forever and ever, Amen.

(k) Make you perfect in every good work to do his will, working {or, doing} in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

13:22 (w) And, brethren, I pray you, that ye suffer a word of solace; and soothly by few I have written to you.

(p) And, brethren, I pray you, that ye suffer a word of solace; for by full few things I have written to you.

(t) ¶ I beseech you brethren, suffer the words of exhortation: For we have written unto you in few words.

(g) I beseech you also, brethren, suffer the words of exhortation, for I have written unto you in few words.

(k) And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

13:23 (w) Know ye our brother Timothy, that is sent forth, with whom if he shall come more hastily, I shall see you.

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(p) Know ye our brother Timothy, that is sent forth, with whom if he shall come more hastily, I shall see you.

(t) Know the brother Timothy, whom we have sent from us, with whom (if he come shortly) I will see you.

(g) Know that *our* brother Timothy is delivered, with whom (if he come shortly) I will see you.

(k) Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

13:24 (w) Greet well all your provosts, and all saints. The brethren of Italy greet you well.

(p) Greet ye well all your sovereigns, and all holy men. The brethren of Italy greet you well.

(t) Salute them that have the oversight of you, and all the saints. They of Italy, salute you.

(g) Salute all them that have the oversight of you, and all the Saints. They of Italy salute you.

(k) Salute all them that have the rule over you, and all the saints. They of Italy salute you.

13:25 (w) Grace with you. Amen.

(p) The grace of God *be* with you all. Amen.

(t) Grace *be* with you all Amen.

(g) Grace *be* with you all, Amen.

(k) Grace be with you all. Amen.

(t) Sent from Italy by Timotheus.

(g) *Written to the Hebrews from Italy, and sent by Timothy.*

(k) Written to the Hebrews, from Italy, by Timothie.

HEBREWS END

The Epistle of James

Generally attributed to James, leader of the Church in Jerusalem, considered by many the earthly brother of Jesus
possibly the earliest book of the New Testament, written about CE 45-50
to provide guidance to dispersed Christians everywhere

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) James, the servant of God, and of our Lord Jesus Christ, to the twelve kindreds, that be in scattering abroad, health.
(p) James, the servant of God, and of our Lord Jesus Christ, to the twelve kindreds, that be in scattering abroad, health.
(t) ¶ James the servant of God, and of the Lord Jesus Christ, sendeth greeting to the twelve. tribes which are scattered here and there.
(g) James a servant of God, and of the Lord Jesus Christ, to the twelve Tribes, which are scattered abroad, salutation.
(k) James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
- 1:2 (w) My brethren, guess ye all joy, when ye fall into diverse temptations,
(p) My brethren, deem ye all joy, when ye fall into diverse temptations,
(t) My brethren, count it exceeding joy when ye fall into diverse temptations,
(g) My brethren, count it exceeding joy, when ye fall into divers temptations,
(k) My brethren, count it all joy when ye fall into divers temptations {or, trials};
- 1:3 (w) witting, that the proving of your faith worketh patience;
(p) witting, that the proving of your faith worketh patience;
(t) for as much as ye know [remembering] how that the trying of your faith bringeth patience:
(g) Knowing that the trying of your faith bringeth forth patience,
(k) Knowing *this*, that the trying of your faith worketh patience.

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- 1:4 (w) soothly patience hath a perfect work, that ye be perfect and whole, in nothing failing.
(p) and patience hath a perfect work, that ye be perfect and whole, and fail in nothing.
(t) and let patience have her perfect work, that ye may be perfect and sound, lacking nothing [that nothing be lacking unto you].
(g) And let patience have *her* perfect work, that ye may be perfect and entire, lacking nothing.
(k) But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.
- 1:5 (w) And if any of you needeth wisdom, ask he of God, that giveth to all men largely, and upbraideth not; and it shall be given to him.
(p) And if any of you needeth wisdom, ask he of God, which giveth to all men largely, and upbraideth not; and it shall be given to him.
(t) ¶ If any [that is] among you lack wisdom, let him ask of God which giveth to all men indifferently [without doubleness], and casteth no man in the teeth: and it shall be given him:
(g) If any of you lack wisdom, let him ask of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him.
(k) If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
- 1:6 (w) But ask he in faith, nothing doubting; for he that doubteth, is like to a wave of the sea, the which of wind is moved and borne about.
(p) But ask he in faith, and doubt nothing; for he that doubteth, is like to a wave of the sea, which is moved and borne about of the wind.
(t) but let him ask in faith, and waver not. For he that doubteth is like the waves of the sea, tossed of the wind, and carried with violence.
(g) But let him ask in faith, and waver not; for he that wavereth, is like a wave of the sea, tossed of the wind, and carried away.
(k) But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
- 1:7 (w) Therefore guess not that man, that he shall take any thing of the Lord.
(p) Therefore guess not that man, that he shall take any thing of the Lord.
(t) Neither let that man think that he shall receive anything of the Lord [God].
(g) Neither let that man think that he shall receive anything of the Lord.
(k) For let not that man think that he shall receive any thing of the Lord.
- 1:8 (w) A man double in soul is unstable in all his ways.
(p) A man double in soul is unstable in all his ways.
(t) A wavering minded man is unstable in all his ways.
(g) A double minded man *is* unstable in all his ways.
(k) A double minded man *is* unstable in all his ways.
- 1:9 (w) Forsooth a meek brother glory in his enhancing.
(p) And a meek brother have glory in his enhancing.
(t) ¶ Let the brother of low degree rejoice in that he is exalted,
(g) Let the brother of low degree rejoice in that he is exalted;
(k) Let the brother of low degree rejoice {or, glory} in that he is exalted:

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- 1:10 (w) and a rich man in his lowness; for as the flower of grass he shall pass.
(p) and a rich man in his lowness; for as the flower of grass he shall pass.
(t) and the rich in that he is made low. For even as the flower of the grass shall he vanish away.
(g) Again, he that is rich, in that he is made low, for as the flower of the grass, shall he vanish away.
(k) But the rich, in that he is made low: because as the flower of the grass he shall pass away.
- 1:11 (w) For the sun rose with burning, *or heat*, and dried the hay, and the flower of it fell down, and the fairness of his cheer perished; so and a rich man withereth in his ways.
(p) The sun rose up with heat, and dried the grass, and the flower of it felled down, and the fairness of his face perished; and so a rich man withereth in his ways.
(t) The sun riseth [is risen] with heat, and the grass withereth [is withered], and his flower falleth [is fallen] away, and the beauty of the fashion of it perisheth [is perished]: even so shall the rich man perish with [in] his abundance.
(g) For *as when* the sun riseth with heat, then the grass withereth, and his flower falleth away, and the beauty of the fashion of it perisheth; even so shall the rich man fade away in *all* his ways.
(k) For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.
- 1:12 (w) Blessed *is* the man, that suffereth temptation; for when he shall be proved, he shall receive the crown of life, which God promised to men that love him.
(p) Blessed *is* the man, that suffereth temptation; for when he shall be proved, he shall receive the crown of life, which God promised to men that love him.
(t) ¶ Happy is the man that endureth in temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to [prepared for] them that love him.
(g) Blessed *is* the man, that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
(k) Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
- 1:13 (w) No man when he is tempted, say, that he is tempted of God; for why God is not a tempter of evil things, for he tempteth no man.
(p) No man when he is tempted, say, that he is tempted of God; for why God is not a tempter of evil things, for he tempteth no man.
(t) ¶ Let no man say when he is tempted that he is tempted of God: for God tempteth not unto evil: neither tempteth he any man [he tempteth no man]:
(g) Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.
(k) Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil {or, evils}, neither tempteth he any man:
- 1:14 (w) Soothly each man is tempted of his own coveting, drawn *from reason*, and snared, *or deceived*.
(p) But each man is tempted, drawn and stirred of his own coveting.
(t) But every man is tempted drawn away, and enticed of his own concupiscence.
(g) But every man is tempted, when he is drawn away by his own concupiscence, and is enticed.
(k) But every man is tempted, when he is drawn away of his own lust, and enticed.
- 1:15 (w) Then coveting, when it hath conceived, bringeth forth sin; soothly sin, when it is fulfilled, gendereth death.

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- (p) Afterward coveting, when it hath conceived, bringeth forth sin; but sin, when it is filled, engendereth death.
(t) Then when lust hath conceived, she bringeth forth sin, and sin when it is finished bringeth forth death.
(g) Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death.
(k) Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.
- 1:16 (w) And so, my most dear-worthy brethren, do not ye err.
(p) Therefore, my most dear-worthy brethren, do not ye err.
(t) ¶ Err not my dear brethren.
(g) Err not, my dear brethren.
(k) Do not err, my beloved brethren.
- 1:17 (w) Each best thing given, and all perfect gift is from above, coming down from the Father of lights, with whom is not any changing, neither shadowing of whiteness, *or time*.
(p) Each good gift, and each perfect gift is from above, and cometh down from the Father of lights, with whom is none other changing, nor overshadowing of reward.
(t) Every good gift, and every perfect gift, is from above and cometh down from the father of light, with whom is no variableness, neither is he changed unto darkness.
(g) Every good giving and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
(k) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
- 1:18 (w) Forsooth willfully he gendered us with the word of truth, that we be a beginning of his creature.
(p) For willfully he begat us by the word of truth, that we be a beginning of his creature.
(t) Of his own will begat he us with the word of life, that we should be the first fruits of his creatures.
(g) Of his own will begat he us with the word of truth, that we should be as the firstfruits of his creatures.
(k) Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.
- 1:19 (w) Know ye, my brethren most loved, be each man swift to hear, but slow to speak, and slow to wrath;
(p) Know ye, my brethren most loved, be each man swift to hear, but slow to speak, and slow to wrath;
(t) ¶ Wherefore dear brethren, let every man be swift to hear, slow to speak, and slow to wrath.
(g) Wherefore my dear brethren, let every man be swift to hear, slow to speak, *and* slow to wrath.
(k) Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:
- 1:20 (w) for the wrath of man worketh not the rightwiseness of God.
(p) for the wrath of man worketh not the rightwiseness of God.
(t) For the wrath of man worketh not that which is righteous before God.
(g) For the wrath of man doeth not accomplish the righteousness of God.
(k) For the wrath of man worketh not the righteousness of God.
- 1:21 (w) For which thing cast ye away all uncleanness, and plenty of malice, and in mildness receive ye the word inset, *or joined*, that may save your souls.
(p) For which thing cast ye away all uncleanness, and plenty of malice, and in mildness receive ye the word that is planted, that may save your souls.
(t) ¶ Wherefore lay apart all filthiness, all superfluity of maliciousness, and receive with meekness the word that is grafted in you, which is able to save your souls:

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(g) Wherefore lay apart all filthiness, and superfluity of maliciousness, *and* receive with meekness the word that is grafted in you, which is able to save your souls.

(k) Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

1:22 (w) But be ye doers of the word, and not hearers only, deceiving yourselves.

(p) But be ye doers of the word, and not hearers only, deceiving yourselves.

(t) And see that ye be doers of the word and not hearers only, deceiving your own selves with sophistry.

(g) And be ye doers of the word, and not hearers only, deceiving your own selves.

(k) But be ye doers of the word, and not hearers only, deceiving your own selves.

1:23 (w) For if any man is an hearer of the word, and not a doer, this shall be comparised, *or likened*, to a man beholding the cheer of his birth in a mirror;

(p) For if any man is an hearer of the word, and not a doer, this shall be likened to a man that beholdeth the face of his birth in a mirror;

(t) For if any [a man] hear the word, and do it not, he is like unto a man that beholdeth his bodily face in a glass.

(g) For if any hear the word, and do it not, he is like unto a man, that beholdeth his natural face in a glass.

(k) For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

1:24 (w) for he beheld himself, and went away, and anon he forgot what manner man he was.

(p) for he beheld himself, and went away, and at once he forgot which he was.

(t) For as soon as he hath looked on himself, he goeth his way, and forgetteth immediately [hath immediately forgotten] what his fashion was:

(g) For when he hath considered himself, he goeth his way, and forgetteth immediately what manner of one he was.

(k) For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

1:25 (w) But he that beholdeth into the law of perfect freedom, and dwelleth in it, and is not made a forgetful hearer, but a doer of work, this shall be blessed in his deed.

(p) But he that beholdeth into the law of perfect freedom, and dwelleth in it, and is not made a forgetful hearer, but a doer of work, this shall be blessed in his deed.

(t) but whosoever looketh in the perfect law of liberty, and continueth therein (if he be not a forgetful hearer, but a doer of the work) the same [he] shall be happy in his deed.

(g) But who so looketh in the perfect Law of liberty, and continueth *therein*, he not being a forgetful hearer, but a doer of the work, shall be blessed in his deed.

(k) But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed {or, doing}.

1:26 (w) And if any man guesseth himself to be religious, and refraineth not his tongue, but deceiveth his heart, the religion of him is vain.

(p) And if any man guesseth himself to be religious, and refraineth not his tongue, but deceiveth his heart, the religion of him is vain.

(t) ¶ If any man among you seem devout, and refrain not his tongue: but deceive his own heart, this man's devotion is in vain.

(g) If any man among you seem religious, and refraineth not his tongue, but deceiveth his own heart, this man's religion is vain.

(k) If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

- 1:27 (w) A clean religion, and unwemmed with God and the Father, is this, to visit fatherless and motherless children, and widows in their tribulation, and to keep himself undefouled from the world.
(p) A clean religion, and unwemmed with God and the Father, is this, to visit fatherless and motherless children, and widows in their tribulation, and to keep himself undefouled from this world.
(t) Pure devotion and undefiled before God the father, is this: To visit the friendless, and widows in their adversity, and to keep himself unspotted of [from] the world.
(g) Pure religion and undefiled before God, even the Father, is this, to visit the fatherless, and widows in their adversity, *and* to keep himself unspotted of the world.
(k) Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAPTER 2

- 2:1 (w) My brethren, do not ye have the faith of our Lord Jesus Christ of glory, in acception, *or taking*, of persons.
(p) My brethren, do not ye have the faith of our Lord Jesus Christ of glory, in acception of persons.
(t) ¶ Brethren have not the faith of our Lord Jesus Christ the Lord of glory in respect of persons.
(g) My brethren, have not the faith of our glorious Lord Jesus Christ in respect of persons.
(k) My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.
- 2:2 (w) Forsooth if there shall enter into your covent, *or gathering together*, a man having a gold ring, in white, *or fair*, cloth, forsooth and a poor man shall enter in foul habit, *or cloth*,
(p) For if a man that hath a golden ring, and in a fair clothing, cometh in your company, and a poor man entereth in a foul clothing,
(t) If there come into your company a man with a golden ring, and in goodly apparel and there come in also a poor man in vile raiment,
(g) For if there come into your company a man with a gold ring, and in goodly apparel, and there come in also a poor man in vile raiment,
(k) For if there come unto your assembly {Gr. synagogue} a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;
- 2:3 (w) and ye behold into him that is clothed with clear clothing, and if ye say to him, Sit thou here well; but to the poor man ye say, Stand thou there, or sit under the stool of my feet;
(p) and if ye behold into him that is clothed with clear clothing, and if ye say to him, Sit thou here well; but to the poor man ye say, Stand thou there, either sit under the stool of my feet;
(t) and ye have a respect to him that weareth the gay clothing and say unto him: Sit thou here in a good place: and say unto the poor, stand thou there, or sit here under my footstool:
(g) And ye have a respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say unto the poor, Stand thou there, or sit here under my footstool,
(k) And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place {or, well, or seemly}; and say to the poor, Stand thou there, or sit here under my footstool:
- 2:4 (w) whether ye deem not with yourselves, and be made doomsmen of wicked thoughts?
(p) whether ye deem not with yourselves, and be made doomsmen of wicked thoughts?
(t) are ye not [even] partial in yourselves, and have judged after evil thoughts?
(g) Are ye not partial in yourselves, and are become judges of evil thoughts?
(k) Are ye not then partial in yourselves, and are become judges of evil thoughts?

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- 2:5 (w) Hear ye, my most dear-worthy brethren, whether God chose not poor men in this world, rich in faith, and heirs of the kingdom, that God promised to men that love him?
(p) Hear ye, my most dear-worthy brethren, whether God chose not poor men in this world, rich in faith, and heirs of the kingdom, that God promised to men that love him?
(t) ¶ Hearken my dear beloved brethren, hath not God chosen the poor of this world, which are rich in faith, and heirs of the kingdom, which he promised to them that love him?
(g) Hearken my beloved brethren, hath not God chosen the poor of this world, *that they should be* rich in faith, and heirs of the kingdom which he promised to them that love him?
(k) Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the {or, that} kingdom which he hath promised to them that love him?
- 2:6 (w) But ye have despised the poor man. Whether rich men oppress not you by power, and draw you to dooms?
(p) But ye have despised the poor man. Whether rich men oppress not you by power, and they draw you to dooms?
(t) But ye have despised the poor. Are not the rich they which oppress you: and they which draw you before judges?
(g) But ye have despised the poor. Do not the rich oppress you by tyranny, and do they not draw you before the judgment seats?
(k) But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?
- 2:7 (w) Whether they blaspheme not the good name, that is in-called of you?
(p) Whether they blaspheme not the good name, that is called to help on you?
(t) Do not they speak evil of that good name after which ye be named [that is called on over you]?
(g) Do not they blaspheme the worthy Name after which ye be named?
(k) Do not they blaspheme {or, revile, or, slander} that worthy name by the which ye are called?
- 2:8 (w) Nevertheless if ye perform the king's law, after scriptures/by scripture, Thou shalt love thy neighbour as thyself, ye do well.
(p) Nevertheless if ye perform the king's law, by scriptures, Thou shalt love thy neighbour as thyself, ye do well.
(t) ¶ If ye fulfill the royal law according to the scripture which saith: Thou shalt love thine neighbor as thyself, ye do well:
(g) But if ye fulfill the royal Law according to the Scripture, *which saith*, Thou shalt love thy neighbor as thyself, ye do well.
(k) If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:
- 2:9 (w) But if ye take persons, ye work sin, and be reprov'd of the law, as transgressors.
(p) But if ye take persons, ye work sin, and be reprov'd of the law, as trespassers.
(t) but if ye regard one person more than another, ye commit sin, and are rebuked of the law as transgressors.
(g) But if ye regard the persons, ye commit sin, and are rebuked of the Law, as transgressors.
(k) But if ye have respect to persons, ye commit sin, *and* are convinced of the law as transgressors.
- 2:10 (w) Forsooth whoever shall keep all the law, soothly offend in one, he is made guilty of all.
(p) And whoever keepeth all the law, but offendeth in one, he is made guilty of all.
(t) Whosoever shall keep the whole law, and yet fail in one point, he is guilty in all.
(g) For whosoever shall keep the whole Law, *and* yet faileth in one *point*, he is guilty of all.
(k) For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

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- 2:11 (w) For he that said, Thou shalt not do lechery, said also, Thou shalt not slay; that if thou doest no lechery, but thou slayest, thou art made a trespasser of the law.
(p) For he that said, Thou shalt do no lechery, said also, Thou shalt not slay; that if thou doest no lechery, but thou slayest, thou art made trespasser of the law.
(t) For he that said: Thou shalt not commit adultery [fornication], said also: thou shalt not kill. Though thou do no adultery [shalt do no fornication], yet if thou kill, thou art a transgressor of the law.
(g) For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now though thou doest none adultery, yet if thou killest, thou art a transgressor of the Law.
(k) For he that said {or, that law which said}, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.
- 2:12 (w) Thus speak ye, and thus do ye, as beginning to be deemed by the law of freedom.
(p) Thus speak ye, and thus do ye, as beginning to be deemed by the law of freedom.
(t) So speak ye, and so do as they that shall be judged by the law of liberty.
(g) So speak ye, and so do, as they that shall be judged by the Law of liberty.
(k) So speak ye, and so do, as they that shall be judged by the law of liberty.
- 2:13 (w) For why doom without mercy *is* to him, that doeth no mercy; but mercy above raiseth doom.
(p) For why doom without mercy *is* to him, that doeth no mercy; but mercy above raiseth doom.
(t) For there shall be judgment merciless to him that showeth no mercy, and mercy rejoiceth against judgment:
(g) For there shall be judgment merciless to him that sheweth no mercy, and mercy rejoiceth against judgment.
(k) For he *shall have* judgment without mercy, that hath shewed no mercy; and mercy rejoiceth {or, glorifyeth} against judgment.
- 2:14 (w) My brethren, what shall it profit, if any man say that he hath faith, but he hath not works? whether faith shall be able to save him?
(p) My brethren, what shall it profit, if any man say that he hath faith, but he hath not works? whether faith shall be able to save him?
(t) ¶ What availeth it my brethren, though a man say he hath faith, when he hath no deeds? Can faith save him?
(g) What availeth it, my brethren, though a man saith he hath faith, when he hath no works? Can that faith save him?
(k) What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
- 2:15 (w) And if a brother or sister be naked, and have need of each day's lifelode,
(p) And if a brother or sister be naked, and have need of each day's livelode,
(t) If a brother or a sister be naked or destitute of daily food,
(g) For if a brother or a sister be naked and destitute of daily food,
(k) If a brother or sister be naked, and destitute of daily food,
- 2:16 (w) and if any of you say to them, Go in peace, be ye made hot, and be ye filled; but if ye give not to them those things that be necessary to the body, what shall it profit?
(p) and if any of you say to them, Go ye in peace, be ye made hot, and be ye filled; but if ye give not to them those things that be necessary to the body, what shall it profit?
(t) and one of you say unto them: Depart in peace, God send you warmness and food: notwithstanding ye give them not those things which are needful to the body: what helpeth it them?
(g) And one of you say unto them, Depart in peace, warm yourselves, and fill your bellies, notwithstanding ye give them not those things which are needful to the body, what helpeth it?

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- (k) And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?
- 2:17 (w) So also faith, if it hath not works, is dead in itself.
(p) So also faith, if it hath not works, is dead in itself.
(t) Even so faith, if it have no deeds is dead in itself.
(g) Even so the faith, if it have no works, is dead in itself.
(k) Even so faith, if it hath not works, is dead, being alone {Gr. by itself}.
- 2:18 (w) But some man shall say, Thou hast faith, and I have works; show thou me thy faith without works, and I shall show to thee my faith of works.
(p) But some man shall say, Thou hast faith, and I have works; show thou to me thy faith without works, and I shall show to thee my faith of works.
(t) ¶ Yea and a man might say [But one shall say]: Thou hast faith, and I have deeds: Show me thy faith by thy deeds: and I will show thee my faith by my deeds.
(g) But some man might say, Thou hast the faith, and I have works; shew me thy faith out of thy works, and I will shew thee my faith by my works.
(k) Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without {or, by} thy works, and I will shew thee my faith by my works.
- 2:19 (w) Thou believest, that one God is; thou doest well; and devils believe, and together tremble.
(p) Thou believest, that one God is; thou doest well; and devils believe, and tremble.
(t) Believest thou that there is one God? Thou doest well. The devils also believe and tremble.
(g) Thou believest that there is one God; thou doest well, the devils also believe it, and tremble.
(k) Thou believest that there is one God; thou doest well: the devils also believe, and tremble.
- 2:20 (w) But wilt thou know, thou vain man, that faith without works is idle?
(p) But wilt thou know, thou vain man, that faith without works is idle?
(t) ¶ Wilt thou understand o thou vain man, that faith without deeds is dead?
(g) But wilt thou understand, O thou vain man, that the faith *which is* without works, is dead?
(k) But wilt thou know, O vain man, that faith without works is dead?
- 2:21 (w) Abraham, our father, whether he was not justified of works, offering Isaac, his son, on the altar?
(p) Whether Abraham, our father, was not justified of works, offering Isaac, his son, on the altar?
(t) Was not Abraham our father justified through works [of his deeds] when he offered Isaac his son upon the altar?
(g) Was not Abraham our father justified through works, when he offered Isaac his son upon the altar?
(k) Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
- 2:22 (w) Therefore thou seest, that faith wrought with his works, and his faith was fulfilled of works.
(p) Therefore thou seest, that faith wrought with his works, and his faith was filled of works.
(t) Thou seest how that faith wrought with [in] his deeds, and through the deeds was the faith made perfect.
(g) Seest thou not that the faith wrought with his works? And through the works was the faith made perfect.
(k) Seest thou {or, Thou seeist} how faith wrought with his works, and by works was faith made perfect?
- 2:23 (w) And the scripture is fulfilled, saying, Abraham believed to God, and it was reckoned to him to rightwiseness, and he was called the friend of God.

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(p) And the scripture was filled, saying, Abraham believed to God, and it was areckoned to him to rightwiseness, and he was called the friend of God.

(t) And the scripture was fulfilled which saith: Abraham believed God, and it was reputed unto him for righteousness: and he was called the friend of God.

(g) And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.

(k) And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

2:24 (w) Ye see that a man is justified of works, and not of faith only.

(p) Ye see that a man is justified of works, and not of faith only.

(t) Ye see then how that of deeds a man is justified, and not of faith only.

(g) Ye see then how that of works a man is justified, and not of faith only.

(k) Ye see then how that by works a man is justified, and not by faith only.

2:25 (w) In like manner, whether also Rahab, the whore, was not justified of works, and received the messengers, and sent them out by another way?

(p) In like manner, whether also Rahab, the whore, was not justified of works, and received the messengers, and sent them out by another way?

(t) Likewise also was not Rahab the harlot justified through works when she received the messengers, and sent them out another way?

(g) Likewise also was not Rahab the harlot justified through works, when she had received the messengers, and sent them out another way?

(k) Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

2:26 (w) For as the body without spirit is dead, so also faith without works is dead.

(p) For as the body without spirit is dead, so also faith without works is dead.

(t) For as the body, without the spirit is dead, even so faith without deeds is dead.

(g) For as the body without the spirit is dead, even so the faith without works is dead.

(k) For as the body without the spirit {or, breath} is dead, so faith without works is dead also.

CHAPTER 3

3:1 (w) My brethren, do not ye be made many masters, witting that ye take the more doom.

(p) My brethren, do not ye be made many masters, witting that ye take the more doom.

(t) ¶ My brethren, be not every man a master, remembering how that we shall receive the more damnation.

(g) My brethren, be not many masters, knowing that we shall receive the greater condemnation.

(k) My brethren, be not many masters, knowing that we shall receive the greater condemnation {or, judgment}.

3:2 (w) For all we offend in many things. If any man offendeth not in word, this is a perfect man; forsooth he may with a bridle lead about all the body.

(p) For all we offend in many things. If any man offendeth not in word, this is a perfect man; for also he may lead about all the body with a bridle.

(t) For in many things we sin all. If a man sin not in word, the same [he] is a perfect man and able to tame all the body.

(g) For in many things we sin all. If any man sin not in word, he is a perfect man, and able to bridle all the body.

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- (k) For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.
- 3:3 (w) For if we put bridles into horses' mouths, for to consent to us, and we lead about all the body of them.
(p) For if we put bridles into horses' mouths, for to consent to us, and we lead about all the body of them.
(t) Behold we put bits into the horses' mouths that they should obey us, and we turn about all the body.
(g) Behold, we put bits into the horses' mouths, that they should obey us, and we turn about all their body.
(k) Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.
- 3:4 (w) And lo! ships, when they be great, and be driven of strong winds, yet they be borne about of a little rudder, where the moving of the governor will.
(p) And lo! ships, when they be great, and be driven of strong winds, yet they be borne about of a little rudder, where the moving of the governor will.
(t) Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the violence of the governor will:
(g) Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small rudder, whithersoever the governor listeth.
(k) Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.
- 3:5 (w) So also the tongue is but a little member, and raiseth great things. Lo! how much fire kindleth how great a wood.
(p) So also the tongue is but a little member, and raiseth great things. Lo! how little fire burneth a full great wood.
(t) even so the tongue is little member and boasteth great things.
(g) Even so the tongue is a little member, and boasteth of great things; behold, how great a thing a little fire kindleth.
(k) Even so the tongue is a little member, and boasteth great things. Behold, how great a matter {or, wood} a little fire kindleth!
- 3:6 (w) And our tongue is fire, the university of wickedness. The tongue is ordained in our members, which defouleth all the body; and it is inflamed, *or set afire*, of hell, and inflameth the wheel of our birth.
(p) And our tongue is fire, the university of wickedness. The tongue is ordained in our members, which defouleth all the body; and it is inflamed of hell, and inflameth the wheel of our birth.
(t) ¶ Behold how great a thing a little fire kindleth, and the tongue is fire, and a world of wickedness. So is the tongue set among our members, that it defileth the whole body, and setteth afire all that we have of nature, and is itself set afire, even of hell.
(g) And the tongue is fire, *yea*, a world of wickedness; so is the tongue set among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.
(k) And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course {Gr. wheel} of nature; and it is set on fire of hell.
- 3:7 (w) Soothly all kind of beasts, and fowls, and serpents, and of others, be overcome, *or under-yoked*, and be made tame, of mankind;
(p) And all the kind of beasts, and of fowls, and of serpents, and of others is chastised, and those be made tame of man's kind;
(t) ¶ All the natures of beasts, and of birds, and of serpents, and things of the sea, are meeked and tamed of the nature of man.
(g) For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath been tamed of the nature of man.

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(k) For every kind {Gr. nature} of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind {Gr. nature of man}:

- 3:8 (w) but no man may chastise the tongue, soothly it is an unquiet, *or unpeaceable*, evil thing, and full of deadly venom.
(p) but no man may chastise the tongue, for it is an unpeaceable evil, and full of deadly venom.
(t) But the tongue can no man tame. It is an unruly evil full of deadly poison.
(g) But the tongue can no man tame. *It is* an unruly evil, full of deadly poison.
(k) But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.
- 3:9 (w) In it we bless God, the Father, and in it we curse men, that be made to the likeness of God.
(p) In it we bless God, the Father, and in it we curse men, that be made to the likeness of God.
(t) Therewith bless we God the father, and therewith curse we men which are made after [into] the similitude of God.
(g) Therewith bless we God even the Father, and therewith curse we men, which are made after the similitude of God.
(k) Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.
- 3:10 (w) Of the same mouth cometh forth blessing and cursing. My brethren, it behooveth not that these things be done so.
(p) Of the same mouth passeth forth blessing and cursing. My brethren, it behooveth not that these things be done so.
(t) Out of one mouth proceedeth blessing and cursing. My brethren these things ought not so to be.
(g) Out of one mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.
(k) Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.
- 3:11 (w) Whether a well of the same hole bring forth sweet and salt water?
(p) Whether a well of the same hole bringeth forth sweet and salt water?
(t) Doth a fountain send forth at one place sweet water, and bitter also?
(g) Doeth a fountain send forth at one place sweet *water* and bitter?
(k) Doth a fountain send forth at the same place {or, hole} sweet water and bitter?
- 3:12 (w) My brethren, whether a fig tree may make grapes, or a vine figs? So neither salt water may make sweet water.
(p) My brethren, whether a fig tree may make grapes, either a vine figs? So neither salt water may make sweet water.
(t) Can the fig tree, my brethren, bear olive berries: other a vine bear figs? So can no fountain give both salt water and fresh also.
(g) Can the fig tree, my brethren, bring forth olives, either a vine, figs? So can no fountain make both salt water and sweet.
(k) Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.
- 3:13 (w) Who *is* wise, and taught among you? show he of good living his work, in mildness of wisdom.
(p) Who *is* wise, and taught among you? show he of good living his working, in mildness of his wisdom.
(t) If any man [Who] is wise and endued with learning among you? Let him show the works of his good conversation in meekness that is coupled with wisdom.
(g) Who is a wise man and endued with knowledge among you? Let him shew by good conversation his works in meekness of wisdom.
(k) Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.
- 3:14 (w) That if ye have bitter zeal, *or envy*, and strives be in your hearts, do not ye glory, and be liars against the truth.

- (p) That if ye have bitter envy, and strivings be in your hearts, do not ye have glory, and be liars against the truth.
(t) ¶ But If ye have bitter envying [among you] and strife in your hearts, rejoice not: neither be liars against the truth.
(g) But if ye have bitter envying and strife in your hearts, rejoice not, neither be liars against the truth.
(k) But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.
- 3:15 (w) For this wisdom is not from above coming down, but earthly, beastly, fiendly.
(p) For this wisdom is not from above coming down, but earthly, and beastly, and fiendly.
(t) This wisdom descendeth not from above: but is earthy, and natural, and devilish:
(g) This wisdom descendeth not from above, but *is* earthly, sensual, and devilish.
(k) This wisdom descendeth not from above, but *is* earthly, sensual {or, natural}, devilish.
- 3:16 (w) For where is envy and strife, there *is* unsteadfastness and all shrewd work.
(p) For where is envy and strife, there *is* unsteadfastness and all depraved work.
(t) For where envying and strife is, there is unstableness, and all manner of evil works:
(g) For where envying and strife *is*, there *is* sedition, and all manner of evil works.
(k) For where envying and strife is, there is confusion {Gr. tumult, unquietness} and every evil work.
- 3:17 (w) But wisdom that is from above, first it is chaste, afterward peaceable, persuadable, *that is, easy to treat, and to be treated*, consenting to good things, full of mercy and of good fruits, deeming without feigning.
(p) But wisdom that is from above, first it is chaste, afterward peaceable, mild, able to be counseled, consenting to good things, full of mercy and of good fruits, deeming without feigning.
(t) but the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without judging, and without simulation:
(g) But the wisdom that *is* from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without judging, and without hypocrisy.
(k) But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality {or, wrangling}, and without hypocrisy.
- 3:18 (w) And the fruit of rightwiseness is sown in peace, to men that make peace.
(p) And the fruit of rightwiseness is sown in peace, to men that make peace.
(t) yea, and the fruit of righteousness is sown in peace, of them that maintain [keep] peace.
(g) And the fruit of righteousness is sown in peace, of them that make peace.
(k) And the fruit of righteousness is sown in peace of them that make peace.

CHAPTER 4

- 4:1 (w) Whereof *be* battles and chidings among you? Whether not of your covetings, that fight in your members?
(p) Whereof *be* battles and chidings among you? Whether not of your covetings, that fight in your members?
(t) ¶ From whence cometh war, and fighting among you? Come they not here hence? Even of your voluptuousness that reign [reigneth] in your members.
(g) From whence *are* wars and contentions among you? Are they not hence, *even* of your pleasures, that fight in your members?
(k) From whence come wars and fightings {or, brawlings} among you? come they not hence, even of your lusts {or, pleasures} that war in your members?

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- 4:2 (w) Ye covet, and ye have not; ye slay, and have envy, and ye be not able to get. Ye chide, and make battle; and ye have not, for that ye ask not.
(p) Ye covet, and ye have not; ye slay, and ye have envy, and ye be not able to get. Ye chide, and make battle; and ye have not, for that ye ask not.
(t) Ye lust, and have not. Ye envy and have indignation, and cannot obtain [come by it]. Ye fight and war, and have not, because ye ask not.
(g) Ye lust, and have not; ye envy, and desire immoderately, and cannot obtain; ye fight and war, and get nothing, because ye ask not.
(k) Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.
- 4:3 (w) Ye ask, and ye receive not; for that ye ask evil, as ye show openly in your covetings.
(p) Ye ask, and ye receive not; for that ye ask evil, as ye show openly in your covetings.
(t) Ye ask and receive [have] not, because ye ask amiss, even [for] to consume it upon your voluptuousness.
(g) Ye ask, and receive not, because ye ask amiss, that ye might lay the same out on your pleasures.
(k) Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts {or, pleasures}.
- 4:4 (w) Adulterers, know not ye, that the friendship of this world is enemy to God? Therefore whoever will be the friend of this world, is made the enemy of God.
(p) Adulterers, know not ye, that the friendship of this world is enemy to God? Therefore whoever will be the friend of this world, is made the enemy of God.
(t) Ye adulterors, and women that break matrimony: know ye not how that the friendship of the world is enmity to godward? Whosoever will be friend of the world, is made the enemy of God.
(g) Ye adulterers and adulteresses, know ye not that the amity of the world is the enmity of God? Whosoever therefore will be a friend of the world, maketh himself the enemy of God.
(k) Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
- 4:5 (w) Whether ween ye, that the scripture saith vainly, The spirit that dwelleth in you, coveteth to envy?
(p) Whether ye guess, that the scripture saith vainly, The spirit that dwelleth in you, coveteth to envy?
(t) Either do ye think [Do ye suppose] that the scripture saith in vain: The spirit that dwelleth in you, lusteth even contrary to envy:
(g) Do ye think that the Scripture saith in vain, The spirit that dwelleth in us, lusteth after envy?
(k) Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy {or, enviously}?
- 4:6 (w) Forsooth he giveth more grace; for which thing he saith, God withstandeth proud men, but to meek men he giveth grace.
(p) But he giveth the more grace; for which thing he saith, God withstandeth proud men, but to meek men he giveth grace.
(t) but giveth more grace.
(g) But *the Scripture* offereth more grace, *and* therefore saith, God resisteth the proud, and giveth grace to the humble.
(k) But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
- 4:7 (w) Therefore be ye subject to God; but withstand ye the devil, and he shall flee from you.
(p) Therefore be ye subject to God; but withstand ye the devil, and he shall flee from you.
(t) ¶ Submit yourselves to God, and resist the devil, and he will fly from you.
(g) Submit yourselves to God. Resist the devil, and he will flee from you.

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- (k) Submit yourselves therefore to God. Resist the devil, and he will flee from you.
- 4:8 (w) Nigh ye to God, and he shall nigh to you. Ye sinners, cleanse the hands, and ye double of will, purge the hearts.
(p) Approach ye to God, and he shall approach to you. Ye sinners, cleanse ye the hands, and ye double in soul, purge ye the hearts.
(t) Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners, and purge your hearts ye wavering minded.
(g) Draw near to God, and he will draw near to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.
(k) Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.
- 4:9 (w) Be ye wretches, and weep ye; your laughing be it turned into weeping, and your joy into sorrow of heart.
(p) Be ye wretches, and wail ye; your laughing be turned into weeping, and joy into sorrow of heart.
(t) Suffer afflictions: sorrow ye and weep. Let your laughter be turned to mourning, and your joy to heaviness.
(g) Suffer afflictions, and sorrow ye, and weep; let your laughter be turned into mourning, and *your* joy into heaviness.
(k) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
- 4:10 (w) Be ye meeked in the sight of the Lord, and he shall enhance you.
(p) Be ye meeked in the sight of the Lord, and he shall enhance you.
(t) Cast down yourselves before the Lord, and he shall lift you up.
(g) Cast down yourselves before the Lord, and he will lift you up.
(k) Humble yourselves in the sight of the Lord, and he shall lift you up.
- 4:11 (w) My brethren, do not ye backbite each other. He that backbiteth his brother, or that deemeth his brother, backbiteth the law, and deemeth the law. And if thou deemest the law, thou art not a doer of the law, but a doomsman.
(p) My brethren, do not ye backbite each other. He that backbiteth his brother, either that deemeth his brother, backbiteth the law, and deemeth the law. And if thou deemest the law, thou art not a doer of the law, but a doomsman.
(t) Backbite not one another, brethren. He that backbiteth his brother, and he that judgeth his brother, backbiteth the law, and judgeth the law: but and if thou judge the law, thou art not an observer of the law: but a judge.
(g) Speak not evil one of another, brethren. He that speaketh evil of his brother, or he that condemneth his brother, speaketh evil of the Law, and condemneth the Law, and if thou condemnest the Law, thou art not an observer of the Law, but a judge.
(k) Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.
- 4:12 (w) But one is maker of the law, and judge, that may lose, and deliver. And who art thou, that deemest thy neighbour?
(p) But one is maker of the law, and judge, that may destroy, and deliver. And who art thou, that deemest thy neighbour?
(t) There is one law giver, which is able to save and to destroy. What art thou that judgest another man?
(g) There is one Lawgiver, which is able to save, and to destroy. Who art thou that judgest another man?
(k) There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?
- 4:13 (w) Lo! now ye, that say, To day or to morrow we shall go into that city, and there we shall dwell a year, and we shall make merchandise, and we shall make winning;
(p) Lo! now ye, that say, To day either to morrow we shall go into that city, and there we shall dwell a year, and we shall make merchandise, and we shall make winning;

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- (t) ¶ Go to now ye that say: today and tomorrow let us go into such a city and continue there a year and buy, and sell, and win:
- (g) Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain,
- (k) Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:
- 4:14 (w) that know not, what is to you in the morrow. For what is your life? A vapour, *or smoke*, appearing at a little time, and afterward it shall be wasted.
- (p) which know not, what is to you in the morrow. For what is your life? A smoke appearing at a little time, and afterward it shall be wasted.
- (t) and yet cannot tell what shall happen tomorrow. For what thing is your life? It is even a vapor that appeareth for a little time, and then vanisheth away:
- (g) (And yet ye cannot tell what *shall be* tomorrow. For what is your life? It is even a vapor that appeareth for a little time, and afterward vanisheth away.)
- (k) Whereas ye know not what *shall be* on the morrow. For what is your life? It is {or, For it is} even a vapour, that appeareth for a little time, and then vanisheth away.
- 4:15 (w) Therefore that ye say, If the Lord will, and if we shall live, we shall do this thing, or that thing.
- (p) Therefore that ye say, If the Lord will, and if we live, we shall do this thing, either that thing.
- (t) For that ye ought to say: If the Lord will and if we live, let us do this or that.
- (g) For that ye ought to say, If the Lord will, and, if we live, we will do this or that.
- (k) For that ye ought to say, If the Lord will, we shall live, and do this, or that.
- 4:16 (w) And now ye make full out joy in your prides; every such joying is wicked.
- (p) And now ye make full out joy in your prides; every such joying is wicked.
- (t) But now ye rejoice in your boastings. All such rejoicing is evil.
- (g) But now ye rejoice in your boastings; all such rejoicing is evil.
- (k) But now ye rejoice in your boastings: all such rejoicing is evil.
- 4:17 (w) Therefore to a man knowing to do good, and not doing, sin is to him.
- (p) Therefore it is sin to him, that knoweth to do good, and doeth not.
- (t) Therefore to him that knoweth how to do good, and doth it not, to him it is sin.
- (g) Therefore, to him that knoweth how to do well, and doeth it not, to him it is sin.
- (k) Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

CHAPTER 5

- 5:1 (w) Do now, ye rich men, weep ye, yelling in your wretchednesses that shall come to you.
- (p) Do now, ye rich men, weep ye, yelling in your wretchednesses that shall come to you.
- (t) ¶ Go to now ye rich men. Weep, and howl on your wretchedness that shall come upon you.
- (g) Go to now, ye rich men, weep, and howl for your miseries that shall come upon you.
- (k) Go to now, ye rich men, weep and howl for your miseries that shall come upon you.
- 5:2 (w) Your riches be rotten, and your clothes be eaten of moths.
- (p) Your riches be rotten, and your clothes be eaten of moths.

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- (t) Your riches is corrupt, your garments are motheaten.
(g) Your riches are corrupt, and your garments are moth eaten.
(k) Your riches are corrupted, and your garments are motheaten.
- 5:3 (w) Your gold and silver hath rusted, and the rust of them shall be to you into witnessing, and shall eat your flesh, as fire. Ye have treasured to you wrath in the last days.
(p) Your gold and silver hath rusted, and the rust of them shall be to you into witnessing, and shall eat your flesh, as fire. Ye have treasured to you wrath in the last days.
(t) Your gold and your silver are cankered, and the rust of them shall be a witness unto you, and shall eat your flesh as it were fire. Ye have heaped treasure together in your last days:
(g) Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as *it* were fire. Ye have heaped up treasure for the last days.
(k) Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.
- 5:4 (w) Lo! the hire of your workmen, that reaped your fields, which is frauded of you, crieth; and the cry of them hath entered into the ears of the Lord of hosts.
(p) Lo! the hire of your workmen, that reaped your fields, which is defrauded of you, crieth; and the cry of them hath entered into the ears of the Lord of hosts.
(t) Behold the hire of the laborers which have reaped down your fields (which hire is of you kept back by fraud) crieth: and the cries of them which have reaped, are entered into the ears of the Lord -Sabbath.
(g) Behold, the hire of the laborers, which have reaped your fields (which is of you kept back by fraud) crieth, and the cries of them which have reaped, are entered into the ears of the Lord of hosts.
(k) Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.
- 5:5 (w) Ye have eaten on the earth, and in your lecheries ye have nourished your hearts. In the day of slaying
(p) Ye have eaten on the earth, and in your lecheries ye have nourished your hearts. In the day of slaying
(t) Ye have lived in pleasure on the earth and in wantonness. Ye have nourished your hearts, as in a day of slaughter.
(g) Ye have lived in pleasure on the earth, and in wantonness. Ye have nourished your hearts, as in a day of slaughter.
(k) Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.
- 5:6 (w) ye brought, and slew the just man, and he withstood you not.
(p) ye brought, and slew the just man, and he against-stood not you.
(t) Ye have condemned and have killed the just, and he hath not resisted you.
(g) Ye have condemned *and* have killed the just, and he hath not resisted you.
(k) Ye have condemned *and* killed the just; *and* he doth not resist you.
- 5:7 (w) Therefore, brethren, be ye patient, till to the coming of the Lord. Lo! an earth-tiller abideth the precious fruit of the earth, patiently suffering, till he receive timeful and lateful *fruit*.
(p) Therefore, brethren, be ye patient, till to the coming of the Lord. Lo! an earth-tiller abideth precious fruit of the earth, patiently suffering, till he receive timeful and lateful *fruit*.
(t) ¶ Be patient therefore brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience there upon, until he receive the early and the latter rain.
(g) Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the former, and the latter rain.

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(k) Be patient {or, be long patient, or suffer with long patience} therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

5:8 (w) And be ye patient, and confirm your hearts, for the coming of the Lord shall nigh.

(p) And be ye patient, and confirm ye your hearts, for the coming of the Lord shall approach.

(t) Be ye also patient therefore, and settle your hearts, for the coming of the Lord draweth nigh.

(g) Be ye also patient therefore, and settle your hearts, for the coming of the Lord draweth near.

(k) Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

5:9 (w) Brethren, do not ye be scornful each to other, that ye be not deemed. Lo! the judge standeth nigh before the gate.

(p) Brethren, do not ye be sorrowful each to other, that ye be not deemed. Lo! the judge standeth nigh before the gate.

(t) Grudge not one against another brethren, lest ye be damped. Behold the judge standeth before the door.

(g) Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door.

(k) Grudge {or, groan, or grieve} not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

5:10 (w) Brethren, take ye example of evil going out, and of long abiding of travail, and of patience, the prophets, that spake to you in the name of the Lord.

(p) Brethren, take ye ensample of evil going out, and of long abiding, and travail, and of patience, the prophets, that spake to you in the name of the Lord.

(t) Take (my brethren) the prophets for an example of suffering adversity, and of long patience, which spake in the name of the Lord.

(g) Take, my brethren, the Prophets for an example of suffering adversity, and of long patience, which have spoken in the Name of the Lord.

(k) Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

5:11 (w) Lo! we bless them that suffered. Ye have heard the patience of Job, and ye saw the end of the Lord, for the Lord is merciful, and doing mercy.

(p) Lo! we bless them that suffered. Ye have heard the patience of Job, and ye saw the end of the Lord, for the Lord is merciful, and doing mercy.

(t) Behold we count them happy which endure. Ye have heard of the patience of Job, and have known what end the Lord made. For the Lord is very pitiful, and merciful.

(g) Behold, we count them blessed which endure. Ye have heard of the patience of Job, and have known what end the Lord *made*. For the Lord is very pitiful and merciful.

(k) Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

5:12 (w) Before all things, my brethren, do not ye swear, neither by heaven, neither by earth, neither by whatever other oath. But be your word Yea, yea, Nay, nay, that ye fall not under doom.

(p) Before all things, my brethren, do not ye swear, neither by heaven, neither by earth, neither by whatever other oath. But be your word Yea, yea, Nay, nay, that ye fall not under doom.

(t) ¶ But above all things my brethren, swear not, neither by heaven, neither by earth, neither by any other oath. Let your yea be yea and your nay nay [saying be yea, yea, nay, nay]: lest ye fall into hypocrisy.

(g) But before all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath; but let your yea, be yea, and *your* nay, nay, lest ye fall into condemnation.

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(k) But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

5:13 (w) Soothly if any of you is sorrowful, *or heavy*, pray he with patient soul, and say he a psalm.

(p) And if any of you is sorrowful, pray he with patient soul, and say he a psalm.

(t) If any of you be evil vexed, let him pray [Is there any among of you that is evil vexed? Let him pray]. If any of you be merry, let him sing psalms [Is there any among you that is merry? Let him sing psalms].

(g) Is any among you afflicted? Let him pray. Is any merry? Let him sing.

(k) Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

5:14 (w) If any of you is sick, lead he in priests of the church, and pray they for him, anointing with oil in the name of the Lord;

(p) If any of you is sick, lead he in priests of the church, and pray they for him, and anoint him with oil in the name of the Lord;

(t) If any be diseased among you, let him [Is there any man diseased among you? Let him] call for the elders [seniors] of the congregation, and let them pray over him, and anoint him with oil in the name of the Lord:

(g) Is any sick among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with oil in the Name of the Lord.

(k) Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

5:15 (w) and the prayer of faith shall save the sick, and the Lord shall discharge him, *or make him light*; and if he be in sins, they shall be forgiven to him.

(p) and the prayer of faith shall save the sick *man*, and the Lord shall make him light; and if he be in sins, they shall be forgiven to him.

(t) and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him.

(g) And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.

(k) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

5:16 (w) Therefore acknowledge ye one to another your sins, and pray ye for each other, that ye be saved. For the continual prayer of a just man is much worth.

(p) Therefore acknowledge ye each to other your sins, and pray ye each for other, that ye be saved. For the continual prayer of a just man is much worth.

(t) ¶ Knowledge your faults one to another: and pray one for another, that ye may be healed. The prayer of a righteous man availeth much, if it be fervent.

(g) Acknowledge your faults one to another, and pray one for another, that ye may be healed. For the prayer of a righteous man availeth much, if it be fervent.

(k) Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

5:17 (w) Elias was a man like to us passible, *or able to suffer*, and in prayer he prayed, that it should not rain on the earth, and it rained not three years and six months.

(p) Elias was a deadly man like us, and in prayer he prayed, that it should not rain on the earth, and it rained not three years and six months.

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(t) Elias was a man mortal even [in danger to tribulation] as we are, and he prayed in his prayer, that it might not rain: and it rained not on the earth by the space of three years and six months.

(g) Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for three years and six months.

(k) Elias was a man subject to like passions as we are, and he prayed earnestly {or, in his prayer} that it might not rain: and it rained not on the earth by the space of three years and six months.

5:18 (w) And again he prayed, and heaven gave rain, and the earth gave his fruit.

(p) And again he prayed, and heaven gave rain, and the earth gave his fruit.

(t) And he prayed again [again he prayed], and the heaven gave rain, and the earth brought forth her fruit.

(g) And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

(k) And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

5:19 (w) Brethren, forsooth if any of you shall err from the truth, and any shall convert him,

(p) And, brethren, if any of you erreth from truth, and any converteth him,

(t) ¶ Brethren if any of you err from the truth, and another convert him,

(g) Brethren, if any of you hath erred from the truth, and some man hath converted him,

(k) Brethren, if any of you do err from the truth, and one convert him;

5:20 (w) he oweth to know, that he that maketh a sinner to be turned from the error of his way, shall save the soul of him from death, and covereth the multitude of sins. Amen.

(p) he oweth to know, that he that maketh a sinner to be turned from the error of his way, shall save the soul of him from death, and covereth the multitude of sins.

(t) let the same know, that he which converted the sinner from going astray out of his way, shall save a soul from death, and shall hide the multitude of sins.

(g) Let him know that he which hath converted the sinner from going astray out of his way, shall save a soul from death, and shall hide a multitude of sins.

(k) Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

JAMES END

The First Epistle of the Apostle Peter

Generally attributed to the apostle Simon Peter about C.E. 63-64
written to provide encouragement to suffering Christians

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Peter, apostle of Jesus Christ, to the chosen comelings of dispersion, *or scattering abroad*, of Pontus, of Galatia, of Cappadocia, of Asia, and of Bithynia,
(p) Peter, apostle of Jesus Christ, to the chosen men, to the comelings of scattering abroad, of Pontus, of Galatia, of Cappadocia, of Asia, and of Bithynia,
(t) ¶ Peter an apostle of Jesus Christ, to them that dwell here and there as strangers throughout, Pontus, Galacia, Capadocia, Asia, and Bethinia,
(g) PETER an Apostle of JESUS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,
(k) Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

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- 1:2 (w) after the prescience of God, the Father, into hallowing of the Spirit, into obedience, and sprinkling of the blood of Jesus Christ, grace and peace to you be multiplied.
(p) by the before-knowing of God, the Father, in hallowing of Spirit, by obedience, and sprinkling of the blood of Jesus Christ, grace and peace be multiplied to you.
(t) elect by the foreknowledge of God the father, through the sanctifying of the spirit, unto obedience and sprinkling of the blood of Jesus Christ. ¶ Grace be with you, and peace be multiplied.
(g) Elect according to the foreknowledge of God the Father unto sanctification of the Spirit, through obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied unto you.
(k) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
- 1:3 (w) Blessed *be* God, and the Father of our Lord Jesus Christ, which after his great mercy begat us again into living hope, by the again-rising of Jesus Christ from dead,
(p) Blessed *be* God, and the Father of our Lord Jesus Christ, which by his great mercy begat us again into living hope, by the again-rising of Jesus Christ from death,
(t) ¶ Blessed be God the father of our Lord Jesus Christ, which through his abundant mercy begat us again unto a lively hope, by the resurrection of Jesus Christ from death,
(g) Blessed *be* God, even the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
(k) Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant {Gr. much} mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
- 1:4 (w) into heritage uncorruptible, and undefouled, and that shall not fade, kept in heavens for you,
(p) into heritage uncorruptible, and undefouled, and that shall not fade, that is kept in heavens for you,
(t) to enjoy an inheritance immortal, and undefiled, and that putrifieth not, reserved in heaven for you
(g) To an inheritance immortal and undefiled, and that fadeth not away, reserved in heaven for us,
(k) To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you {or, for us},
- 1:5 (w) that in the virtue of God be kept by the faith into health, made ready to be showed in the last time.
(p) that in the virtue of God be kept by the faith into health, and is ready to be showed in the last time.
(t) which are kept by the power of God through faith, unto salvation [health], which salvation [health] is prepared all ready to be shown in the last time,
(g) Which are kept by the power of God through faith unto salvation, which is prepared to be shewed in the last time.
(k) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
- 1:6 (w) In which ye shall make joy, though it behooveth now a little to be sorry in diverse temptations;
(p) In which ye shall make joy, though it behooveth now a little to be sorry in diverse temptations;
(t) in the which time ye shall rejoice, though now for a season (if need require) ye are in heaviness, through manifold temptations,
(g) Wherein ye rejoice, though now for a season (if need require) ye are in heaviness, through manifold temptations,
(k) Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:
- 1:7 (w) that the proving of your faith be much more precious than gold, that is proved by fire; and be found into praising, and glory, and honour, in the revelation of Jesus Christ.
(p) that the proving of your faith be much more precious than gold, that is proved by fire; and be found into praising, and glory, and honour, in the revelation of Jesus Christ.

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(t) that your faith once tried being much more precious than gold that perisheth (though it be tried with fire) might be found unto laud, glory, and honor, at the appearing of Jesus Christ [when Jesus Christ shall appear]:

(g) That the trial of your faith, being much more precious than gold that perisheth (though it be tried with fire) might be found unto *your* praise, and honor and glory at the appearing of Jesus Christ;

(k) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

- 1:8 (w) Whom when ye have not seen, ye love; into whom also now ye not seeing, believe; forsooth ye believing shall have joy withoutforth in gladness unnarrable, *that is, that may not be told out*, and glorified,
(p) Whom when ye have not seen, ye love; into whom also now ye not seeing, believe; but ye that believe shall have joy, and gladness that may not be told out, and ye shall be glorified,
(t) whom ye have not seen and [ye] yet love him, in whom even now, though ye see him not, ye yet [yet ye] believe, and rejoice with joy unspeakable [ineffable], and glorious:
(g) Whom ye have not seen, and yet love *him*, in whom now, though ye see him not, yet do you believe, and rejoice with joy unspeakable and glorious,
(k) Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:
- 1:9 (w) bringing again the end of your faith, the health of your souls.
(p) and have the end of your faith, the health of your souls.
(t) receiving the end of your faith, the salvation [health] of your souls.
(g) Receiving the end of your faith, *even* the salvation of *your* souls.
(k) Receiving the end of your faith, even the salvation of your souls.
- 1:10 (w) Of which health prophets sought out, and ensearched, that prophesied of the grace to come into you,
(p) Of which health prophets sought, and searched into, that prophesied of the grace to coming in you,
(t) ¶ Of which salvation [health], have the prophets enquired, and sought, which prophesied of the grace that should come unto you,
(g) Of the which salvation the Prophets have inquired and searched, which prophesied of the grace that should come unto you,
(k) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:
- 1:11 (w) seeking which or what manner of time the Spirit of Christ signified in them, before-telling the passions, that be in Christ, and the latter glories.
(p) and sought which either what manner time the Spirit of Christ signified in them, and before-told those passions, that be in Christ, and the latter glories.
(t) searching when, or at what time the spirit of Christ which was in them should signify, which spirit testified before, the passions that should come unto Christ, and the glory that should follow after:
(g) Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings *that should come* unto Christ, and the glory that should follow.
(k) Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.
- 1:12 (w) To whom it is showed, for not to themselves, but to you they ministered those things, that now be told to you by them that evangelized to you by the Holy Ghost sent from heaven, into whom angels desire to behold.
(p) To which it was showed, for not to themselves, but to you they ministered those things, that now be told to you by them that preached to you by the Holy Ghost sent from heaven, into whom angels desire to behold.

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(t) unto which prophets it was declared, that not unto themselves, but unto us, they should minister the things which are now shown unto you, of them which by the holy ghost sent down from heaven, have preached unto you the things which the angels desire to behold.

(g) Unto whom it was revealed, that not unto themselves, but unto us they should minister the things, which are now shewed unto you by them which have preached unto you the Gospel by the holy Ghost sent down from heaven, the which things the Angels desire to behold.

(k) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

1:13 (w) For which thing be ye gird the loins of your soul, sober, perfect, and hope ye into that grace that is offered to you by the revelation, *or showing*, of Jesus Christ,

(p) For which thing be ye gird the loins of your soul, sober, perfect, *and* hope ye into that grace that is proffered to you by the showing of Jesus Christ,

(t) ¶ Wherefore gird up the loins of your minds, be sober, and trust perfectly on the grace that is brought unto you, by the declaring of Jesus Christ [in that Jesus Christ is opened],

(g) Wherefore gird up the loins of your mind, be sober, and trust perfectly on the grace that is brought unto you, in the revelation of Jesus Christ,

(k) Wherefore gird up the loins of your mind, be sober, and hope to the end {Gr. perfectly} for the grace that is to be brought unto you at the revelation of Jesus Christ;

1:14 (w) as sons of obedience, not together likened to the former desires of your ignorance,

(p) as sons of obedience, not made like to the former desires of your unknowingness,

(t) as obedient children, not fashioning yourselves unto your old lusts of ignorance:

(g) As obedient children, not fashioning yourselves unto the former lusts of your ignorance;

(k) As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

1:15 (w) but like him that hath called you holy; that and yourselves be holy in all living;

(p) but like him that hath called you holy; that also ye self be holy in all living;

(t) But as he which called you is holy, even so be ye holy in all manner of conversation,

(g) But as he which hath called you, is holy, so be ye holy in all manner of conversation;

(k) But as he which hath called you is holy, so be ye holy in all manner of conversation;

1:16 (w) for it is written, Ye shall be holy, for I am holy.

(p) for it is written, Ye shall be holy, for I am holy.

(t) because it is written: Be ye holy, for I am holy.

(g) Because it is written, Be ye holy, for I am holy.

(k) Because it is written, Be ye holy; for I am holy.

1:17 (w) And if ye inwardly call him Father, the which without acception of persons deemeth after the work of each man, live ye in dread in the time of your pilgrimage *in earth*;

(p) And if ye inwardly call him Father, which deemeth without acception of persons by the work of each man, live ye in dread in the time of your pilgrimage;

(t) ¶ And if so be that ye call on the father which without respect of person judgeth according to every man's works, see that ye pass the time of your pilgrimage in fear.

(g) And if ye call him Father, which without respect of person judgeth according to every man's work, pass the time of your dwelling here in fear,

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(k) And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

- 1:18 (w) witting that not by corruptible gold, or silver, ye be bought again of your vain living of fathers' tradition,
(p) witting that not by corruptible gold, either silver, ye be bought again of your vain living of fathers' tradition,
(t) For as much as ye know how that ye were not redeemed with corruptible silver and gold [gold and silver] from your vain conversation, which ye received by the traditions of the fathers:
(g) Knowing that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation, received by the traditions of the fathers,
(k) Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;
- 1:19 (w) but by the precious blood as of the lamb undefouled and unspotted, Christ Jesus,
(p) but by the precious blood as of the lamb undefouled and unspotted, Christ Jesus,
(t) but with the precious blood of Christ, as of a lamb undefiled, and without spot,
(g) But with the precious blood of Christ, as of a Lamb undefiled, and without spot.
(k) But with the precious blood of Christ, as of a lamb without blemish and without spot:
- 1:20 (w) that was known before the making of the world, but he is showed in the last times, for you
(p) that was known before the making of the world, but he is showed in the last times, for you
(t) which was ordained before the world was made: but was declared in the last times for your sakes,
(g) Which was ordained before the foundation of the world, but was declared in the last times for your sakes,
(k) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,
- 1:21 (w) that by him be faithful in God; that raised him from dead men, and gave to him everlasting glory, that your faith and hope were in God.
(p) that by him be faithful in God; that raised him from death, and gave to him everlasting glory, that your faith and hope were in God.
(t) which by his means have believed on God that raised him from death, and glorified him, that your faith and hope might be in God [that ye might have faith and hope toward God].
(g) Which by his means do believe in God that raised him from the dead, and gave him glory, that your faith and hope might be in God,
(k) Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
- 1:22 (w) Ye making chaste your souls in obedience of charity, in love of brotherhood; of simple heart love ye together more busily.
(p) And make ye chaste your souls in obedience of charity, in love of brotherhood; of simple heart love ye together more busily.
(t) ¶ And for as much as ye have purified your souls through the spirit, in obeying the truth for to love brotherly without feigning, see that ye love one another with a pure heart fervently:
(g) Having purified your souls in obeying the truth through the Spirit, to love brotherly without feigning, love one another with a pure heart fervently,
(k) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

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- 1:23 (w) *And be ye born again, not of corruptible seed, but of incorruptible, by the word of living God, and dwelling into without end.*
(p) *And be ye born again, not of corruptible seed, but incorruptible, by the word of living God, and dwelling into without end.*
(t) *for ye are born anew, not of mortal seed, but of immortal [seed], by the word of God which liveth, and lasteth forever,*
(g) *Being born anew, not of mortal seed, but of immortal, by the word of God, who liveth and endureth forever.*
(k) *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*
- 1:24 (w) *For each flesh is hay, and all the glory of it is as the flower of hay; the hay drieth up, and the flower fell down;*
(p) *For each flesh is hay, and all the glory of it is as the flower of hay; the hay dried up, and his flower felled down;*
(t) *for [because that] all flesh is as grass, and all the glory of man is as the flower of grass, the grass withereth [is withered], and the flower falleth [is faded] away,*
(g) *For all flesh is as grass, and all the glory of man is as the flower of grass. The grass withereth, and the flower falleth away.*
(k) *For {For that} all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:*
- 1:25 (w) *but the word of the Lord dwelleth into without end. Soothly this is the word, that is evangelized to you.*
(p) *but the word of the Lord dwelleth without end. And this is the word, that is preached to you.*
(t) *but the word of the Lord endureth ever. And this is the word which by the gospel was preached among you.*
(g) *But the word of the Lord endureth forever. And this is the word which is preached among you.*
(k) *But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*

CHAPTER 2

- 2:1 (w) *Therefore putting away all malice, and all guile, and simulations, or feignings, and envies, and all detractions;*
(p) *Therefore put ye away all malice, and all guile, and feignings, and envies, and all backbitings;*
(t) ¶ *Wherefore lay a side all maliciousness, and all guile, and dissimulation, and envy, and all backbiting:*
(g) *Wherefore, laying aside all maliciousness, and all guile, and dissimulation, and envy, and all evil speaking,*
(k) *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,*
- 2:2 (w) *as now born young children, reasonable, without guile, covet ye milk of full teaching, that in it ye wax into health;*
(p) *as now born young children, reasonable, without guile, covet ye milk, that in it ye wax into health;*
(t) *and as newborn babies, desire that reasonable milk which is without corruption, that ye may be grown therein.*
(g) *As newborn babes desire the sincere milk of the word, that ye may grow thereby,*
(k) *As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*
- 2:3 (w) *if nevertheless ye have tasted, that the Lord is sweet.*
(p) *if nevertheless ye have tasted, that the Lord is sweet.*
(t) *If so be that ye have tasted how pleasant the Lord is,*
(g) *If so be that ye have tasted that the Lord is bountiful.*
(k) *If so be ye have tasted that the Lord is gracious.*
- 2:4 (w) *To whom ye going nigh, a quick stone, reprov'd soothly of men, but chosen of God, and honoured;*
(p) *And approach ye to him, that is a living stone, and reprov'd of men, but chosen of God, and honoured;*

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- (t) to whom ye come as unto a living stone [which is] disallowed of men, but chosen [elect] of God and precious:
- (g) To whom coming as unto a living stone, disallowed of men, but chosen of God *and* precious,
- (k) To whom coming, *as* unto a living stone, disallowed indeed of men, but chosen of God, and precious,
- 2:5 (w) and yourselves as quick stones be above builded into spiritual houses, and an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ.
- (p) and yourselves as quick stones be ye above builded into spiritual houses, and an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ.
- (t) and ye as living stones, are made a spiritual house, and an holy priesthood, for to offer up spiritual sacrifice, acceptable to God by Jesus Christ.
- (g) Ye also as lively stones, be made a spiritual house, a holy Priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.
- (k) Ye also, as lively stones, are built {or, be ye built} up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
- 2:6 (w) For which thing the scripture holdeth, Lo! I shall put in Sion the highest stone, a corner stone, chosen, precious; and he that shall believe in him, shall not be confounded.
- (p) For which thing the scripture saith, Lo! I shall set in Sion the highest corner stone, chosen and precious; and he that shall believe in him, shall not be confounded.
- (t) ¶ Wherefore it is contained in the scripture: behold, I put in Zion an head corner stone, elect and precious: and he that believeth on him shall not be ashamed.
- (g) Wherefore also it is contained in the Scripture, Behold, I put in Sion a chief cornerstone, elect and precious, and he that believeth therein, shall not be ashamed.
- (k) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.
- 2:7 (w) Therefore honour to you that believe; but to men that believe not, the stone whom the builders reprov'd, this is made into the head of the corner;
- (p) Therefore honour to you that believe; but to men that believe not, the stone whom the builders reprov'd, this is made into the head of the corner;
- (t) Unto you therefore which believe he is [is he] precious: but unto them which believe not the [same] stone which the builders refused, the same is made the head stone in the corner,
- (g) Unto you therefore which believe, it is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,
- (k) Unto you therefore which believe he is precious {or, an honour}: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,
- 2:8 (w) and the stone of hurting, and the stone of offence, to them that offend by word, neither believe, in which and they be put.
- (p) and the stone of hurting, and the stone of stumbling, to them that offend to the word, neither believe *it*, in which they be set.
- (t) and a stone to stumble at, and a rock to offend them which stumble at the word, and believe not that where on they were set.
- (g) And a stone to stumble at, and a rock of offence, even *to them* which stumble at the word, being disobedient, unto the which thing they were even ordained.
- (k) And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

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- 2:9 (w) But ye *be* a chosen kin, a kingly priesthood, holy folk, a people of purchasing, that ye tell the virtues of him, that called you from darknesses into his wonderful light.
(p) But ye *be* a chosen kin, a kingly priesthood, holy folk, a people of purchasing, that ye tell the virtues of him, that called you from darknesses into his wonderful light.
(t) But ye are a chosen generation, a royal priesthood, an holy nation, and a peculiar people, that ye should show the virtues of him that called you out of darkness into his marvelous light,
(g) But ye are a chosen generation, a royal Priesthood, a holy nation, a peculiar people, that ye should shew forth the virtues of him that hath called you out of darkness into his marvelous light,
(k) But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar {or, purchased} people; that ye should shew forth the praises {or, virtues} of him who hath called you out of darkness into his marvellous light:
- 2:10 (w) Which sometime were not a people of God, but now ye be the people of God; which had not mercy, but now ye have mercy.
(p) Which sometime were not a people of God, but now ye be the people of God; which had not mercy, but now ye have mercy.
(t) which in time past were not a people, yet are now the people of God [yet are ye now], which were not under mercy: but now have obtained mercy.
(g) Which in time past were not a people, yet *are* now the people of God; which in time past were not under mercy, but now have obtained mercy.
(k) Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.
- 2:11 (w) Most dear, I beseech you, as comelings and pilgrims, to abstain you from fleshly desires, that fight against the soul;
(p) Most dear, I beseech you, as comelings and pilgrims, to abstain you from fleshly desires, that fight against the soul;
(t) ¶ Dearly beloved I beseech you as strangers, and pilgrims, abstain from fleshly lusts which fight against the soul,
(g) Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which fight against the soul,
(k) Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;
- 2:12 (w) having your conversation, *or life*, good among heathen men, that in that thing that they backbite of you, as of misdoers, they behold you of good works, and glorify God in the day of visitation.
(p) and have ye your conversation good among heathen men, that in that thing that they backbite of you, as of misdoers, they behold you of good works, and glorify God in the day of visitation.
(t) and see that ye have honest conversation among the gentiles, that they which backbite you as evil doers, may see your good works and praise God in the day of visitation.
(g) And have your conversation honest among the Gentiles, that they which speak evil of you as of evil doers, may by *your* good works which they shall see, glorify God in the day of visitation.
(k) Having your conversation honest among the Gentiles: that, whereas {or, wherein} they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.
- 2:13 (w) Be ye subject to each creature of man, for God; either to the king, as precellent, *or more worthy in state*,
(p) Be ye subject to each creature of man, for God; either to the king, as to him that is higher in state,
(t) ¶ Submit yourselves unto all manner ordinance of man for the Lord's sake, whether it be unto the King as unto the chief head:
(g) Therefore submit yourselves unto all manner ordinance of man for the Lord's sake, whether it be unto the King, as unto the superior,
(k) Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

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- 2:14 (w) either to dukes, as to those that be sent of him to the vengeance of misdoers, forsooth to the praising of good deeds, *or good men*.
(p) either to dukes, as to those that be sent of him to the vengeance of misdoers, and to the praising of good men.
(t) other unto rulers, as unto them that are sent of him, for the punishment of evil doers: but for the laud of them that do well [well do].
(g) Or unto governors, as unto them that are sent of him, for the punishment of evil doers, and for the praise of them that do well.
(k) Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.
- 2:15 (w) For so is the will of God, that ye doing well, make the unknowingness of unwise men to be dumb.
(p) For so is the will of God, that ye do well, and make the unknowingness of unprudent men to be dumb.
(t) For so is the will of God, that ye put to silence the ignorance of the foolish men [that with well doing ye should stop the mouths of ignorant men]:
(g) For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,
(k) For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:
- 2:16 (w) As free men, and not as having freedom the covering of malice, but as the servants of God.
(p) As free men, and not as having freedom the covering of malice, but as the servants of God.
(t) as free, and not as having the liberty [though ye took liberty] for a cloak of maliciousness: but even as the servants of God.
(g) As free, and not as having the liberty for a cloak of maliciousness, but as the servants of God.
(k) As free, and not using {Gr. having} your liberty for a cloke of maliciousness, but as the servants of God.
- 2:17 (w) Honour ye all men, love ye brotherhood, dread ye God, honour ye the king.
(p) Honour ye all men, love ye brotherhood, dread ye God, honour ye the king.
(t) [See that ye] Honor all men. Love brotherly fellowship, fear God, and honor the king.
(g) Honor all men, love brotherly fellowship, fear God, honor the King.
(k) Honour {or, Esteem} all men. Love the brotherhood. Fear God. Honour the king.
- 2:18 (w) Servants, be ye subject in all dread to lords, not only to good and mild, but also to tyrants.
(p) Servants, be ye subject in all dread to lords, not only to good and to mild, but also to tyrants.
(t) ¶ Servants obey your masters with all fear, not only if they be good and courteous: but also though they be froward.
(g) Servants, be subject to your masters with all fear, not only to the good and courteous, but also to the froward.
(k) Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.
- 2:19 (w) Forsooth this is grace, if for conscience of God any man suffereth sorrows, *or heavinesses*, suffering unjustly.
(p) For this is grace, if for conscience of God any man suffereth heavinesses, and suffereth unjustly.
(t) For it is thankworthy [For it cometh of grace,] if a man for conscience toward God endure grief, suffering wrongfully.
(g) For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.
(k) For this is thankworthy {or, thank}, if a man for conscience toward God endure grief, suffering wrongfully.
- 2:20 (w) For what grace is it, if ye sin, and be buffeted, and suffer? But if ye do well, and suffer patiently, this is grace with God.
(p) For what grace is it, if ye sin, and be buffeted, and suffer? But if ye do well, and suffer patiently, this is grace with God.

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(t) For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye suffer wrong and take it patiently, then is there thank with God.

(g) For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye suffer *wrong* and take it patiently, this is acceptable to God.

(k) For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable {or, thank} with God.

2:21 (w) For to this thing ye be called. For also Christ suffered for us, leaving to you example, that ye follow the steps of him.

(p) For to this thing ye be called. For also Christ suffered for us, and left ensample to you, that ye follow the steps of him.

(t) ¶ For Hereunto verily were ye called, for Christ also suffered for us [our sakes]: leaving us an example that ye should follow his steps,

(g) For hereunto ye are called, for Christ also suffered for you, leaving you an example that ye should follow his steps.

(k) For even hereunto were ye called: because Christ also suffered for us {or, for you}, leaving us an example, that ye should follow his steps:

2:22 (w) Which did not sin, neither guile was found in his mouth.

(p) Which did not sin, neither guile was found in his mouth.

(t) which did no sin, neither was there guile found in his mouth:

(g) Who did no sin, neither was there guile found in his mouth.

(k) Who did no sin, neither was guile found in his mouth:

2:23 (w) Which, when he was cursed, cursed not; when he suffered, he menaced not; but he betook himself to him, that deemed him unjustly.

(p) And when he was cursed, he cursed not; when he suffered, he menaced not; but he betook himself to him, that deemed him unjustly.

(t) which when he was reviled, reviled not again: when he suffered, he threatened not: but committed the cause to him that judgeth righteously,

(g) Who when he was reviled, reviled not again; when he suffered, he threatened not, but committed it to him that judgeth righteously.

(k) Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* {or, his cause} to him that judgeth righteously:

2:24 (w) Which he himself suffered, *or bare*, our sins in his body on the tree, that we be dead to sins, and live to rightwiseness, by whose wan wound ye be healed.

(p) And he himself bare our sins in his body on a tree, that we be dead to sins, and live to rightwiseness, by whose wan wound ye be healed.

(t) which his own self bare our sins in his body on the tree, that we should be delivered from sin and should live in righteousness. By whose stripes ye were healed.

(g) Who his own self bare our sins in his body on the tree, that we being dead to sin, should live in righteousness; by whose stripes ye were healed.

(k) Who his own self bare our sins in his own body on {or, to} the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

2:25 (w) For ye were as sheep erring, but ye be now turned to the shepherd, and bishop of your souls.

(p) For ye were as sheep erring, but ye be now turned to the shepherd, and bishop of your souls.

(t) For ye were as sheep going [which go] astray: but are now returned unto the shepherd, and bishop of your souls.

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(g) For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

(k) For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER 3

- 3:1 (w) Also women be subject to their husbands; that if any believe not to the word, by the conversation of women they be won without word.
(p) Also women be they subject to their husbands; that if any man believe not to the word, by the conversation of women they be won without word.
(t) ¶ Likewise let the wives [women] be in subjection to their husbands, that even they which believe not the word, may without the word be won by the conversation of the wives:
(g) Likewise let the wives be subject to their husbands, that even they which obey not the word, may without the word be won by the conversation of the wives,
(k) Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;
- 3:2 (w) And behold ye in dread your holy conversation.
(p) And behold ye in dread your holy conversation.
(t) while they behold your pure conversation coupled with fear.
(g) While they behold your pure conversation which is with fear.
(k) While they behold your chaste conversation *coupled* with fear.
- 3:3 (w) Of which be not withoutforth curious adorning of hair, or doing about of gold, or adorning of clothing of vestments;
(p) Of whom be there not withoutforth curious adorning of hair, either doing about of gold, either adorning of clothing;
(t) Whose apparel shall not be outward with broided hair, and hanging on of gold, other in putting on of gorgeous apparel:
(g) Whose appareling let it not be that outward, *as* with broided hair, and gold put about, or in putting on of apparel;
(k) Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;
- 3:4 (w) but that that is the hid man of heart, in uncorruptibility of quiet and mild spirit, which is rich in the sight of God.
(p) but that that is the hid man of heart, in uncorruption, and of mild spirit, which is rich in the sight of God.
(t) but let the hid man of the heart be uncorrupt, with a meek and a quiet spirit, which spirit is before God a thing much set by.
(g) But let it be the hidden man of the heart, *which consisteth* in the incorruption of a meek and quiet spirit, which is before God a thing much set by.
(k) But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.
- 3:5 (w) For so sometime holy women hoping in God adorned themselves, and were subject to their own husbands.
(p) For so sometime holy women hoping in God adorned themselves, and were subject to their own husbands.
(t) For after this manner in the old time did the holy women which trusted in God tire themselves, and were obedient to their husbands,
(g) For even after this manner in time past did the holy women, which trusted in God, attire themselves, and were subject to their husbands.
(k) For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

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- 3:6 (w) As Sara obeyed to Abraham, calling him lord; of whom ye be daughters well-doing, and not dreading any perturbation.
(p) As Sara obeyed to Abraham, and called him lord; of whom ye be daughters well-doing, and not dreading any perturbation.
(t) even as Sara obeyed Abraham and called him lord: whose daughters ye are as long as ye do well, and be not afraid of every shadow.
(g) As Sarah obeyed Abraham, and called him Sir, whose daughters ye are, while ye do well, not being afraid of any terror.
(k) Even as Sara obeyed Abraham, calling him lord: whose daughters {Gr. children} ye are, as long as ye do well, and are not afraid with any amazement.
- 3:7 (w) Also men together dwelling, after science, *or knowing*, giving honour to the woman's vessel, *or body*, as to the more sick, as and to even-heirs of grace of life, that your prayers be not letted.
(p) Also men dwell together, and by knowing give ye honour to the woman's frailty, as to the more feeble, and as to even-heirs of grace and of life, that your prayers be not hindered.
(t) ¶ Likewise ye men dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as unto them that are heirs also of the grace of life, that your prayers be not lett.
(g) Likewise ye husbands, dwell with them as men of knowledge, giving honor unto the woman, as unto the weaker vessel, even as they which are heirs together of the grace of life, that your prayers be not interrupted.
(k) Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.
- 3:8 (w) Forsooth in faith all of one understanding, *or will*, in prayer be ye compassionate, *or each suffering with other*, lovers of fraternity, merciful, mild, meek;
(p) And in faith all of one will, in prayer be ye each suffering with other, lovers of brotherhood, merciful, mild, meek;
(t) ¶ In conclusion, be ye all of one mind, one suffer with another, love as brethren, be pitiful, be courteous,
(g) Finally, be ye all of one mind, one suffer with another, love as brethren, *be* pitiful, *be* courteous,
(k) Finally, *be* ye all of one mind, having compassion one of another, love as {or, loving to the} brethren, be pitiful, be courteous:
- 3:9 (w) not yielding evil for evil, neither cursing for cursing, but on the contrary blessing; for in this thing ye be called, that ye wield blessing by heritage.
(p) not yielding evil for evil, neither cursing for cursing, but on the contrary blessing; for in this thing ye be called, that ye wield blessing by heritage.
(t) not rendering evil for evil, neither rebuke for rebuke: but contrariwise, bless: remembering that ye are thereunto called, even that ye should be heirs of blessing.
(g) Not rendering evil for evil, neither rebuke for rebuke, but contrariwise bless; knowing that ye are thereunto called, that ye should be heirs of blessing.
(k) Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.
- 3:10 (w) For he that will love life, and see good days, constrain his tongue from evil, and his lips, that they speak no guile.
(p) For he that will love life, and see good days, constrain his tongue from evil, and his lips, that they speak not guile.
(t) If any man long after life [For whoso listeth to love life], and loveth to see good days, let him refrain his tongue from evil, and his lips, that they speak not guile:
(g) For if any man long after life, and to see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

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- (k) For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
- 3:11 (w) And bow he from evil, and do good; seek he peace, and perfectly sue it.
(p) And bow he from evil, and do good; seek he peace, and perfectly follow it.
(t) Let him eschew evil and do good: let him seek peace, and ensue it.
(g) Let him eschew evil, and do good; let him seek peace, and follow after it.
(k) Let him eschew evil, and do good; let him seek peace, and ensue it.
- 3:12 (w) For the eyes of the Lord *be* on just men, and his ears on the prayers of them; forsooth the cheer of the Lord *is* on men doing evils.
(p) For the eyes of the Lord *be* on just men, and his ears on the prayers of them; but the face of the Lord *is* on men that do evils.
(t) For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord beholdeth them that do evil.
(g) For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers, and the face of the Lord *is* against them that do evil.
(k) For the eyes of the Lord *are* over the righteous, and his ears are *open* unto their prayers: but the face of the Lord is against {Gr. upon} them that do evil.
- 3:13 (w) And who is it that shall harm you, if ye shall be good followers?
(p) And who is it that shall harm you, if ye be followers and lovers of goodness?
(t) ¶ Moreover who is it that will harm you if ye follow that which is good?
(g) And who is it that will harm you, if ye follow that which is good?
(k) And who is he that will harm you, if ye be followers of that which is good?
- 3:14 (w) But and if ye suffer any thing for rightwiseness, ye be blessed; but dread ye not the dread of them, that ye be not distroubled.
(p) But also if ye suffer any thing for rightwiseness, ye be blessed; but dread ye not the dread of them, that ye be not disturbed.
(t) Notwithstanding happy are ye [nevertheless fear not] if ye suffer for righteousness' sake. Nevertheless fear not though they seem terrible unto you, neither be troubled:
(g) Notwithstanding blessed *are ye*, if ye suffer for righteousness' sake. Yea, fear not their fear, neither be troubled.
(k) But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;
- 3:15 (w) But hallow ye the Lord Christ in your hearts, and evermore be ye ready to *do* satisfaction to each man asking you reason of that faith and hope that is in you, but with mildness and dread,
(p) But hallow ye the Lord Christ in your hearts, and evermore be ye ready to satisfaction to each man asking you reason of that faith and hope that is in you, but with mildness and dread,
(t) but sanctify the Lord God in your hearts. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you [ye have], and that with meekness and fear:
(g) But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence,
(k) But sanctify the Lord God in your hearts: and *be* ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear {or, reverence}:
- 3:16 (w) having good conscience; that in that thing that they backbite of you, they be confounded, which challenge falsely your good conversation in Christ.

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- (p) having good conscience; that in that thing that they backbite of you, they be confounded, which challenge falsely your good conversation in Christ.
- (t) having a good conscience, that when they backbite you as evil doers, they may be ashamed, for as much as they have falsely accused your good conversation in Christ.
- (g) Having a good conscience, that when they speak evil of you as of evil doers, they may be ashamed, which slander your good conversation in Christ.
- (k) Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.
- 3:17 (w) Soothly it is better, if the will of God will, ye well-doing, to suffer, than evil-doing.
- (p) For it is better that ye do well, and suffer, if the will of God will, than doing evil.
- (t) ¶ It is better (if the will of God be so) that ye suffer for well doing, than for evil doing.
- (g) For *it is* better (if the will of God be so) that ye suffer for well doing, than for evil doing.
- (k) For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.
- 3:18 (w) For also Christ once died for our sins, he just for unjust, that he should offer us to God, made dead in flesh, but made quick in Spirit.
- (p) For also Christ once died for our sins, he just for unjust, that he should offer to God us, made dead in flesh, but made quick in Spirit.
- (t) For as much as Christ hath once suffered for sins, the just for the unjust, for to bring us to God, and was killed, as pertaining to the flesh: but was quickened in the spirit.
- (g) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, and was put to death concerning the flesh, but was quickened by the spirit.
- (k) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
- 3:19 (w) For which thing he came in Spirit, and also to them that were closed together in prison;
- (p) For which thing he came in Spirit, and also to them that were closed together in prison;
- (t) ¶ In which spirit, he also went and preached unto the spirits that were in prison,
- (g) By the which he also went, and preached unto the spirits that *are* in prison.
- (k) By which also he went and preached unto the spirits in prison;
- 3:20 (w) which were sometime unbelievful, when they abided the patience of God in the days of Noah, when the ark, *or ship*, was made, in which a few, that is to say, eight souls were made safe by water.
- (p) which were sometime unbelievful, when they abided the patience of God in the days of Noah, when the ship was made, in which a few, that is to say, eight souls were made safe by water.
- (t) which were in time past disobedient, when the long suffering of God abode exceeding patiently in the days of Noah, while the ark was a preparing, wherein few (that is to say eight souls) were saved by water,
- (g) Which were in time passed disobedient, when once the longsuffering of God abode in the days of Noah, while the Ark was preparing, wherein few, that is, eight souls were saved in the water.
- (k) Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
- 3:21 (w) The which thing and baptism of like form maketh us safe; not the putting away of the filths of flesh, but the asking of a good conscience in God, by the again-rising of our Lord Jesus Christ,
- (p) And so baptism of like form maketh us safe; not the putting away of the filths of flesh, but the asking of a good conscience in God, by the again-rising of our Lord Jesus Christ,

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(t) which signifieth baptism that now saveth us, not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ,

(g) To the which also the figure that now saveth us, *even Baptism agreeth* (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Jesus Christ,

(k) The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

3:22 (w) that is in the right half of God, he swallowing death, that we should be made heirs of everlasting life. He gone into heaven, and angels, and powers, and virtues, be made subject to him.

(p) that is in the right half of God, and swalloweth death, that we should be made heirs of everlasting life. He went into heaven, and angels, and powers, and virtues, be made subject to him.

(t) which is our [on the] right hand of God, and is gone into heaven, angels, power, and might, subdued unto him.

(g) Which is at the right hand of God, gone into heaven, to whom the Angels, and Powers, and might are subject.

(k) Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER 4

4:1 (w) Therefore for Christ suffered in flesh, be ye also armed by the same thinking; for he that suffered in flesh ceased from sins,

(p) Therefore for Christ suffered in flesh, be ye also armed by the same thinking; for he that suffered in flesh ceased from sins,

(t) ¶ For as much as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he which suffereth in the flesh ceaseth from sin,

(g) Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, *which is*, that he which hath suffered in the flesh, hath ceased from sin,

(k) Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

4:2 (w) that he live not now to the desires of men, but to the will of God, that that is more of time in flesh.

(p) that that is left now of time in flesh live not now to the desires of men, but to the will of God.

(t) that he henceforward should live as much time as remaineth in the flesh, not after the lusts of men: but after the will of God.

(g) That he henceforward should live (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.

(k) That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

4:3 (w) Soothly the time passed is enough to the will of heathen men to be ended, which walked in lecheries, and lusts, in much drinking of wine, in oft eatings, and drinkings, and unleaveful worshippings of idols.

(p) For the time that is passed is enough to the will of heathen men to be ended, which walked in lecheries, and lusts, in much drinking of wine, in unmeasurable eatings, and drinkings, and unleaveful worshipping of maumets.

(t) For it is sufficient for us that we have spent the time that is past of the life, after the will of the gentiles, walking in wantonness lusts, drunkenness, in eating, drinking, and in abominable idolatry.

(g) For it is sufficient for us that we have spent the time past of the life, after the lust of the Gentiles, walking in wantonness, lusts, drunkenness, in gluttony, drinkings, and in abominable idolatries.

(k) For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

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- 4:4 (w) In which now they be astonished, in which thing they wonder, for ye run not together into the same confusion of lechery, blaspheming.
(p) In which now they be astonished, in which thing they wonder, for ye run not together into the same confusion of lechery, and blasphememe.
(t) ¶ And it seemeth to them a strange thing that ye run not also with them unto the same excess of riot, and therefore speak they evil of you,
(g) Wherein it seemeth to them strange, that ye run not with them unto the same excess of riot, *therefore* speak they evil of you,
(k) Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:
- 4:5 (w) And they shall give reason to him, that is ready to deem the quick and the dead.
(p) And they shall give reason to him, that is ready to deem the quick and the dead.
(t) which shall give accounts to him that is ready to judge quick and dead.
(g) Which shall give account to him, that is ready to judge quick and dead.
(k) Who shall give account to him that is ready to judge the quick and the dead.
- 4:6 (w) For why for this thing to dead men it is evangelized also, that they be deemed soothly after men in flesh, but that they live after God in spirit.
(p) For why for this thing it is preached also to dead men, that they be deemed by men in flesh, and that they live by God in spirit.
(t) For unto this purpose verily was the gospel preached unto the dead, that they should be condemned [judged after the manner] of men in the flesh, but should live before God [Godly] in the spirit. The end of all things is at hand.
(g) For unto this purpose was the Gospel preached also unto the dead, that they might be condemned according to men in the flesh, but might live according to God in the spirit.
(k) For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
- 4:7 (w) Forsooth the end of all things shall nigh. Therefore be ye prudent, and wake ye in prayers;
(p) For the end of all things shall approach. Therefore be ye prudent, and wake ye in prayers;
(t) ¶ Be ye therefore discreet, and sober, that ye may be apt to prayers.
(g) Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.
(k) But the end of all things is at hand: be ye therefore sober, and watch unto prayer.
- 4:8 (w) before all things have ye charity each to other in yourselves all-gates lasting; for charity covereth the multitude of sins.
(p) before all things have ye charity each to other in yourselves always lasting; for charity covereth the multitude of sins.
(t) But above all things have fervent love among you. For love covereth the multitude of sins.
(g) But above all things have fervent love among you, for love shall cover the multitude of sins.
(k) And above all things have fervent charity among yourselves: for charity shall {or, will} cover the multitude of sins.
- 4:9 (w) Hold ye hospitality together without grutching;
(p) Hold ye hospitality together without grudging;
(t) Be ye harbourous one to another, and that without grudging.
(g) Be ye harberous one to another, without grudging.
(k) Use hospitality one to another without grudging.

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- 4:10 (w) each man as he hath received grace, ministering each to other, as good dispensers of the manifold grace of God.
(p) each man as he hath received grace, ministering it into each other, as good dispensers of the manifold grace of God.
(t) As every man hath received the gift, minister the same one to another as good ministers of the manyfold grace of God.
(g) Let every man as he hath received the gift, minister the same one to another, as good disposers of the manifold grace of God.
(k) As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.
- 4:11 (w) If any man speaketh, *speak he* as the words of God; if any man ministereth, as of the virtue which God ministereth; that God be honoured in all things by Jesus Christ our Lord, to whom is glory and lordship into worlds of worlds. Amen.
(p) If any man speaketh, *speak he* as the words of God; if any man ministereth, as of the virtue which God ministereth; that God be honoured in all things by Jesus Christ our Lord, to whom is glory and lordship into worlds of worlds. Amen.
(t) If any man speak, let him talk as though he speak the words of God. If any man minister, let him do it as of the ability which God ministereth unto him. That God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and while the world standeth Amen.
(g) If any man speak, *let him speak* as the words of God. If any man minister, *let him do it* as of the ability which God ministereth, that God in all things may be glorified through Jesus Christ, to whom is praise and dominion forever, and ever, Amen.
(k) If any man speak, *let him speak* as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.
- 4:12 (w) Most dear, do not ye go in pilgrimage in fervor, that is made to you into temptation, as if any new thing befall to you;
(p) Most dear *brethren*, do not ye go in pilgrimage in fervor, that is made to you to temptation, as if any new thing befall to you;
(t) ¶ Dearly beloved, be not troubled in this heat, which now is come among you to try you, as though some strange thing had happened unto you:
(g) Dearly beloved, think it not strange concerning the fiery trial, which is among you to prove you, as though some strange thing were come unto you;
(k) Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:
- 4:13 (w) but ye communing to the passions of Christ, have joy, that and ye gladdening withoutforth, have joy in the revelation of his glory.
(p) but commune ye with the passions of Christ, and have ye joy, that also ye be glad, and have joy in the revelation of his glory.
(t) but rejoice inasmuch as ye are partakers of Christ's passions, that when his glory appeareth, ye may be merry and glad.
(g) But rejoice, in as much as ye are partakers of Christ's sufferings, that when his glory shall appear, ye may be glad and rejoice.
(k) But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.
- 4:14 (w) If ye be despised for the name of Christ, ye shall be blessed; for that that is of the glory and virtue of God, and the Spirit that is his, resteth on you.
(p) If ye be despised for the name of Christ, ye shall be blessed; for that that is of the honour, and of the glory, and of the virtue of God, and the Spirit that is his, shall rest on you.

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- (t) ¶ If ye be railed upon for the name of Christ happy are ye [Happy are ye when ye suffer rebuke for the name of Christ]. For the spirit of glory and the spirit of God resteth upon you. On their part he is evil spoken of: but on your part he is glorified.
- (g) If ye be railed upon for the Name of Christ, blessed *are ye*, for the Spirit of glory and of God resteth upon you; *which* on their part is evil spoken of, but on your part is glorified.
- (k) If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.
- 4:15 (w) Forsooth no man of you suffer as a manslayer, or a thief, or curser, or desirer of other men's things;
(p) But no man of you suffer as a manslayer, either a thief, either curser, either a desirer of other men's goods;
(t) ¶ See that none of you suffer as a murderer, or as a thief, or an evil doer, or as a busybody in other men's matters.
(g) But let none of you suffer as a murderer, or *as* a thief, or an evil doer, or as a busybody in other men's matters.
(k) But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.
- 4:16 (w) but if *he suffer* as a christian man, shame he not, but glorify he God in this name.
(p) but if *he suffer* as a christian man, shame he not, but glorify he God in this name.
(t) If any man suffer as a Christian man, let him not be ashamed: but let him glorify God on this [his] behalf.
(g) But if *any man suffer* as a Christian, let him not be ashamed, but let him glorify God in this behalf.
(k) Yet if any *man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.
- 4:17 (w) For time is, that doom begin of God's house; and if *it begin* first at us, what end *shall be* of them, that believe not to the gospel?
(p) For time is, that doom begin at God's house; and if *it begin* first at us, what end *shall be* of them, that believe not to the gospel?
(t) For the time is come that judgment must begin at the house of God. If it first begin at us, what shall the end be of them which believe not the gospel of God?
(g) For the time *is come* that judgment must begin at the house of God. If it first *begin* at us, what shall the end be of them which obey not the Gospel of God?
(k) For the time *is come* that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?
- 4:18 (w) And if a just man scarcely shall be saved, where shall the unpious man and sinner appear?
(p) And if a just man scarcely shall be saved, where shall the unfaithful man and the sinner appear?
(t) And if the righteous scarcely be saved: where shall the ungodly and the sinner appear?
(g) And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
(k) And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
- 4:19 (w) And so, and they that suffer after the will of God, betake their souls in good deeds to the faithful maker of nought.
(p) Therefore and they that suffer by the will of God, betake their souls in good deeds to the faithful maker of nought.
(t) Wherefore let them that suffer according to the will of God, commit their souls to him with well doing, as unto a faithful creator.
(g) Wherefore let them that suffer according to the will of God, commit their souls *to him* in well doing, as unto a faithful Creator.
(k) Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

CHAPTER 5

- 5:1 (w) Therefore I, even-elder and a witness of Christ's passions, beseech the elder men that be in you, which also *am* a communer of that glory that shall be showed in time to come,
(p) Therefore I, an even-elder man, and a witness of Christ's passions, which also *am* a communer of that glory, that shall be showed in time to come; beseech the elder men, that be among you,
(t) ¶ The elders [seniors] which are among you I exhort, which *am* also an elder [senior], and a witness of the afflictions of Christ, and also a partaker of the glory that shall be opened:
(g) The Elders which are among you, I beseech which *am* also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed,
(k) The elders which are among you I exhort, who *am* also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:
- 5:2 (w) feed ye the flock of God, that is among you, purveying not constrainingly, but willfully, after God; not for love of foul winning, but willfully,
(p) feed ye the flock of God, that is among you, and purvey ye, not as constrained, but willfully, by God; not for love of foul winning, but willfully,
(t) see that ye feed Christ's flock, which is among you, taking the oversight of them, not as though ye were compelled thereto: but willingly: Not for the desire of filthy lucre: but of a good mind.
(g) Feed the flock of God, which dependeth upon you, caring for it not by constraint, but willingly, not for filthy lucre, but of a ready mind;
(k) Feed the flock of God which is among you {or, as much as in you is}, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;
- 5:3 (w) neither as having lordship in the clergy, but made form, *or example*, of the flock, and of intent, *either will*.
(p) neither as having lordship in the clergy, but that ye be made ensample to the flock, of will.
(t) Not as though ye were lords over the parishes: but that ye be an example to the flock.
(g) Not as though ye were lords over *God's* heritage, but that ye may be examples to the flock.
(k) Neither as being lords over {or, overruling} *God's* heritage, but being ensamples to the flock.
- 5:4 (w) And when the prince of shepherds shall appear, ye shall receive the crown of glory, *that shall never fade*.
(p) And when the prince of shepherds shall appear, ye shall receive the crown of glory, that may never fade.
(t) And when the chief shepherd shall appear, ye shall receive an incorruptible crown of glory.
(g) And when that chief Shepherd shall appear, ye shall receive an incorruptible crown of glory.
(k) And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
- 5:5 (w) Also ye younger men, be subject to elder men, forsooth all show ye together meekness; for the Lord withstandeth proud men, but he giveth grace to meek men.
(p) Also, ye young men, be ye subject to elder men, and all show ye together meekness; for the Lord withstandeth proud men, but he giveth grace to meek men.
(t) ¶ Likewise ye younger submit yourselves unto the elder. Submit yourselves every man, one to another. Knit yourselves together in lowliness of mind. For God resisteth the proud and giveth grace to the humble.
(g) Likewise ye younger, submit yourselves unto the Elders, and submit yourselves every man, one to another, deck yourselves inwardly in lowliness of mind, for God resisteth the proud, and giveth grace to the humble.
(k) Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

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- 5:6 (w) Therefore be ye meeked under the mighty hand of God, that he raise you in the day of visitation,
(p) Therefore be ye meeked under the mighty hand of God, that he raise you in the time of visitation,
(t) Submit yourselves therefore under the mighty hand of God, that he may exalt you, when the time is come.
(g) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.
(k) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
- 5:7 (w) ye casting into him all your busyness, for to him is care of you.
(p) and cast ye all your busyness into him, for to him is care of you.
(t) Cast all your care to him: for he careth for you.
(g) Cast all your care on him, for he careth for you.
(k) Casting all your care upon him; for he careth for you.
- 5:8 (w) Be ye sober, and wake ye, for your adversary, the devil, as a roaring lion goeth about, seeking whom he shall devour.
(p) Be ye sober, and wake ye, for your adversary, the devil, as a roaring lion goeth about, seeking whom he shall devour.
(t) ¶ Be sober and watch, for your adversary the devil as a roaring lion walketh about, seeking whom he may devour:
(g) Be sober, and watch, for your adversary the devil as a roaring lion walketh about, seeking whom he may devour;
(k) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
- 5:9 (w) Whom against stand ye, strong in the faith, witting the same passion to be done to that your brotherhood, that is in the world.
(p) Whom against stand ye, strong in the faith, witting that the same passion is made to that brotherhood of you, that is in the world.
(t) whom resist steadfast in the faith, remembering that ye do but fulfill the same afflictions which are appointed to your brethren that are in the world.
(g) Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world.
(k) Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
- 5:10 (w) And God of all grace, that called you into his everlasting glory, you suffering a little in Christ Jesus, he shall perform, shall confirm, and shall make firm.
(p) And God of all grace, that called you into his everlasting glory, you suffering a little, he shall perform, and shall confirm, and shall make firm.
(t) The God of all grace, which called you unto his eternal glory by Christ Jesus, shall his own self after ye have suffered a little affliction make you perfect: shall settle, strengthen, and establish you.
(g) And the God of all grace, which hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a little, make you perfect, confirm, strengthen and stablish *you*.
(k) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.
- 5:11 (w) To him *be* glory and lordship, into worlds of worlds. Amen.
(p) To him *be* glory and lordship, into worlds of worlds. Amen.
(t) To him be glory and dominion forever, and while the world endureth Amen.
(g) To him *be* glory and dominion forever and ever, Amen.
(k) To him be glory and dominion for ever and ever. Amen.

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- 5:12 (w) By Silvanus, a faithful brother to you as I deem, I wrote shortly; beseeching, and witnessing that this is the very grace of God, in which ye stand.
(p) By Silvanus, faithful brother to you as I deem, I wrote shortly; beseeching, and witnessing that this is the very grace of God, in which ye stand.
(t) ¶ By Silvanus a faithful brother unto you (as I suppose) have I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.
(g) By Silvanus a faithful brother unto you, as I suppose, have I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.
(k) By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.
- 5:13 (w) The church that is gathered at Babylon greeteth you well, and Marcus, my son.
(p) The church that is gathered in Babylon, and Marcus, my son, greeteth you well.
(t) The companions of your election that are at Babylon [congregation that is gathered together at Babylon], saluteth you, and Marcus my son.
(g) *The Church* that is at Babylon elected together with you, saluteth you, and Marcus my son.
(k) The church that is at Babylon, elected together with you, saluteth you; and *so doth* Marcus my son.
- 5:14 (w) Greet ye well together in holy kiss. Grace *be* to you all that be in Christ. Amen.
(p) Greet ye well together in holy kiss. Grace *be* to you all that be in Christ. Amen.
(t) Greet ye one another with the kiss of love. Peace be with you all which are in Christ Jesus, Amen.
(g) Greet ye one another with the kiss of love. Peace *be* with you all which are in Christ Jesus, Amen.
(k) Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

FIRST PETER END

The Second Epistle of the Apostle Peter

Generally attributed to the apostle Simon Peter in the mid 60s, shortly after 1 Peter and before Jude
written to warn of the approaching danger of false teachers

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Simon Peter, servant and apostle of Jesus Christ, to them that have taken with us the even much faith, in the rightwiseness of our God and Saviour Jesus Christ,
(p) Simon Peter, servant and apostle of Jesus Christ, to them that have taken with us the even-faith, in the rightwiseness of our God and Saviour Jesus Christ,
(t) ¶ Simon [Simeon] Peter a servant and an Apostle of Jesus Christ, to them which have obtained like precious faith with us in the righteousness that cometh of our God, and of the savior Jesus Christ.
(g) Simon Peter a servant and an Apostle of Jesus Christ, to you which have obtained like precious faith with us by the righteousness of our God and Saviour Jesus Christ;
(k) Simon {or, Symeon} Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:
- 1:2 (w) grace to you, and peace be full-filled, in the knowing of our Lord Jesus Christ.
(p) grace and peace be filled to you, by the knowing of our Lord Jesus Christ.
(t) ¶ Grace with you, and peace be multiplied in the knowledge of God, and of Jesus our Lord.
(g) Grace and peace be multiplied to you, through the acknowledging of God, and of Jesus our Lord,
(k) Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

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- 1:3 (w) How all things of his god-like virtue, that be into life and piety, be given to us, by the knowing of him, that called us for his own glory and virtue.
(p) How all things of his god-like virtue, that be to life and piety, be given to us, by the knowing of him, that called us for his own glory and virtue.
(t) According as his godly power hath given unto us all things that pertain unto life and godliness [to serve God with all], through the knowledge of him that hath called us by virtue and glory,
(g) According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the acknowledging of him that hath called us unto glory and virtue.
(k) According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to {or, by} glory and virtue:
- 1:4 (w) By whom he gave to us most and precious promises; that by these things ye shall be made fellows of God's kind, fleeing the corruption of that covetousness, that is in the world.
(p) By whom he gave to us most precious promises; that by these things ye shall be made fellows of God's kind, and flee the corruption of that covetousness, that is in the world.
(t) by the means whereof, are given unto us excellent and most great promises, that by the help of them ye should be partakers of the godly nature, in that ye flee the corruption of worldly lust.
(g) Whereby most great and precious promises are given unto us, that by them ye should be partakers of the divine nature, in that ye flee the corruption, which is in the world through lust.
(k) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
- 1:5 (w) And bring ye in all busyness, and minister in your faith virtue, soothly in virtue science, *or knowing*;
(p) And bring ye in all busyness, and minister in your faith virtue, and in virtue knowing;
(t) ¶ And hereunto give all diligence: in your faith minister virtue, and in virtue knowledge,
(g) Therefore give even all diligence thereunto, join moreover virtue with your faith, and with virtue, knowledge;
(k) And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- 1:6 (w) in science soothly abstinence, in abstinence patience, in patience piety;
(p) in knowing abstinence, in abstinence patience, in patience piety;
(t) and in knowledge temperancy, and in temperancy patience, in patience godliness,
(g) And with knowledge, temperance, and with temperance, patience, and with patience, godliness,
(k) And to knowledge temperance; and to temperance patience; and to patience godliness;
- 1:7 (w) in piety, love of brotherhood, and in love of brotherhood charity.
(p) in piety, love of brotherhood, and in love of brotherhood charity.
(t) in godliness brotherly kindness, in brotherly kindness love.
(g) And with godliness, brotherly kindness, and with brotherly kindness, love.
(k) And to godliness brotherly kindness; and to brotherly kindness charity.
- 1:8 (w) For if these be with you, and overcome, *or be plenteous*, they shall not make you void, nor without fruit, in the knowing of our Lord Jesus Christ.
(p) For if these be with you, and overcome, they shall not make you void, neither without fruit, in the knowing of our Lord Jesus Christ.
(t) For if these things be among you, and are plenteous, they will make you that ye neither shall be idle nor unfruitful in [unto] the knowledge of our Lord Jesus Christ.

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(g) For if these things be among you, and abound, they will make you that ye neither shall be idle, nor unfruitful in the knowledge of our Lord Jesus Christ;

(k) For if these things be in you, and abound, they make you that ye shall neither be barren {Gr. idle} nor unfruitful in the knowledge of our Lord Jesus Christ.

1:9 (w) But to whom these be not ready, he is blind, and gropeth with his hand, and forgetteth the purging of his old trespasses.

(p) But to whom these be not ready, he is blind, and gropeth with his hand, and forgetteth the purging of his old trespasses.

(t) But He that lacketh these things is blind and gropeth for the way with his hand, and hath forgotten that he was purged from his old sins.

(g) For he that hath not these things is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

(k) But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

1:10 (w) Wherefore, brethren, more busy ye, that by good works ye make your calling and choosing certain; soothly ye doing these things, shall not sin any time.

(p) Wherefore, brethren, be ye more busy, that by good works ye make your calling and choosing certain; for ye doing these things shall not do sin any time.

(t) ¶ Wherefore brethren give the more diligence for to make your calling and election sure. For if ye do such things, ye shall never err.

(g) Wherefore, brethren, give rather diligence to make your calling and election sure; for if ye do these things, ye shall never fall;

(k) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

1:11 (w) For thus the entering into the everlasting kingdom of our Lord and Saviour Jesus Christ, shall be ministered to you plenteously.

(p) For thus the entering into everlasting kingdom of our Lord and Saviour Jesus Christ, shall be ministered to you plenteously.

(t) Yea and by this means an entering in shall be ministered unto you abundantly into the everlasting kingdom of our Lord and savior Jesus Christ.

(g) For by this means an entering shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(k) For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

1:12 (w) For which thing I shall begin to admonish you evermore of these things; and I will that ye be knowing, and confirmed in this present truth.

(p) For which thing I shall begin to admonish you evermore of these things; and I will that ye be knowing, and confirmed in this present truth.

(t) ¶ Wherefore I will not be negligent to put you always in remembrance of such things, though that ye know them yourselves and be also established in the present truth.

(g) Wherefore, I will not be negligent to put you always in remembrance of these things, though that ye have knowledge, and be stablished in the present truth.

(k) Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

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- 1:13 (w) Forsooth I deem just, as long as I am in this tabernacle, to raise you in admonishing;
(p) Forsooth I deem justly, as long as I am in this tabernacle, to raise you in admonishing;
(t) Notwithstanding I think it meet (as long as I am in this tabernacle) to stir you up by putting you in remembrance,
(g) For I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance,
(k) Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
- 1:14 (w) and I *am* certain, for the putting off of my tabernacle is swift, by this that our Lord Jesus Christ hath showed to me.
(p) and I *am* certain, that the putting away of my tabernacle is swift, by this that our Lord Jesus Christ hath showed to me.
(t) for as much as I am sure how that the time is at hand that I must put off [this] my tabernacle, even as our Lord Jesus Christ hath showed me.
(g) Seeing I know that the time is at hand that I must lay down this my tabernacle, even as our Lord Jesus Christ hath shewed me.
(k) Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.
- 1:15 (w) But I shall give busyness, that oft after my death ye have mind of these things.
(p) But I shall give busyness, that oft after my death ye have mind of these things.
(t) I will enforce therefore, that on every side ye might have wherewith to stir up the remembrance of these things after my departing.
(g) I will endeavor therefore always, that ye also may be able to have remembrance of these things after my departing.
(k) Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.
- 1:16 (w) For we not following unwise tales, have made known to you the virtue and prescience, *or before-knowing*, of our Lord Jesus Christ; but made beholders of his greatness.
(p) For we not following unwise tales, have made known to you the virtue and the before-knowing of our Lord Jesus Christ; but we were made beholders of his greatness.
(t) ¶ For we followed not deceivable fables when we opened unto you the power, and coming of our Lord Jesus Christ: but with our eyes we saw his majesty.
(g) For we followed not deceivable fables, when we opened unto you the power, and coming of our Lord Jesus Christ, but with our eyes we saw his majesty;
(k) For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.
- 1:17 (w) For he took of God the Father honour and glory, by such manner voice slid down to him from the great glory, This is my loved Son, in whom I have pleased to me; hear ye him.
(p) For he took of God the Father honour and glory, by such manner voice slid down to him from the great glory, This is my loved Son, in whom I have pleased to me; hear ye him.
(t) Even then verily when he received of God the father honor and glory, and when there came such a voice to him from that excellent glory. This is my dear beloved son, in whom I have delight,
(g) For he received of God the Father honor and glory, when there came such a voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased.
(k) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.
- 1:18 (w) And we heard this voice brought from heaven, when we were with him in the holy hill.
(p) And we heard this voice brought from heaven, when we were with him in the holy hill.
(t) this voice we heard when it came from heaven, being with him in the holy mount.

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(g) And this voice we heard when it came from heaven, being with him in the Holy mount.

(k) And this voice which came from heaven we heard, when we were with him in the holy mount.

1:19 (w) And we have a firmer word of prophecy, to which ye giving attention do well, as to a lantern that giveth light in a dark place, till the day begin to give light, and the day star spring in your hearts.

(p) And we have a firmer word of prophecy, to which ye giving attention do well, as to a lantern that giveth light in a dark place, till the day begin to give light, and the day star spring in your hearts.

(t) ¶ We have also a right [more] sure word of prophecy, whereunto if ye take heed, as unto a light that shineth in a dark place, ye do well, until the day dawn and the day star arise in your hearts.

(g) We have also a most sure word of the Prophets, to the which ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

(k) We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

1:20 (w) First understanding this thing, that each prophecy of scripture is not made by proper, *or own*, interpretation;

(p) And first understand ye this thing, that each prophecy of scripture is not made by proper interpretation;

(t) So that ye first know this, that no prophecy in the scripture hath any private interpretation.

(g) So that ye first know this, that no prophecy of the Scripture is of any private interpretation.

(k) Knowing this first, that no prophecy of the scripture is of any private interpretation.

1:21 (w) for prophecy was not brought any time by man's will, but the holy men of God inspired with the Holy Ghost spake.

(p) for prophecy was not brought any time by man's will, but the holy men of God inspired with the Holy Ghost spake.

(t) For the scripture came never by the will of man: but holy men of God spake as they were moved by the holy ghost.

(g) For the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost.

(k) For the prophecy came not in old time {or, not at any time} by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

CHAPTER 2

2:1 (w) Forsooth there were and false prophets of the people, as and in you shall be master liars, which shall bring in sects of perdition; and they denying that Lord that bought them, and bring on themselves hasty perdition, *or damnation*.

(p) But also false prophets were in the people, as in you shall be masters liars, that shall bring in sects of perdition; and they deny that Lord that bought them, and bring on themselves hasty perdition.

(t) ¶ There were false prophets among the people even as there shall be false teachers among you: which privily shall bring in damnable sects, even denying the Lord that hath bought them, and bring upon themselves [on their own heads] swift damnation,

(g) But there were false prophets also among the people, even as there shall be false teachers among you, which privily shall bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation.

(k) But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2:2 (w) And many shall follow their lecheries, by whom the way of truth shall be blasphemed;

(p) And many shall follow their lecheries, by whom the way of truth shall be blasphemed;

(t) and many shall follow their damnable ways, by which the way of truth shall be evil spoken of,

(g) And many shall follow their damnable ways, by whom the way of truth shall be evil spoken of,

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- (k) And many shall follow their pernicious {or, lascivious} ways; by reason of whom the way of truth shall be evil spoken of.
- 2:3 (w) and they shall make merchandise of you in covetousness by feigned words. To whom doom now sometime ceaseth not, and the perdition of them nappeth not.
(p) and they shall make merchandise of you in covetousness by feigned words. To whom doom now a while ago ceaseth not, and the perdition of them nappeth not.
(t) and through covetousness shall they with feigned words make merchandise of you, whose judgment is not far off, and their damnation sleepeth not.
(g) And through covetousness shall they with feigned words make merchandise of you, whose judgment long since resteth not, and their destruction slumbereth not.
(k) And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.
- 2:4 (w) For if God spared not angels sinning, but betook them to be tormented, drawn down with bonds of hell into hell, to be kept into doom;
(p) For if God spared not angels sinning, but betook them to be tormented, and to be drawn down with bonds of hell into hell, to be kept into doom;
(t) ¶ For if God spared not the angels that sinned but cast them down into hell, and delivered [put] them in chains of darkness, [there] to be kept unto judgment:
(g) For if God spared not the Angels that had sinned, but cast them down into hell, and delivered them into chains of darkness, to be kept unto damnation;
(k) For if God spared not the angels that sinned, but cast them down to hell, *and* delivered them into chains of darkness, to be reserved unto judgment;
- 2:5 (w) and spared not the first world, but kept Noah, the eighth man, the before-goer of rightwiseness, bringing in the deluge, *or great flood*, to the world of unpius men;
(p) and spared not the first world, but kept Noah, the eighth man, the before-goer of rightwiseness, and brought in the great flood to the world of unfaithful men;
(t) neither spared the old world: but saved Noah the eighth preacher of righteousness, and brought in the flood upon [into] the world of the ungodly,
(g) Neither hath spared the old world, but saved Noah the eighth *person* a preacher of righteousness, and brought in the Flood upon the world of the ungodly,
(k) And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;
- 2:6 (w) and driving into powder the cities of men of Sodom and of men of Gomorrha, and condemned by turning upside-down, putting example of them that were to doing evil, *or unpiously*;
(p) and he drove into powder the cities of men of Sodom and of men of Gomorrha, and condemned by turning upside-down, and put them the ensample of them that were to doing evil;
(t) and turned the cities of Sodom and Gomorrah into ashes: overthrew them, damned them, and made on them an example unto all that after should live ungodly.
(g) And turned the cities of Sodom and Gomorrha into ashes, condemned them and overthrew them, and made them an example unto them that after should live ungodly,
(k) And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;
- 2:7 (w) and delivered the just Lot, oppressed of the wrong, and of the lecherous conversation of cursed men;
(p) and delivered the just Lot, oppressed of the wrong, and of the lecherous conversation of cursed men;

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- (t) And just Lot vexed with the uncleanly conversation of the wicked, delivered he.
- (g) And delivered just Lot vexed with the uncleanly conversation of the wicked;
- (k) And delivered just Lot, vexed with the filthy conversation of the wicked:
- 2:8 (w) for in sight and hearing he was just, dwelling with them that from day into day tormented with wicked works a just soul.
- (p) for in sight and hearing he was just, and dwelled amongst them that from day into day tormented with wicked works a just soul.
- (t) For he being righteous and dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful [unrighteous] deeds.
- (g) (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.)
- (k) (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with *their* unlawful deeds;)
- 2:9 (w) The Lord knew to deliver pious men of temptation, soothly to keep wicked men into the day of doom to be tormented;
- (p) For the Lord knoweth how to deliver pious men from temptation, and keep wicked men into the day of doom to be tormented;
- (t) The Lord knoweth how to deliver the godly out of temptation, and how to reserve the unjust unto the day of judgment for to be punished:
- (g) The Lord knoweth to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment under punishment.
- (k) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:
- 2:10 (w) but more them that walk after the flesh, in coveting of uncleanness, and despise lordshipping, and be bold, pleasing themselves, and dread not to bring in sects, blaspheming;
- (p) but more them that walk after the flesh, in coveting of uncleanness, and despise lordshipping, and be bold, pleasing themselves, and dread not to bring in sects, blaspheming;
- (t) namely them that walk after the flesh in the lust of uncleanness, and despise the rulers. Presumptuous are they, and stubborn and fear not to speak evil of them that are in authority.
- (g) And chiefly them that walk after the flesh, in the lust of uncleanness, and despise government, *which are* presumptuous, and stand in their own conceit, and fear not to speak evil of them that are in dignity.
- (k) But chiefly them that walk after the flesh in the lust of uncleanness, and despise government {or, dominion}. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.
- 2:11 (w) where angels, when they be more in strength and virtue, bear not against them the execrable, *or cursed*, doom.
- (p) where angels, when they be more in strength and virtue, bear not the execrable doom against them.
- (t) When the angels which are greater both in power and might, receive not of the Lord railing judgment against them.
- (g) Where as the Angels which are greater both in power and might, give not railing judgment against them before the Lord.
- (k) Whereas angels, which are greater in power and might, bring not railing accusation against them {or, themselves} before the Lord.
- 2:12 (w) But these *be* as unreasonable beasts, by kind into taking, and into death, blaspheming in these things that they know not, and shall perish in their corruption,

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- (p) But these *be* as unreasonable beasts, naturally into taking, and into death, blaspheming in these things that they know not, and shall perish in their corruption,
- (t) But these as brute beasts, naturally made to be taken and destroyed, speak evil of that they know not, and shall perish through their own destruction, and receive the reward of unrighteousness.
- (g) But these, as natural brute beasts, led with sensuality and made to be taken, and destroyed, speak evil of those things which they know not, and shall perish through their own corruption,
- (k) But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; *and* shall utterly perish in their own corruption;
- 2:13 (w) receiving the hire of unrightwiseness, guessing the volupties of the day delights of defouling and of wem, with delights flowing, in their feasts doing lechery with you,
- (p) and receive the hire of unrightwiseness. And they guess delights of defouling and of wem, to be likings of the day, flowing in their feasts with delights, doing lechery with you,
- (t) ¶ They count it pleasure to live deliciously for a season. Spots they are and filthiness: living at pleasure and in deceivable ways feasting with you [and of you they make a mockingstock feasting together in their deceivable ways]:
- (g) And shall receive the wages of unrighteousness, as they which count it pleasure daily to live deliciously. Spots *they are* and blots, delighting themselves in their deceivings, in feasting with you,
- (k) *And* shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;
- 2:14 (w) having eyes full of adultery, and unceasing trespass, deceiving unsteadfast souls, having the heart exercised in covetousness, the sons of cursing,
- (p) and have eyes full of adultery, and unceasing trespass, deceiving unsteadfast souls, and have the heart exercised to covetousness; the sons of cursing,
- (t) having eyes full of adultery, and that cannot cease to sin, beguiling unstable souls. Hearts they have exercised with covetousness.
- (g) Having eyes full of adultery, and that cannot cease to sin, beguiling unstable souls, they have hearts exercised with covetousness, cursed children;
- (k) Having eyes full of adultery {Gr. an adulteress}, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:
- 2:15 (w) that forsake the right way, and erred, following the way of Balaam of Bosor, which loved the hire of wickedness.
- (p) that forsake the right way, and erred, following the way of Balaam of Bosor, which loved the hire of wickedness.
- (t) They are cursed children, and have forsaken the right way, and are gone astray following the way of Balaam the son of Bosor, which loved the reward of unrighteousness: but was rebuked of his iniquity.
- (g) Which forsaking the right way, have gone astray, following the way of Balaam, *the son* of Bosor, which loved the wages of unrighteousness.
- (k) Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;
- 2:16 (w) Soothly he had correction, *or reprovng*, of his madness; a dumb beast under yoke, speaking with voice of a man, forbade the un wisdom of the prophet.
- (p) But he had reprovng of his madness; a dumb beast under yoke, that spake with voice of man, that forbade the un wisdom of the prophet.
- (t) The tame and dumb beast, speaking with man's voice forbade the foolishness of the prophet.
- (g) But he was rebuked for his iniquity, *for* the dumb ass speaking with man's voice forbade the foolishness of the Prophet.
- (k) But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

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- 2:17 (w) These be wells without water, and clouds driven with whirling winds, to whom the thick mist of darknesses is reserved.
(p) These be wells without water, and mists driven with whirlwinds, to whom the thick mist of darknesses is reserved.
(t) ¶ These are wells without water, and clouds carried about of a tempest, to whom the mist of darkness is reserved forever.
(g) These are wells without water, *and* clouds carried about with a tempest, to whom the black darkness is reserved forever.
(k) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.
- 2:18 (w) And they speak in pride of vanity, and deceive in desires of flesh of lechery them, that escape a little. Which live in error,
(p) And they speak in pride of vanity, and deceive in desires of flesh of lechery them, that escape a little. Which live in error,
(t) For when they have spoken the swelling words of vanity, they beguile with wantonness through the lusts of the flesh them that were clean escaped: but now are wrapped in errors.
(g) For in speaking swelling words of vanity, they beguile with wantonness through the lusts of the flesh them that were clean escaped from them which are wrapped in error,
(k) For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean {or, for a little, or, a while}, escaped from them who live in error.
- 2:19 (w) promising liberty, *or freedom*, to them, when they be servants of corruption. For of whom any man is overcome, of him also he is servant.
(p) and promise freedom to them, when they be servants of corruption. For of whom any man is overcome, of him also he is servant.
(t) They promise them liberty, and are themselves the bondservants of corruption. For of whomsoever a man is overcome, unto the same is he in bondage.
(g) Promising unto them liberty, and are themselves the servants of corruption; for of whomsoever a man is overcome, even unto the same is he in bondage.
(k) While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
- 2:20 (w) For if men forsake the uncleannesses of the world, by the knowing of our Lord and Saviour Jesus Christ, again enwrapped in these, and be overcome, the latter things be made to them worse than the former.
(p) For if men forsake the uncleannesses of the world, by the knowing of our Lord and Saviour Jesus Christ, and again be wrapped in these, and be overcome, the latter things be made to them worse than the former.
(t) For if they, after they have escaped from the filthiness of the world through the knowledge of the Lord, and of the savior Jesus Christ, they are yet tangled again therein and overcome: then is the latter end worse with them than the beginning.
(g) For if they, after they have escaped from the filthiness of the world, through the acknowledging of the Lord, and of the Saviour Jesus Christ, are yet tangled again therein, and overcome, the latter end is worse with them than the beginning.
(k) For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, *and* overcome, the latter end is worse with them than the beginning.
- 2:21 (w) For it was better to them to not know the way of rightwiseness, than to turn again after the knowing, from that holy commandment that was betaken to them.

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- (p) For it was better to them to not know the way of rightwiseness, than to turn again after the knowing, from that holy commandment that was betaken to them.
- (t) For it had been better for them, not to have known the way of righteousness, than after they have known it, to turn from the holy commandment given unto them.
- (g) For it had been better for them not to have acknowledged the way of righteousness, than after they have acknowledged it, to turn from the holy commandment given unto them.
- (k) For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

- 2:22 (w) Soothly that thing of very proverb befell to them, An hound turned again to his vomit, *or casting up*, and a sow washed in the wallowing, *or slough*, of clay, *or fen*.
- (p) For that very proverb befelled to them, The hound turned again to his vomit, *or casting*, and a sow *is* washed in wallowing in fen.
- (t) It is happened unto them according to the true proverb: The dog is turned to his vomit again, and the sow that was washed, to her wallowing [after she is washed, is returned to her wallowing] in the mire.
- (g) But it is come unto them, according to the true proverb, The dog is returned to his own vomit, and the sow that was washed, to the wallowing in the mire.
- (k) But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER 3

- 3:1 (w) Lo! I write to you, most dear, this second epistle, in which I stir your clear soul by admonishing together,
- (p) Lo! ye most dear-worthy brethren, I write to you this second epistle, in which I stir your clear soul by admonishing together,
- (t) ¶ This is the second epistle that I now write unto you, [my dearly] beloved, wherewith I stir up and warn your pure minds,
- (g) This second Epistle I now write unto you, beloved, wherewith I stir up, and warn your pure minds,
- (k) This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:
- 3:2 (w) that ye be mindful of the words, that I before-said of the holy prophets, and of the commandments of the holy apostles of the Lord and Saviour.
- (p) that ye be mindful of those words, that I before-said of the holy prophets, and of the commandments of the holy apostles of the Lord and Saviour.
- (t) to call to remembrance the words which were told before of the holy prophets, and also the commandment of us the apostles of the Lord and savior.
- (g) To call to remembrance the words, which were told before of the holy Prophets, and also the commandment of us the Apostles of the Lord and Saviour.
- (k) That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:
- 3:3 (w) First knowing this thing, that in the last days scorners shall come in deceit, going after their own covetings,
- (p) First know ye this thing, that in the last days deceivers shall come in deceit, going after their own covetings,
- (t) ¶ This first understand, that there shall come in the last days mockers, which will walk after their own lusts and say:
- (g) This first understand, that there shall come in the last days, mockers, which will walk after their lusts,
- (k) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

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- 3:4 (w) saying, Where is the promise, or the coming of him? for since fathers slept, *either died*, so all things last from the beginning of creature.
(p) saying, Where is the promise, or the coming of him? for since the fathers died, all things last from the beginning of creature.
(t) Where is the promise of his coming? For since the fathers died all things continue in the same estate wherein they were at the beginning.
(g) And say, Where is the promise of his coming? For since the fathers died, all things continue alike from the beginning of the creation.
(k) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
- 3:5 (w) But it is hid from them willing this thing, that heavens were first, and the earth of water and by water being, *or standing*, together by God's word;
(p) But it is hid from them willing this thing, that heavens were before, and the earth of water was standing by water, by God's word;
(t) This they know not (and that willingly) how that the heavens a great while ago were, and the earth that was in the water, appeared up out of the water by the word of God:
(g) For this they willingly know not, that the heavens were of old, and the earth that was of the water, and by the water, by the word of God.
(k) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing {Gr. consisting} out of the water and in the water:
- 3:6 (w) by which things that same world cleansed, then by water perished.
(p) by which that same world cleansed, then by water perished.
(t) by the which things the world that then was perished over flown with the water [flood].
(g) Wherefore the world that then was, perished, overflowed with the water.
(k) Whereby the world that then was, being overflowed with water, perished:
- 3:7 (w) Forsooth the heavens that now be, and the earth, by the same word put again, be kept to fire into the day of doom and perdition of unpius men.
(p) But the heavens that now be, and the earth, be kept by the same word, and be reserved to fire into the day of doom and perdition of wicked men.
(t) But the heavens verily and earth which are now, are kept by the same word in store, and reserved unto fire, against the day of judgment and perdition of ungodly men.
(g) But the heavens and earth, which are now, are kept by the same word in store, and reserved unto fire against the day of judgment, and of the destruction of ungodly men.
(k) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
- 3:8 (w) But, ye most dear, this one thing *be not unknown*, that one day with God *is* as a thousand years, and a thousand years as one day.
(p) But, ye most dear, this one thing be not hid to you, that one day with God *is* as a thousand years, and a thousand years *be* as one day.
(t) ¶ Dearly beloved be not ignorant of this one thing, how that one day is with the Lord, as a thousand years, and a thousand years as one day.
(g) Dearly beloved, be not ignorant of this one thing, that one day is with the Lord, as a thousand years, and a thousand years as one day.

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(k) But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

3:9 (w) The Lord tarrieth not his promise, as some men guess, but he doeth patiently for you, and will not willing any to perish, but that all turn again to penance.

(p) The Lord tarrieth not his promise, as some guess, but he doeth patiently for you, and will not that any man perish, but that all turn again to penance.

(t) The Lord is not slack to fulfill his promise as some men count slackness: but is patient to usward and would have no man lost, but would receive all men to repentance.

(g) The Lord is not slack concerning *his* promise (as some men count slackness) but is patient toward us, and would have no man to perish, but would all men to come to repentance.

(k) The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

3:10 (w) For the day of the Lord shall come as a thief, in which heavens with great rush, *or fierceness*, shall pass, and elements shall be dissolved by heat, and the earth, and all the works that be in it, shall be burnt.

(p) For the day of the Lord shall come as a thief, in which heavens with great rush shall pass, and elements shall be dissolved by heat, and the earth, and all the works that be in it, shall be burnt.

(t) Nevertheless the day of the Lord will come as a thief in the night, in the which day, the heavens shall perish with terrible noise, and the elements shall melt with heat, and the earth with the works that are therein shall burn.

(g) But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a noise, and the elements shall melt with heat, and the earth with the works that are therein, shall be burned up.

(k) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

3:11 (w) Therefore when all these things shall be dissolved, what manner men behooveth it you to be in holy livings and pieties,

(p) Therefore when all these things shall be dissolved, what manner men behooveth it you to be in holy livings and piety,

(t) ¶ If all these things shall perish, what manner persons ought ye to be in holy conversation, and godliness:

(g) Seeing therefore that all these things must be dissolved, what manner persons ought ye to be in holy conversation and godliness,

(k) Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

3:12 (w) abiding and hieing into the coming of the day of our Lord Jesus Christ, by which heavens burning shall be dissolved, and elements shall fail by burning, *or heat*, of fire.

(p) abiding and hieing into the coming of the day of our Lord Jesus Christ, by whom heavens burning shall be dissolved, and elements shall fail by burning of fire.

(t) looking for, and hasting unto the coming of the day of God, in which the heavens shall perish with fire, and the elements shall be consumed with heat.

(g) Looking for, and hasting unto the coming of the day of God, by the which the heavens being on fire, shall be dissolved, and the elements shall melt with heat?

(k) Looking for and hasting unto the coming {or, hasting the coming} of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

3:13 (w) Soothly we abide after his promise new heavens and new earth, in which rightwiseness dwelleth.

(p) Also we abide by his promises new heavens and new earth, in which rightwiseness dwelleth.

(t) Nevertheless we look for a new heaven, and a new earth, according to his promise, wherein dwelleth righteousness.

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- (g) But we look for new heavens, and a new earth, according to his promise, wherein dwelleth righteousness.
- (k) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
- 3:14 (w) For which thing, ye most dear, abiding these things, be ye busy to be found to him in peace unspotted and unfouled.
- (p) For which thing, ye most dear, abiding these things, be ye busy to be found to him in peace unspotted and undefouled.
- (t) ¶ Wherefore dearly beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and undefiled:
- (g) Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.
- (k) Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.
- 3:15 (w) And deem ye the long abiding of our Lord your health, as and our most dear brother Paul wrote to you, after wisdom given to him.
- (p) And deem ye long abiding of our Lord Jesus Christ your health, as also our most dear brother Paul wrote to you, by wisdom given to him.
- (t) And suppose that the long suffering of the Lord is salvation [health], even as our dearly beloved brother Paul, according to the wisdom given unto him, wrote to you,
- (g) And suppose that the long suffering of our Lord is salvation, even as our beloved brother Paul according to the wisdom given unto him wrote unto you,
- (k) And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
- 3:16 (w) As and in all epistles he speaking in them of these things; in which be some hard things in understanding, the which unwise, *or untaught*, and unstable men deprave, as also they do other scriptures, to their own perdition.
- (p) As and in all his epistles he speaketh in them of these things; in which be some hard things to understand, which unwise and unstable men deprave, as also they do other scriptures, to their own perdition.
- (t) yea, almost in every epistle speaking of such things: among which are many things hard to be understood, which they that are unlearned, and unstable pervert, as they do other scriptures unto their own destruction.
- (g) As one that in all *his* Epistles speaketh of these things, among the which some things are hard to be understood, which they that are unlearned and unstable, wrest, as they *do* also other Scriptures unto their own destruction.
- (k) As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.
- 3:17 (w) Therefore ye, brethren, before-witting keep yourselves, lest ye over-led, *or deceived*, by error of unwise men, fall away from your own firmness.
- (p) Therefore ye, brethren, before-witting keep yourselves, lest ye be deceived by error of unwise men, and fall away from your own firmness.
- (t) Ye therefore [dearly] beloved seeing ye are warned, beware lest ye be also plucked away with the error of the wicked, and own steadfastness:
- (g) Ye therefore beloved, seeing ye know these things before, beware, lest ye be also plucked away with the error of the wicked, and fall from your own steadfastness.
- (k) Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.
- 3:18 (w) But wax ye in the grace and the knowing of our Lord Jesus Christ and our Saviour; to him *be* glory now and into the day of everlastingness. Amen.

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(p) But wax ye in the grace and the knowing of our Lord Jesus Christ and our Saviour; to him *be* glory now and into the day of everlastingness. Amen.

(t) but grow in grace, and in the knowledge of our Lord, and savior Jesus Christ. To whom be glory both now and forever, Amen.

(g) But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for evermore. Amen.

(k) But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

SECOND PETER END

The First Epistle of the Apostle John

Generally attributed to the apostle John about C.E. 90, written from Ephesus after his release from prison on the Island of Patmos to help Christians distinguish between the truth and errors

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Which thing was from the beginning, which we heard, which we saw with our eyes, which we beheld, and our hands touched, of the word of life;
(p) That thing that was from the beginning, which we heard, which we saw with our eyes, which we beheld, and our hands touched, of the word of life;
(t) ¶ That which was from the beginning [declare we unto you], which we have heard which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life.
(g) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life,
(k) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

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- 1:2 (w) and the life is showed. And we saw, and witness, and tell to you the everlasting life, that was with the Father, and appeared to us.
(p) and the life is showed. And we saw, and witness, and tell to you the everlasting life, that was with the Father, and appeared to us.
(t) For the life appeared, and we have seen, and bear witness, and show unto you that eternal life, which was with the father, and appeared unto us.
(g) (For the life was made manifest, and we have seen it, and bear witness, and shew unto you the eternal life, which was with the Father, and was made manifest unto us.)
(k) (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)
- 1:3 (w) Therefore that thing, that we saw, and heard, we tell to you, that also ye have fellowship with us, and our fellowship be with the Father, and with his Son Jesus Christ.
(p) Therefore that thing, that we saw, and heard, we tell to you, that also ye have fellowship with us, and our fellowship be with the Father, and with his Son Jesus Christ.
(t) That which we have seen and heard declare we unto you that ye may have fellowship with us, and that our fellowship may be with the father, and his son Jesus Christ.
(g) That, *I say*, which we have seen and heard declare we unto you, that ye may also have fellowship with us, and that our fellowship also may be with the Father, and with his Son Jesus Christ.
(k) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.
- 1:4 (w) And this thing we write to you, that ye have joy, and that your joy be full.
(p) And we write this thing to you, that ye have joy, and that your joy be full.
(t) And this write we unto you, that our [your] joy may be full.
(g) And these things write we unto you, that your joy may be full.
(k) And these things write we unto you, that your joy may be full.
- 1:5 (w) And this is the telling, that we heard of him, and tell to you, that God is light, and there be no darkneses in him.
(p) And this is the telling, that we heard of him, and tell to you, that God is light, and there be no darkneses in him.
(t) ¶ And this is the tidings which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.
(g) This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness.
(k) This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.
- 1:6 (w) If we say, that we have fellowship with him, and we wander in darkneses, we lie, and do not truth.
(p) If we say, that we have fellowship with him, and we wander in darkneses, we lie, and do not truth.
(t) If we say that we have fellowship with him, and yet walk in darkness, we lie, and do not the truth:
(g) If we say that we have fellowship with him, and walk in darkness, we lie, and do not truly;
(k) If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:
- 1:7 (w) But if we walk in light, as also he is in light, we have fellowship together; and the blood of Jesus Christ, his Son, cleanseth us from all sin.
(p) But if we walk in light, as also he is in light, we have fellowship together; and the blood of Jesus Christ, his Son, cleanseth us from all sin.

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(t) but and if we walk in light even as he is in light, then have we fellowship with him, and the blood of Jesus Christ his son cleanseth us from all sin.

(g) But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

(k) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1:8 (w) If we say, that we have no sin, we deceive ourselves, and truth is not in us.

(p) If we say, that we have no sin, we deceive ourselves, and truth is not in us.

(t) ¶ If we [shall] say that we have no sin, we deceive ourselves, and truth is not in us.

(g) If we say that we have no sin, we deceive ourselves, and truth is not in us.

(k) If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1:9 (w) If we acknowledge our sins, he is faithful and just, that he forgive to us our sins, and cleanse us from all wickedness.

(p) If we acknowledge our sins, he is faithful and just, that he forgive to us our sins, and cleanse us from all wickedness.

(t) If we knowledge our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all unrighteousness.

(g) If we acknowledge our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all unrighteousness.

(k) If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1:10 (w) If we say, that we have not sinned, we make him a liar, and his word is not in us.

(p) And if we say, that we have not sinned, we make him a liar, and his word is not in us.

(t) If we say we have not sinned, we make him a liar, and his word is not in us.

(g) If we say we have not sinned, we make him a liar, and his word is not in us.

(k) If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER 2

2:1 (w) My little sons, I write to you these things, that ye sin not. But if any man sinneth, we have an advocate with the Father, Jesus Christ just,

(p) My little sons, I write to you these things, that ye sin not. But if any man sinneth, we have an advocate with the Father, Jesus Christ,

(t) ¶ My little children, these things write I unto you, that ye sin not [should not sin]: [and] if any man sin, yet we have an advocate with the father, Jesus Christ, which is righteous:

(g) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ, the Just.

(k) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2:2 (w) and he is helping for our sins; soothly not only for ours, but also for *the sins* of all the world.

(p) and he is the forgiveness for our sins; and not only for our *sins*, but also for *the sins* of all the world.

(t) and he it is that obtaineth grace for our sins: not for our sins only: but also for the sins of all the world.

(g) And he is the reconciliation for our sins; and not for ours only, but also for *the sins* of the whole world.

(k) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

2:3 (w) And in this thing we know, that we know him, if we keep his commandments.

(p) And in this thing we know, that we know him, if we keep his commandments.

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- (t) And hereby we are sure [know] that we know [have known] him, if we keep his commandments.
- (g) And hereby we are sure that we know him, if we keep his commandments.
- (k) And hereby we do know that we know him, if we keep his commandments.
- 2:4 (w) He that saith that he knoweth God, and keepeth not his commandments, is a liar, and truth is not in him.
- (p) He that saith that he knoweth God, and keepeth not his commandments, is a liar, and truth is not in him.
- (t) He that sayeth I know him, and keepeth not his commandments is a liar, and the verity is not in him.
- (g) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
- (k) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
- 2:5 (w) Forsooth who keepeth his word, verily in him is perfect charity. In this thing we know, that we be in him, if we be perfect in him.
- (p) But the charity of God is perfect verily in him, that keepeth his word. In this thing we know, that we be in him, if we be perfect in him.
- (t) Whosoever keepeth his word, in him is the love of God perfect in deed. And thereby [therein] know we that we are in him.
- (g) But he that keepeth his word, in him is the love of God perfect indeed; hereby we know that we are in him.
- (k) But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
- 2:6 (w) He that saith, that he dwelleth in him, he oweth to walk, as he walked.
- (p) He that saith, that he dwelleth in him, he oweth to walk, as he walked.
- (t) He that sayeth he abideth in him, ought to walk even as he walked.
- (g) He that saith he remaineth in him, ought even so to walk as he hath walked.
- (k) He that saith he abideth in him ought himself also so to walk, even as he walked.
- 2:7 (w) Most dear *brethren*, I write to you, not a new commandment, but the old commandment, that ye had from the beginning. The old commandment is the word, that ye heard.
- (p) Most dear *brethren*, I write to you, not a new commandment, but the old commandment, that ye had from the beginning. The old commandment is the word, that ye heard.
- (t) ¶ Brethren I write no new commandment unto you: but that old commandment which ye heard from the beginning. The old commandment is the word which ye heard from the beginning.
- (g) Brethren, I write no new commandment unto you, but an old commandment, which ye have had from the beginning; the old commandment is the word, which ye have heard from the beginning.
- (k) Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.
- 2:8 (w) Again I write to you a new commandment, that is true both in him and in you; for darkneses be passed, and very light now shineth.
- (p) Again I write to you a new commandment, that is true both in him and in you; for darkneses be passed, and very light shineth now.
- (t) Again a new commandment I write unto you, a thing that is true in him, and also in you: for the darkness is past, and the true light now shineth.
- (g) Again, a new commandment I write unto you, that which is true in him, and also in you, for the darkness is past, and the true light now shineth.
- (k) Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

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- 2:9 (w) He that saith, that he is in light, and hateth his brother, is in darkness till to yet.
(p) He that saith, that he is in light, and hateth his brother, is in darknesses yet.
(t) He that sayeth how that he is in the [true] light, and yet hateth his brother, is in darkness even until this time.
(g) He that saith that he is in the light, and hateth his brother, is in darkness, until this time.
(k) He that saith he is in the light, and hateth his brother, is in darkness even until now.
- 2:10 (w) He that loveth his brother, dwelleth in light, and offence is not in him.
(p) He that loveth his brother, dwelleth in light, and cause of stumbling is not in him.
(t) He that loveth his brother, abideth in the light, and there is none occasion of evil in him.
(g) He that loveth his brother, abideth in the light, and there is none occasion of evil in him.
(k) He that loveth his brother abideth in the light, and there is none occasion of {scandal} stumbling in him.
- 2:11 (w) But he that hateth his brother, is in darknesses, and wandereth in darknesses, and knoweth not whither he goeth; for darknesses have blinded his eyes.
(p) But he that hateth his brother, is in darknesses, and wandereth in darknesses, and knoweth not whither he goeth; for darknesses have blinded his eyes.
(t) He that hateth his brother is in darkness, and walketh in darkness: and cannot tell whither he goeth, because that darkness hath blinded his eyes.
(g) But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.
(k) But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.
- 2:12 (w) Little sons, I write to you, that your sins be forgiven to you for his name.
(p) Little sons, I write to you, that your sins be forgiven to you for his name.
(t) ¶ Babes I write unto you how that your sins are forgiven you for his name's sake.
(g) Little children, I write unto you, because your sins are forgiven you for his Name's sake.
(k) I write unto you, little children, because your sins are forgiven you for his name's sake.
- 2:13 (w) Fathers, I write to you, for ye have known him, that is from the beginning. Young men, I write to you, for ye have overcome the wicked. I write to you, infants, *or young children*, for ye have known the Father.
(p) Fathers, I write to you, for ye have known him, that is from the beginning. Young men, I write to you, for ye have overcome the wicked. I write to you, young children, for ye have known the Father.
(t) I write unto you fathers, how that ye have known him that was from the beginning. I write unto you young men, how that ye have overcome the wicked. I write unto you little children, how that ye have known the father.
(g) I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.
(k) I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.
- 2:14 (w) I write to you, brethren, for ye have known him, that is from the beginning. I write to you, young men, for ye be strong, and the word of God dwelleth in you, and ye have overcome the wicked.
(p) I write to you, brethren, for ye have known him, that is from the beginning. I write to you, young men, for ye be strong, and the word of God dwelleth in you, and ye have overcome the wicked.
(t) I write unto you fathers, how that ye have known him that was from the beginning. I write unto you young men, how that ye are strong: and the word of God abideth in you, and ye have overcome that wicked.

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(g) I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

(k) I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

2:15 (w) Do not ye love the world, neither those things that be in the world. If any man loveth the world, the charity of the Father is not in him.

(p) Do not ye love the world, nor those things that be in the world. If any man loveth the world, the charity of the Father is not in him.

(t) ¶ See that ye love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him.

(g) Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

(k) Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

2:16 (w) For all thing that is in the world, is covetousness of flesh, and covetousness of eyes, and pride of life, which is not of the Father, but it is of the world.

(p) For all thing that is in the world, is covetousness of flesh, and covetousness of eyes, and pride of life, which is not of the Father, but it is of the world.

(t) For all that is in the world (as the lust of the flesh, the lust of the eyes, and the pride of goods) is not of the father: but of the world.

(g) For all that is in the world, (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of the world.

(k) For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

2:17 (w) And the world shall pass, and the covetousness of it; but he that doeth the will of God, dwelleth into without end.

(p) And the world shall pass, and the covetousness of it; but he that doeth the will of God, dwelleth without end.

(t) And the world vanisheth away, and the lust thereof: but he that fulfilleth the will of God, abideth ever.

(g) And the world passeth away, and the lust thereof; but he that fulfilleth the will of God abideth forever.

(k) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

2:18 (w) My little sons, the last hour is; and as ye have heard, that antichrist cometh, now many antichrists be made; whereof we know, that it is the last hour.

(p) My little sons, the last hour is; and as ye have heard, that antichrist cometh, now many antichrists be made; wherefore we know, that it is the last hour.

(t) ¶ Little children it is the last time, and as ye have heard how the Antichrist shall come: even now are there many antichrists come already whereby we know that it is the last time.

(g) Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time.

(k) Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

2:19 (w) They went forth from us, but they were not of us; for if they had been of us, they had dwelt with us; but that they be known, that they be not of us.

(p) They went forth from us, but they were not of us; for if they had been of us, they had dwelt with us; but that they be known, that they be not all of us.

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- (t) They went out from us but they were not of us. For if they had been of us, they would no doubt have continued with us. But that fortuneth that it might appear, that they were not of us.
- (g) They went out from us, but they were not of us; for if they had been of us, they should have continued with us. But *this cometh to pass*, that it might appear, that they are not all of us.
- (k) They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifest that they were not all of us.
- 2:20 (w) But ye have unction of the Holy Ghost, and know all things.
(p) But ye have anointing of the Holy Ghost, and know all things.
(t) ¶ And ye have an ointment of the holy ghost, and ye know all things.
(g) But ye have an ointment from the Holy one, and ye know all things.
(k) But ye have an unction from the Holy One, and ye know all things.
- 2:21 (w) I wrote not to you, as to men that know not the truth, but as to men that know it, and for each lying is not of truth.
(p) I wrote not to you, as to men that know not the truth, but as to men that know it, and for each lying is not of truth.
(t) I wrote not unto you, as though ye knew not the truth: but as though ye knew it, and know also that no lie cometh of truth.
(g) I have not written unto you, because ye know not the truth, but because ye know it, and that no lie is of the truth.
(k) I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.
- 2:22 (w) Who is a liar, but this that denieth that Jesus is not Christ? This is antichrist, that denieth the Father, and the Son.
(p) Who is a liar, but this that denieth that Jesus is not Christ? This is antichrist, that denieth the Father, and the Son.
(t) Who is a liar: but he that denieth that Jesus is Christ? The same is the [He is] Antichrist that denieth the father and the son.
(g) Who is a liar, but he that denieth that Jesus is the Christ? The same is the Antichrist that denieth the Father and the Son.
(k) Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.
- 2:23 (w) For each that denieth the Son, hath not the Father; but he that acknowledgeth the Son, hath also the Father.
(p) For each that denieth the Son, hath not the Father; but he that acknowledgeth the Son, hath also the Father.
(t) Whosoever denieth the son, the same hath not the father. Let therefore abide in you that same which ye heard from the beginning.
(g) Whosoever denieth the Son, the same hath not the Father.
(k) Whosoever denieth the Son, the same hath not the Father: *but he that acknowledgeth the Son hath the Father also.*
- 2:24 (w) That thing that ye heard from the beginning, dwell in you; for if it shall dwell in you, which ye heard at the beginning, and ye shall dwell in the Son and in the Father.
(p) That thing that ye heard at the beginning, dwell it in you; for if that thing dwelleth in you, which ye heard at the beginning, ye shall dwell in the Son and in the Father.
(t) If that which ye heard from the beginning shall remain in you, ye also shall continue in the son, and in the father.
(g) Let therefore abide in you that same which ye have heard from the beginning. If that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son, and in the Father.
(k) Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.
- 2:25 (w) And this is the promise, that he promised to us everlasting life.
(p) And this is the promise, that he promised to us everlasting life.

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(t) And this is the promise that he hath promised us, even eternal life.

(g) And this is the promise that he hath promised us, *even* eternal life.

(k) And this is the promise that he hath promised us, *even* eternal life.

2:26 (w) I wrote these things to you, of them that deceive you,

(p) I wrote these things to you, of them that deceive you,

(t) ¶ This have I written unto you, [as] concerning them that deceive you.

(g) These things have I written unto you, concerning them that deceive you.

(k) These things have I written unto you concerning them that seduce you.

2:27 (w) and that the anointing which ye received of him, dwell in you. And ye have not need, that any man teach you, but as his anointing teacheth you of all things, and it is true, and it is not lying; and as he taught you, dwell ye in him.

(p) and that the anointing which ye received of him, dwell in you. And ye have not need, that any man teach you, but as his anointing teacheth you of all things, and it is true, and it is not lying; and as he taught you, dwell ye in him.

(t) And the anointing which ye have received of him dwelleth in you. And ye need not that any man teach you: but as the [that] anointing teacheth you all things, and is true, and is no lie: and as it taught you, even so bide therein.

(g) But the anointing which ye received of him, dwelleth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and it is true and is not lying, and as it taught you, ye shall abide in him.

(k) But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him {or, in it}.

2:28 (w) And now, ye little sons, dwell ye in him, that when he shall appear, we have trust, and be not confounded of him in his coming.

(p) And now, ye little sons, dwell ye in him, that when he shall appear, we have trust, and be not confounded of him in his coming.

(t) And now babes abide in him, that when he shall appear, we may be bold, and not be made ashamed of him at his coming.

(g) And now, little children, abide in him, that when he shall appear, we may be bold, and not be ashamed before him at his coming.

(k) And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

2:29 (w) If ye know that he is just, know ye that also each that doeth rightwiseness, is born of him.

(p) If ye know that he is just, know ye that also each that doeth rightwiseness, is born of him.

(t) If ye know that he is righteous, know also that he which followeth righteousness, is born of him.

(g) If ye know that he is righteous, know ye that he which doeth righteously, is born of him.

(k) If ye know that he is righteous, ye {or, know ye} that every one that doeth righteousness is born of him.

CHAPTER 3

3:1 (w) See ye what manner charity the Father gave to us, that we be named the sons of God, and be *his sons*. For this thing the world knoweth not us, for it knoweth not him.

(p) See ye what manner charity the Father gave to us, that we be named the sons of God, and be *his sons*. For this thing the world knew not us, for it knew not him.

(t) ¶ Behold what love the father hath showed on us, that we should be called the sons of God. For this cause the world knoweth you not because it knoweth not [hath not known] him.

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- (g) Behold, what love the Father hath given to us, that we should be called the sons of God. For this cause the world knoweth you not, because it knoweth not him.
- (k) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
- 3:2 (w) Most dear *brethren*, now we be the sons of God, and yet it appeared not, what we shall be. We know, that when he shall appear, we shall be like him, for we shall see him as he is.
- (p) Most dear *brethren*, now we be the sons of God, and yet it appeared not, what we shall be. We know, that when he shall appear, we shall be like him, for we shall see him as he is.
- (t) Dearly beloved, now are we the sons of God, and yet it doth not appear [hath not appeared] what we shall be. But we know that when it shall appear, we shall be like him. For we shall see him as he is.
- (g) Dearly beloved, now are we the sons of God, but yet it is not made manifest what we shall be, and we know that when he shall be made manifest, we shall be like him, for we shall see him as he is.
- (k) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
- 3:3 (w) And each man that hath this hope in him, maketh himself holy, as and he is holy.
- (p) And each man that hath this hope in him, maketh himself holy, as he is holy.
- (t) And every man that hath this hope in him, purgeth himself, even as he is pure.
- (g) And every man that hath this hope in him purgeth himself, even as he is pure.
- (k) And every man that hath this hope in him purifieth himself, even as he is pure.
- 3:4 (w) Each man that doeth sin, doeth also wickedness, and sin is wickedness.
- (p) Each man that doeth sin, doeth also wickedness, and sin is wickedness.
- (t) Whosoever commiteth sin, commiteth unrighteousness also, for [and] sin is unrighteousness.
- (g) Whosoever committeth sin, transgresseth also the Law; for sin is the transgression of the Law.
- (k) Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
- 3:5 (w) And ye know, that he appeared to do away sins, and sin is not in him.
- (p) And ye know, that he appeared to do away sins, and sin is not in him.
- (t) And ye know that he appeared to take away our sins, and in him is no sin.
- (g) And ye know that he was made manifest, that he might take away our sins, and in him is no sin.
- (k) And ye know that he was manifested to take away our sins; and in him is no sin.
- 3:6 (w) Each man that dwelleth in him, sinneth not; and each that sinneth, seeth not him, neither knew him.
- (p) Each man that dwelleth in him, sinneth not; and each that sinneth, seeth not him, neither knew him.
- (t) As many as bide in him, sin not: whosoever sineth hath not seen him, neither hath known him.
- (g) Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, neither hath known him.
- (k) Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.
- 3:7 (w) Little sons, no man deceive you; he that doeth rightwiseness, is just, as also he is just.
- (p) Little sons, no man deceive you; he that doeth rightwiseness, is just, as also he is just.
- (t) ¶ Babes let no man deceive you, he that doth righteousness, is righteous, even as he is righteous.
- (g) Little children, let no man deceive you; he that doeth righteousness, is righteous, as he is righteous.
- (k) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

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- 3:8 (w) He that doeth sin, is of the devil; for the devil sinneth from the beginning. In this thing the Son of God appeared, that he undo the works of the devil.
(p) He that doeth sin, is of the devil; for the devil sinneth from the beginning. In this thing the Son of God appeared, that he undo the works of the devil.
(t) He that commiteth sin is of the devil: for the devil sineth since the beginning. For this purpose appeared the son of God, to loose the works of the devil.
(g) He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose was made manifest the Son of God, that he might loose the works of the devil.
(k) He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.
- 3:9 (w) Each man that is born of God, doeth not sin; for the seed of God dwelleth in him, and he may not sin, for he is born of God.
(p) Each man that is born of God, doeth not sin; for the seed of God dwelleth in him, and he may not do sin, for he is born of God.
(t) Whosoever is born of God, sineth not: for his seed remaineth in him, and he cannot sin, because he is born of God.
(g) Whosoever is born of God sinneth not, for his seed remaineth in him, neither can he sin, because he is born of God.
(k) Whosoever is born {or, has been born} of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.
- 3:10 (w) In this thing the sons of God be known, and the sons of the fiend. Each man that is not just, is not of God, and he that loveth not his brother, is *not of God*.
(p) In this thing the sons of God be known, and the sons of the fiend. Each man that is not just, is not of God, and he that loveth not his brother.
(t) In this are the children of God known, and the children of the devil. Whosoever doth not righteousness, is not of God, neither he that loveth not his brother.
(g) In this are the children of God known, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.
(k) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
- 3:11 (w) For this is the telling, that ye heard at the beginning, that ye love each other;
(p) For this is the telling, that ye heard at the beginning, that ye love each other;
(t) ¶ For this is the tidings, that ye heard from the beginning, that we should love one another:
(g) For this is the message that ye heard from the beginning, that we should love one another;
(k) For this is the message {or, commandment} that ye heard from the beginning, that we should love one another.
- 3:12 (w) not as Cain, that was of the devil, and slew his brother. And for what thing slew he him? for his works were evil, and his brother's just.
(p) not as Cain, that was of the devil, and slew his brother. And for what thing slew he him? for his works were evil, and his brother's just.
(t) not as Cain which was of the wicked and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's good.
(g) Not as Cain *which* was of the wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's good.
(k) Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

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- 3:13 (w) Brethren, do not ye wonder, if the world hateth you.
(p) Brethren, do not ye wonder, if the world hateth you.
(t) Marvel not my brethren though [if] the world hate you.
(g) Marvel not, my brethren, though the world hate you.
(k) Marvel not, my brethren, if the world hate you.
- 3:14 (w) We know, that we be translated from death to life, for we love brethren. He that loveth not, dwelleth in death.
(p) We know, that we be translated from death to life, for we love brethren. He that loveth not, dwelleth in death.
(t) We know that we are translated from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.
(g) We know that we are translated from death unto life, because we love the brethren. He that loveth not *his* brother, abideth in death.
(k) We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.
- 3:15 (w) Each man that hateth his brother, is a manslayer; and ye know, that each manslayer hath not everlasting life dwelling in him.
(p) Each man that hateth his brother, is a manslayer; and ye know, that each manslayer hath not everlasting life dwelling in him.
(t) Whosoever hateth his brother, is a man slayer. And ye know that no man slayer hath eternal life abiding in him.
(g) Whosoever hateth his brother, is a manslayer; and ye know that no manslayer hath eternal life abiding in him.
(k) Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
- 3:16 (w) In this thing we have known the charity of God, for he put his life for us, and we owe to put our lives for our brethren.
(p) In this thing we have known the charity of God, for he put his life for us, and we owe to put our lives for our brethren.
(t) ¶ Hereby perceive we love: that [for] he gave his life for us: and therefore ought we also [and we ought also] to give our lives for the [our] brethren.
(g) Hereby have we perceived love, that he laid down his life for us; therefore we ought also to lay down *our* lives for the brethren.
(k) Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.
- 3:17 (w) He that shall have the substance of this world, and shall see his brother have need, and closeth his entrails from him, how dwelleth the charity of God in him?
(p) He that hath the chattel of this world, and seeth that his brother hath need, and closeth his entrails from him, how dwelleth the charity of God in him?
(t) Whosoever hath this world's goods and seeith his brother have need [in necessity], and shuteth up his compassion from him: how dwelleth the love of God in him?
(g) And whosoever hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?
(k) But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
- 3:18 (w) My little sons, love we not in word, neither in tongue, but in work and truth.
(p) My little sons, love we not in word, neither in tongue, but in work and truth.

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- (t) My babes, let us not love in word, neither in tongue: but with deed, and in verity:
(g) My little children, let us not love in word, neither in tongue *only*, but in deed and in truth.
(k) My little children, let us not love in word, neither in tongue; but in deed and in truth.
- 3:19 (w) In this thing we know, that we be of truth, and in his sight we admonish our hearts.
(p) In this thing we know, that we be of truth, and in his sight we admonish our hearts.
(t) For thereby [And hereby] we know that we are of the verity, and can [will] before him quiet our hearts [put our hearts out of doubt]:
(g) For thereby we know that we are of the truth, and shall before him assure our hearts.
(k) And hereby we know that we are of the truth, and shall assure {Gr. persuade} our hearts before him.
- 3:20 (w) For if our heart reprove us, God is more than our heart, and knoweth all things.
(p) For if our heart reprove us, God is more than our heart, and knoweth all things.
(t) But [For] (if our hearts condemn us) God is greater than our hearts, and knoweth all things.
(g) For if our heart condemn us, God is greater than our heart, and knoweth all things.
(k) For if our heart condemn us, God is greater than our heart, and knoweth all things.
- 3:21 (w) Most dear *brethren*, if our heart reproveth not us, we have trust to God;
(p) Most dear *brethren*, if our heart reproveth not us, we have trust to God;
(t) [Tenderly] Beloved, if our hearts condemn us not, then have we trust to God ward:
(g) Beloved, if our heart condemn us not, then have we boldness toward God.
(k) Beloved, if our heart condemn us not, *then* have we confidence toward God.
- 3:22 (w) and whatever we shall ask, we shall receive of him, for we keep his commandments, and we do those things that be pleasant before him.
(p) and whatever we shall ask, we shall receive of him, for we keep his commandments, and we do those things that be pleasant before him.
(t) and whatsoever we ask, we shall receive of him: because we keep his commandments, and do those things which are pleasing in his sight.
(g) And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.
(k) And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
- 3:23 (w) And this is the commandment of him, that we believe in the name of his Son Jesus Christ, and love each other, as he gave behest to us.
(p) And this is the commandment of God, that we believe in the name of his Son Jesus Christ, and that we love each other, as he gave behest to us.
(t) ¶ And this is his commandment, that we believe on the name of his son Jesus Christ, and love one another, as he gave commandment.
(g) This is then his commandment, That we believe in the Name of his Son Jesus Christ, and love one another, as he gave commandment.
(k) And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.
- 3:24 (w) And he that keepeth his commandments, dwelleth in him, and he in him. And in this thing we know, that he dwelleth in us, by the Spirit, whom he gave to us.

(p) And he that keepeth his commandments, dwelleth in him, and he in him. And in this thing we know, that he dwelleth in us, by the Spirit, whom he gave to us.

(t) And he that keepeth his commandments dwelleth in him, and he in him. And thereby [hereby] we know that there abideth in us of the spirit which he gave us.

(g) For he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, *even* by the Spirit which he hath given us.

(k) And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER 4

4:1 (w) Most dear *brethren*, do not ye believe to each spirit, but prove ye the spirits, if they be of God; for many false prophets went out into the world.

(p) Most dear *brethren*, do not ye believe to each spirit, but prove ye the spirits, if they be of God; for many false prophets went out into the world.

(t) ¶ Dearly [Ye] beloved believe not every spirit: but prove the spirits whether they are of God, or no: for many false prophets are gone out into the world.

(g) Dearly beloved, believe not every spirit, but try the spirits whether they are of God, for many false prophets are gone out into the world.

(k) Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

4:2 (w) In this thing the Spirit of God is known; each spirit that acknowledgeth that Jesus Christ hath come in flesh, is of God;

(p) In this thing the Spirit of God is known; each spirit that acknowledgeth that Jesus Christ hath come in flesh, is of God;

(t) Hereby shall ye know the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

(g) Hereby shall ye know the Spirit of God, Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

(k) Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

4:3 (w) and each spirit that undoeth Jesus, is not of God. And this is antichrist, of whom ye have heard, that he cometh; and right now he is in the world.

(p) and each spirit that undoeth Jesus, is not of God. And this is antichrist, of whom ye have heard, that he cometh; and right now he is in the world.

(t) And every spirit which confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of Antichrist, of whom ye have heard, how that he should come: and even now already he is in the world.

(g) And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; but this is the *spirit* of Antichrist, of whom ye have heard, how that he should come, and now already he is in the world.

(k) And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4:4 (w) Ye, little sons, be of God, and ye have overcome him; for he that is in you is more, than he that *is* in the world.

(p) Ye, little sons, be of God, and ye have overcome him; for he that is in you is more, than he that *is* in the world.

(t) ¶ Little children, ye are of God, and have overcome them: for greater is he that is in you, than he that is in the world.

(g) Little children, ye are of God, and have overcome them; for greater is he that is in you, than he that is in the world.

(k) Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

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- 4:5 (w) They be of the world, therefore they speak of the world, and the world heareth them.
(p) They be of the world, therefore they speak of the world, and the world heareth them.
(t) They are of the world, and therefore speak they of the world, and the world heareth them.
(g) They are of the world, therefore speak they of the world, and the world heareth them.
(k) They are of the world: therefore speak they of the world, and the world heareth them.
- 4:6 (w) We be of God; he that knoweth God, heareth us; he that is not of God, heareth not us. In this thing we know the spirit of truth, and the spirit of error.
(p) We be of God; he that knoweth God, heareth us; he that is not of God, heareth not us. In this thing we know the spirit of truth, and the spirit of error.
(t) We are of God. He that knoweth God heareth us: He that is not of God, heareth us not. Hereby know we the spirit of verity, and the spirit of error.
(g) We are of God, he that knoweth God, heareth us; he that is not of God heareth us not. Hereby know we the Spirit of truth, and the spirit of error.
(k) We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.
- 4:7 (w) Most dear *brethren*, love we together, for charity is of God; and each that loveth his brother, is born of God, and knoweth God.
(p) Most dear *brethren*, love we together, for charity is of God; and each that loveth his brother, is born of God, and knoweth God.
(t) ¶ [Dearly] beloved, let us love one another: for love cometh of God. And every one that loveth is born of God, and knoweth God.
(g) Beloved, let us love one another, for love cometh of God, and every one that loveth is born of God, and knoweth God.
(k) Beloved, let us love one another: for love is of God; and every one that loveth is born {or, has been born} of God, and knoweth God.
- 4:8 (w) He that loveth not, knoweth not God; for God is charity.
(p) He that loveth not, knoweth not God; for God is charity.
(t) He that loveth not, knoweth not [hath not known] God: for God is love.
(g) He that loveth not, knoweth not God, for God is love.
(k) He that loveth not knoweth not God; for God is love.
- 4:9 (w) In this thing the charity of God appeared in us, for God sent his one begotten Son into the world, that we live by him.
(p) In this thing the charity of God appeared in us, for God sent his one begotten Son into the world, that we live by him.
(t) In this appeared the love of God to us ward, because that God sent his only begotten son into the world, that we might live through him.
(g) Herein was the love of God made manifest amongst us, because God sent his only begotten Son into the world, that we might live through him.
(k) In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
- 4:10 (w) In this thing is charity, not as we had loved God, but for he first loved us, and sent his Son helping for our sins.
(p) In this thing is charity, not as we had loved God, but for he first loved us, and sent his Son forgiveness for our sins.
(t) Herein is love, not that we loved God, but that he loved us, and sent his son to make agreement for our sins.
(g) Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* a reconciliation for our sins.
(k) Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

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- 4:11 (w) Ye most dear *brethren*, if God loved us, and we owe to love each other.
(p) Ye most dear *brethren*, if God loved us, we owe to love each other.
(t) ¶ [Dearly] beloved if God so loved us, we ought also to love one another.
(g) Beloved, if God so loved us, we ought also to love one another.
(k) Beloved, if God so loved us, we ought also to love one another.
- 4:12 (w) No man saw ever God; if we love together, God dwelleth in us, and the charity of him is perfect in us.
(p) No man saw ever God; if we love together, God dwelleth in us, and the charity of him is perfect in us.
(t) No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfect in us.
(g) No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfect in us.
(k) No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
- 4:13 (w) In this thing we know, that we dwell in him, and he in us; for of his Spirit he gave to us.
(p) In this thing we know, that we dwell in him, and he in us; for of his Spirit he gave to us.
(t) Hereby know we, that we dwell in him, and he in us: because he hath given us of his spirit.
(g) Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit.
(k) Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.
- 4:14 (w) And we saw, and witness, that the Father sent his Son Saviour of the world.
(p) And we saw, and witness, that the Father sent his Son Saviour of the world.
(t) And we have seen and do testify that the father sent the son, which is the savior of the world.
(g) And we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world.
(k) And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.
- 4:15 (w) Whoever shall acknowledge, that Jesus is the Son of God, God dwelleth in him, and he in God.
(p) Whoever acknowledgeth, that Jesus is the Son of God, God dwelleth in him, and he in God.
(t) Whosoever confesseth that Jesus is the son of God, in him dwelleth God, and he in God.
(g) Whosoever confesseth that Jesus is the Son of God, in him dwelleth God, and he in God.
(k) Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
- 4:16 (w) And we have known, and believe to the charity, that God hath in us. God is charity, and he that dwelleth in charity, dwelleth in God, and God in him.
(p) And we have known, and believe to the charity, that God hath in us. God is charity, and he that dwelleth in charity, dwelleth in God, and God in him.
(t) And we have known and believed the love that God hath to us.
(g) And we have known, and believed the love that God hath in us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.
(k) And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.
- 4:17 (w) In this thing is the perfect charity of God in us, that we have trust in the day of doom; for as he is, also we be in this world.
(p) In this thing is the perfect charity of God with us, that we have trust in the day of doom; for as he is, also we be in this world.

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(t) ¶ God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is the love perfect in us, that we should have trust in the day of judgment, for [that] as he is, even so are we in this world.

(g) Herein is the love perfect in us, that we should have boldness in the day of judgment; for as he is, even so are we in this world.

(k) Herein is our love {Gr. love with us} made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

4:18 (w) Dread is not in charity, but perfect charity sendeth out dread; for dread hath pain. But he that dreadeth, is not perfect in charity.

(p) Dread is not in charity, but perfect charity putteth out dread; for dread hath pain. But he that dreadeth, is not perfect in charity.

(t) There is no fear in love, but perfect love casteth out all fear, for fear hath painfulness. He that feareth is not perfect in love.

(g) There is no fear in love, but perfect love casteth out fear, for fear hath painfulness, and he that feareth, is not perfect in love.

(k) There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

4:19 (w) Therefore love we God, for he before loved us/for he former loved us.

(p) Therefore love we God, for he loved us before.

(t) ¶ We love him, for he loved us first.

(g) We love him, because he loved us first.

(k) We love him, because he first loved us.

4:20 (w) If any man saith, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how may he love God, whom he seeth not?

(p) If any man saith, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how may he love God, whom he seeth not?

(t) If a man say, I love God, and yet hate [hateth] his brother, he is a liar. For How can he that loveth not his brother whom he hath seen, love God whom he hath not seen?

(g) If any man say, I love God, and hate his brother, he is a liar; for how can he that loveth not his brother whom he hath seen, love God whom he hath not seen?

(k) If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

4:21 (w) And we have this commandment of God, that he that loveth God, love also his brother.

(p) And we have this commandment of God, that he that loveth God, love also his brother.

(t) And this commandment have we of him: that he which loveth God, should love his brother also.

(g) And this commandment have we of him, that he that loveth God, should love his brother also.

(k) And this commandment have we from him, That he who loveth God love his brother also.

CHAPTER 5

5:1 (w) Each man that believeth that Jesus is Christ, is born of God; and each that loveth him that gendereth, loveth him that is born of him.

(p) Each man that believeth that Jesus is Christ, is born of God; and each man that loveth him that engendered, loveth him that is born of him.

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- (t) ¶ Whosoever believeth that Jesus is Christ, is born of God. And every one that loveth him which begat, loveth him also which was begotten of him.
- (g) Whosoever believeth that Jesus is the Christ, is born of God, and every one that loveth him, which begat, loveth him also which is begotten of him.
- (k) Whosoever believeth that Jesus is the Christ is born {or, has been born} of God: and every one that loveth him that begat loveth him also that is begotten of him.
- 5:2 (w) In this thing we know, that we love the children of God, when we love God, and do his commandments.
(p) In this thing we know, that we love the children of God, when we love God, and do his commandments.
(t) In this we know that we love the children of God, when we love God, and keep his commandments.
(g) In this we know that we love the children of God, when we love God, and keep his commandments.
(k) By this we know that we love the children of God, when we love God, and keep his commandments.
- 5:3 (w) For this is the charity of God, that we keep his commandments; his commandments be not grievous.
(p) For this is the charity of God, that we keep his commandments; and his commandments be not heavy.
(t) This is the love of God, that we keep his commandments, and his commandments are not grievous.
(g) For this is the love of God, that we keep his commandments; and his commandments are not burdensome.
(k) For this is the love of God, that we keep his commandments: and his commandments are not grievous.
- 5:4 (w) For all thing that is born of God, overcometh the world; and this is the victory that overcometh the world, our faith.
(p) For all thing that is born of God, overcometh the world; and this is the victory that overcometh the world, our faith.
(t) For all that is born of God, overcometh the world. And this is the victory that overcometh the world, even our faith.
(g) For all that is born of God, overcometh the world; and this is the victory that hath overcome the world, *even* our faith.
(k) For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.
- 5:5 (w) And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
(p) And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
(t) Who is it that overcometh the world: but he which believeth that Jesus is the son of God?
(g) Who is it that overcometh the world, but he which believeth that Jesus is the Son of God?
(k) Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
- 5:6 (w) This is Jesus Christ, that came by water and blood; not in water only, but in water and blood. And the Spirit is he that witnesseth, that Christ is the truth.
(p) This is Jesus Christ, that came by water and blood; not in water only, but in water and blood. And the Spirit is he that witnesseth, that Christ is truth.
(t) ¶ This Jesus Christ is he that came by water and blood, not by water only: but by water and blood. And it is the spirit that beareth witness, because the spirit is truth.
(g) This is that Jesus Christ that came by water and blood; not by water only, but by water and blood. And it is the Spirit that beareth witness, for the Spirit is truth.
(k) This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.
- 5:7 (w) For three be, that bear witness in heaven, the Father, the Word, *or Son*, and the Holy Ghost; and these three be one.
(p) For three be, that give witnessing in heaven, the Father, the Son, and the Holy Ghost; and these three be one.
(t) For there are three which bear record in heaven, the father, the word, and the holy ghost. And these three are one.

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- (g) For there are three, which bear record in heaven, the Father, the Word, and the holy Ghost; and these three are one.
(k) For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
- 5:8 (w) And three be, that give witnessing in earth, the Spirit, water, and blood; and these three be one.
(p) And three be, that give witnessing in earth, the Spirit, water, and blood; and these three be one.
(t) For [And] there are three which bear record in earth: the spirit, and water, and blood: and these three are one.
(g) And there are three, which bear record in the earth, the Spirit, and the Water, and the Blood; and these three agree in one.
(k) And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.
- 5:9 (w) If we receive the witnessing of men, the witnessing of God is more; for this is the witnessing of God, that is more, for he witnessed of his Son.
(p) If we receive the witnessing of men, the witnessing of God is more; for this is the witnessing of God, that is more, for he witnessed of his Son.
(t) If we receive the witness of men, the witness of God is greater. For this is the witness of God, which he testified of his son.
(g) If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he testified of his Son.
(k) If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.
- 5:10 (w) He that believeth in the Son of God, hath the witnessing of God in him. He that believeth not to the Son, maketh him a liar; for he believeth not in the witnessing, that God witnessed of his Son.
(p) He that believeth in the Son of God, hath the witnessing of God in him. He that believeth not to the Son, maketh him a liar; for he believeth not in the witnessing, that God witnessed of his Son.
(t) 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 believed not the record that God gave of his son.
(g) He that believeth in the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believed not the record, that God witnessed of his Son.
(k) He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.
- 5:11 (w) And this is the witnessing, for God gave to us everlasting life, and this life is in his Son.
(p) And this is the witnessing, for God gave to you everlasting life, and this life is in his Son.
(t) And this is that record, how that God hath given unto us eternal life, and this life is in his son.
(g) And this is the record, that God hath given unto us eternal life, and this life is in his Son.
(k) And this is the record, that God hath given to us eternal life, and this life is in his Son.
- 5:12 (w) He that hath the Son, hath life; he that hath not the Son of God, hath not life.
(p) He that hath the Son of God, hath also life; he that hath not the Son of God, hath not life.
(t) He that hath the son, hath life: and he that hath not the son of God, hath not life.
(g) He that hath the Son, hath life; and he that hath not the Son of God, hath not life.
(k) He that hath the Son hath life; and he that hath not the Son of God hath not life.
- 5:13 (w) I write to you these things, that ye know, that ye have everlasting life, which believe in the name of God's Son.
(p) I write to you these things, that ye know, that ye have everlasting life, which believe in the name of God's Son.

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- (t) ¶ These things have I written unto you that believe on the name of the son of God, that ye may know how that ye have eternal life, and that ye may believe on the name of the son of God.
- (g) These things have I written unto you, that believe in the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the Name of the Son of God.
- (k) These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.
- 5:14 (w) And this is the trust that we have in God, that whatever thing we ask after his will, he shall hear us.
(p) And this is the trust which we have to God, that whatever thing we ask after his will, he shall hear us.
(t) And this is the trust that we have in him: that if we ask anything according to his will he heareth us.
(g) And this is the assurance that we have in him, that if we ask any thing according to his will, he heareth us.
(k) And this is the confidence that we have in {or, concerning} him, that, if we ask any thing according to his will, he heareth us:
- 5:15 (w) And we know, that he heareth us, whatever thing we ask; we know, that we have the askings, which we ask of him.
(p) And we know, that he heareth us, whatever thing we ask; we know, that we have the askings, that we ask of him.
(t) And if we know that he hear us whatsoever we ask, we know that we shall have the petitions that we desire of him.
(g) And if we know that he heareth us, whatsoever we ask, we know that we have the petitions, that we have desired of him.
(k) And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.
- 5:16 (w) He that knoweth his brother to sin a sin not to death, ask he, and life shall be given to him that sinneth not to death. There is a sin to death; not for it I say, that any man pray.
(p) He that knoweth that his brother sinneth a sin not to death, ask he, and life shall be given to him that sinneth not to death. There is a sin to death; not for it I say, that any man pray.
(t) ¶ If any man see his brother sin a sin that is not unto death, let him ask, and he shall give him life for them that sin not unto death. There is a sin unto death, for which say I not that a man should pray.
(g) If any man see his brother sin a sin that is not unto death, let him ask, and he shall give him life for them that sin not unto death. There is a sin unto death, I say not that thou shouldest pray for it.
(k) If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.
- 5:17 (w) Each wickedness is sin, and there is a sin to death.
(p) Each wickedness is sin, and there is sin to death.
(t) All unrighteousness is sin, and there is sin not unto death.
(g) All unrighteousness is sin, but there is a sin not unto death.
(k) All unrighteousness is sin: and there is a sin not unto death.
- 5:18 (w) We know, that each man that is born of God, sinneth not; but the generation of God keepeth him, and the wicked toucheth him not.
(p) We know, that each man that is born of God, sinneth not; but the generation of God keepeth him, and the wicked toucheth him not.
(t) ¶ We know that whosoever is born of God, sineth not: but he that is begotten of God keepeth himself, and that wicked toucheth him not.
(g) We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not.

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(k) We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

5:19 (w) We know, that we be of God, and all the world is put in wicked.

(p) We know, that we be of God, and all the world is set in evil.

(t) We know that we are of God, and that the world is altogether set on wickedness.

(g) We know that we are of God, and the whole world lieth in wickedness.

(k) And we know that we are of God, and the whole world lieth in wickedness.

5:20 (w) And we know, that the Son of God came in flesh, and gave to us wit, that we know him very God, and be in the very Son Jesus of him. This is very God, and everlasting life.

(p) And we know, that the Son of God came in flesh, and gave to us wit, that we know him very God, and be in the very Son of him. This is very God, and everlasting life.

(t) We know that the son of God is come, and hath given us a mind to know him which is true: and we are in him that is true, through his son Jesus Christ. This same is very God, and eternal life.

(g) But we know that the Son of God is come, and hath given us a mind to know him, which is true; and we are in him that is true, *that is*, in his Son Jesus Christ. This same is the very God, and eternal life.

(k) And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

5:21 (w) Little sons, keep ye you from simulacra, *or covetousness*. Amen.

(p) My little sons, keep ye you from maumets.

(t) Babes keep yourselves from images. Amen.

(g) Little children, keep yourselves from idols, Amen.

(k) Little children, keep yourselves from idols. Amen.

FIRST JOHN END

The Second Epistle of the Apostle John

Generally accepted as one of the latest of the books of the New Testament, about C.E. 95-98, attributed to the apostle John late in his life, to address the problem of Gnosticism

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1
 - (w) The elder *man* to the lady Electa, and to her children, which I love in truth; and not I alone, but and all men that knew truth;
 - (p) The elder *man*, to the chosen lady, and to her children, which I love in truth; and not I alone, but also all men that know truth;
 - (t) ¶ The elder [senior] to the elect lady and her children which I love in the truth: and not I only, but also all that have known the truth,
 - (g) THE ELDER to the elect Lady, and her children, whom I love in the truth; and not I only, but also all that have known the truth,
 - (k) The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;
- 2
 - (w) for the truth that dwelleth in you, and with you shall be into without end.
 - (p) for the truth that dwelleth in you, and with you shall be without end.
 - (t) for the truth's sake, which dwelleth [remaineth] in us, and shall be in us forever.
 - (g) For the truth's sake which dwelleth in us, and shall be with us forever;
 - (k) For the truth's sake, which dwelleth in us, and shall be with us for ever.

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- 3 (w) Grace be with you, mercy, and peace of God the Father, and of Jesus Christ, the Son of the Father, in truth and charity.
(p) Grace be with you, mercy, and peace of God the Father, and of Jesus Christ, the Son of the Father, in truth and charity.
(t) ¶ With you be grace, mercy, and peace from God the father, and from the Lord Jesus Christ the son of the father, in truth and love.
(g) Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, with truth and love.
(k) Grace be {Gr. shall be} with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
- 4 (w) I joyed full much, for I found of thy sons going in truth, as we received commandment of the Father.
(p) I joyed full much, for I found of thy sons going in truth, as we received commandment of the Father.
(t) ¶ I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment of the father.
(g) I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment of the Father.
(k) I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.
- 5 (w) And now I pray thee, lady, not as writing a new commandment to thee, but that that we had from the beginning, that we love each other.
(p) And now I pray thee, lady, not as writing a new commandment to thee, but that that we had from the beginning, that we love each other.
(t) And now beseech I thee lady, not as though I wrote a new commandment unto thee, but that same, which we had from the beginning, that we should love one another.
(g) And now beseech I thee, Lady, (not as writing a new commandment unto thee, but that same which we had from the beginning) that we love one another.
(k) And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.
- 6 (w) And this is charity, that we walk after his commandments. For this is the commandment, that as ye heard at the beginning, walk ye in him.
(p) And this is charity, that we walk after his commandments. For this is the commandment, that as ye heard at the beginning, walk ye in him.
(t) And this is the love, that we should walk after his commandments.
(g) And this is the love, that we should walk after his commandments. This commandment is, that as ye have heard from the beginning, ye should walk in it.
(k) And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.
- 7 (w) For many deceivers went out into the world, which acknowledge not that Jesus Christ hath come in flesh; this is a deceiver and antichrist.
(p) For many deceivers went out into the world, which acknowledge not that Jesus Christ hath come in flesh; this is a deceiver and antichrist.
(t) ¶ This commandment is (that as ye have heard from the beginning) ye should walk in it. For many deceivers are entered into the world, which confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist.
(g) For many deceivers are entered into the world, which confess not that Jesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.
(k) For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

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- 8 (w) See ye yourselves, lest ye lose the things that ye have wrought, but that ye receive full meed;
(p) See ye yourselves, lest ye lose the things that ye have wrought, that ye receive full meed;
(t) Look on yourselves, that we lose not that we have wrought: but that we may have a full reward.
(g) Look to yourselves, that we lose not the things which we have done, but that we may receive a full reward.
(k) Look to yourselves, that we lose not those things which we have wrought {or, gained, some copies read, ye have gained, but that ye, etc.}, but that we receive a full reward.
- 9 (w) witting that each man that goeth away, and dwelleth not in the teaching of Christ, hath not God. He that dwelleth in the teaching of *Christ*, hath both the Son and the Father.
(p) witting that each man that goeth before, and dwelleth not in the teaching of Christ, hath not God. He that dwelleth in the teaching, hath both the Son and the Father.
(t) Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the father, and the son.
(g) Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Son.
(k) Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.
- 10 (w) If any man cometh to you, and bringeth not this teaching, do not ye receive him into *your* house, neither say to him, Hail.
(p) If any man cometh to you, and bringeth not this teaching, do not ye receive him into *your* house, neither say to him, Hail.
(t) ¶ If there come any unto you and bring not this learning, him receive not to house: neither bid him Godspeed.
(g) If there come any unto you, and bring not this doctrine, receive him not to house, neither bid him God speed;
(k) If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:
- 11 (w) For he that saith to him, Hail, communeth with his evil works. Lo! I before-said to you, that ye be not confounded in the day of our Lord Jesus Christ.
(p) For he that saith to him, Hail, communeth with his evil works. Lo! I before-said to you, that ye be not confounded in the day of our Lord Jesus Christ.
(t) For he that biddeth him Godspeed, is partaker of his evil deeds.
(g) For he that biddeth him God speed, is partaker of his evil deeds. Although I had many things to write unto you, yet I would not *write* with paper and ink; but I trust to come unto you, and speak mouth to mouth, that our joy may be full.
(k) For he that biddeth him God speed is partaker of his evil deeds.
- 12 (w) I having more things to write to you, would not by parchment and ink; for I hope that I shall come to you, and speak mouth to mouth, that our joy be full.
(p) I have more things to write to you, and I would not by parchment and ink; for I hope that I shall come to you, and speak mouth to mouth, that our joy be full.
(t) I had many things to write unto you, nevertheless I would not write with paper and ink: but I trust to come unto you, and speak with you mouth to mouth, that our joy may be full.
(g) scripture was included in previous verse
(k) Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face {Gr. mouth to mouth}, that our joy may be full.
- 13 (w) The sons of thy sister Electa greet thee well. The grace of God *be* with thee. Amen.

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(p) The sons of thy chosen sister greet thee well. The grace of God *be* with thee. Amen.

(t) The sons of thy elect sister greet thee Amen.

(g) The sons of thine elect sister greet thee, Amen.

(k) The children of thy elect sister greet thee. Amen.

SECOND JOHN END

The Third Epistle of the Apostle John

Generally attributed to the apostle John about C.E. 85-95
to address power struggles within the Church

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- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1
 - (w) The elder *man* to Gaius, most dear, whom I love in truth.
 - (p) The elder *man* to Gaius, most dear *brother*, whom I love in truth.
 - (t) ¶ The Elder [senior] unto the beloved Gaius, whom I love in the truth.
 - (g) The Elder unto the beloved Gaius, whom I love in the truth.
 - (k) The elder unto the well beloved Gaius, whom I love in the truth {or, truly}.
- 2
 - (w) Most dear, of all things I make prayer, that thou enter, and fare wellsomely, as thy soul fareth wellsomely.
 - (p) Most dear *brother*, of all things I make prayer, that thou enter, and fare wellfully, as thy soul doeth wellfully.
 - (t) [Well] Beloved I wish in all things that thou prosperedest and farest well, even as thy soul prospereth.
 - (g) Beloved, I wish chiefly that thou prosperedst and farest well as thy soul prospereth.
 - (k) Beloved, I wish {or, pray} above all things that thou mayest prosper and be in health, even as thy soul prospereth.
- 3
 - (w) I joyed full greatly, for brethren came, and bare witnessing to thy truth, as thou walkest in truth.
 - (p) I joyed greatly, for brethren came, and bare witnessing to thy truth, as thou walkest in truth.
 - (t) I rejoiced greatly when the brethren came and testified of the truth that is in thee, how thou walkest in trouthe [how thou in troth walkest].
 - (g) For I rejoiced greatly when the brethren came and testified of the truth that is in thee, how thou walkest in the truth.
 - (k) For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

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- 4 (w) I have not more grace of these things, than that I hear that my sons walk in truth.
(p) I have not more grace of these things, than that I hear that my sons walk in truth.
(t) I have no greater joy than for to hear how that my sons walk in verity.
(g) I have no greater joy than this, *that is*, to hear that my sons walk in verity.
(k) I have no greater joy than to hear that my children walk in truth.
- 5 (w) Most dear, thou doest faithfully, whatever thou workest into brethren, and that into pilgrims,
(p) Most dear *brother*, thou doest faithfully, whatever thou workest in brethren, and that into pilgrims,
(t) ¶ [Dearly] Beloved thou dost faithfully whatsoever thou doest to the brethren, and to strangers,
(g) Beloved, thou doest faithfully, whatsoever thou doest to the brethren, and to strangers,
(k) Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;
- 6 (w) which yielded witnessing to thy charity, in the sight of the church; whom thou ledest forth, and doest well-worthily to God.
(p) which yielded witnessing to thy charity, in the sight of the church; which thou ledest forth, and doest well-worthily to God.
(t) which bare witness of thy love before all the congregation. Which brethren when thou bringest forwards on their journey (as it beseemeth God) thou shalt do well:
(g) Which bare witness of thy love before the Churches. Whom if thou bringest on their journey as it beseemeth according to God, thou shalt do well,
(k) Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort {Gr. worthy of God}, thou shalt do well:
- 7 (w) Soothly for his name they went forth, nothing taking of heathen men.
(p) For they went forth for his name, and took nothing of heathen men.
(t) because that for his name's sake they went forth, and took nothing of the gentiles.
(g) Because that for his Name's sake they went forth, and took nothing of the Gentiles.
(k) Because that for his name's sake they went forth, taking nothing of the Gentiles.
- 8 (w) Therefore we owe to receive such, that we be even-workers of truth.
(p) Therefore we owe to receive such, that we be even-workers of truth.
(t) We therefore ought to receive such, that we also might be helpers to the truth.
(g) We therefore ought to receive such, that we might be helpers to the truth.
(k) We therefore ought to receive such, that we might be fellowhelpers {or, joint-labourers} to the truth.
- 9 (w) I had written peradventure to the church, but this Diotrephes, that loveth for to bear primacy, *or chief places*, in them, receiveth not us.
(p) I had written peradventure to the church, but this Diotrephes, that loveth to bear primacy in them, receiveth not us.
(t) ¶ I wrote unto the congregation: but Diotrephes which loveth to have the preeminence among them, receiveth us not,
(g) I wrote unto the Church; but Diotrephes which loveth to have the preeminence among them, receiveth us not.
(k) I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.
- 10 (w) For this thing, if I shall come, I shall admonish his works, which he doeth, garring, *or chiding*/chattering against us with evil words. And as if these things suffice not to him, neither he receiveth brethren, and forbiddeth them that receive, and casteth out of the church.

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- (p) For this thing, if I shall come, I shall admonish his works, which he doeth, chiding against us with evil words. And as if these things suffice not to him, neither he receiveth brethren, and forbiddeth them that receive, and putteth out of the church.
- (t) wherefore if I come I will declare his deeds which he doeth jesting on us with malicious words, neither is therewith content. Not only he himself receiveth not the brethren: but also he forbideth them that would, and thrusteth them out of the congregation.
- (g) Wherefore if I come, I will call to your remembrance his deeds which he doeth, prattling against us with malicious words, and not therewith content, neither he himself receiveth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.
- (k) Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.
- 11 (w) Most dear, do not thou follow evil thing, but that that is good thing. He that doeth well, is of God; he that doeth evil, seeth not God.
- (p) Most dear *brother*, do not thou follow evil thing, but that that is good thing. He that doeth well, is of God; he that doeth evil, seeth not God.
- (t) ¶ Beloved follow [Dearly beloved counterfeit] not that which is evil, but that which is good: He that doeth well is of God: but he that doeth evil seeith not God.
- (g) Beloved, follow not that which is evil, but that which is good. He that doeth well is of God; but he that doeth evil, hath not seen God.
- (k) Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.
- 12 (w) Witnessing is yielded to Demetrius of all men, and of truth itself; but also we bear witnessing, and thou knowest, that our witnessing is true.
- (p) Witnessing is yielded to Demetrius of all men, and of truth itself; but also we bear witnessing, and thou knowest, that our witnessing is true.
- (t) Demetrius hath good report of all men, and of the truth. Yea and we ourselves also bear record, and ye know that our record is true.
- (g) Demetrius hath good report of all men, and of the truth itself; yea, and we ourselves bear record, and ye know that our record is true.
- (k) Demetrius hath good report of all men, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.
- 13 (w) I had many things to write to thee, but I would not write to thee by ink and pen.
- (p) I had many things to write to thee, but I would not write to thee by ink and pen.
- (t) I have many things to write: but I will not with ink and pen [pen and ink] write unto thee.
- (g) I have many things to write, but I will not with ink and pen write unto thee;
- (k) I had many things to write, but I will not with ink and pen write unto thee:
- 14 (w) For I hope soon to see thee, and we shall speak mouth to mouth. Peace *be* to thee. Friends greet thee well. Greet thou well friends by name.
- (p) For I hope soon to see thee, and we shall speak mouth to mouth. Peace *be* to thee. Friends greet thee well. Greet thou well friends by name.
- (t) For I trust I shall speak mouth to mouth. Peace *be* with thee. The lovers salute thee. Greet the lovers by name.
- (g) For I trust I shall shortly see thee, and we shall speak mouth to mouth. Peace *be* with thee. The friends salute thee. Greet the friends by name.

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(k) But I trust I shall shortly see thee, and we shall speak face to face {Gr. mouth to mouth}. Peace be to thee. Our friends salute thee. Greet the friends by name.

THIRD JOHN END

The Epistle of Jude

Generally attributed to Jude (Judas), considered by many the earthly brother of both Jesus and James
written about C.E. 60-80
as both a denunciation of evil and encouragement to those who would remain faithful

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1 (w) Judas, the servant of Jesus Christ, and brother of James, to these that be loved, that be in God the Father, and of Jesus Christ kept and called,
(p) Judas, the servant of Jesus Christ, and brother of James, to these that be loved, that be in God the Father, and to them that be called and kept of Jesus Christ,
(t) ¶ Judas the servant of Jesus Christ, the brother of James. To them which are called and sanctified in God the father, and preserved in Jesus Christ [Christ Jesus].
(g) Jude a servant of Jesus Christ, and brother of James, to them which are called and sanctified of God the Father, and reserved to Jesus Christ:
(k) Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:
- 2 (w) mercy to you, and peace, and charity be full-filled.
(p) mercy, and peace, and charity be filled to you.
(t) Mercy unto you, and peace and love be multiplied.
(g) Mercy unto you, and peace and love be multiplied.
(k) Mercy unto you, and peace, and love, be multiplied.

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- 3 (w) Most dear, I doing all busyness to write to you of your common health, had need to write to you, and pray to strive strongly for the faith once betaken to saints.
(p) Most dear *brethren*, I doing all busyness to write to you of your common health, had need to write to you, and pray to strive strongly for the faith that is once taken to saints.
(t) ¶ Beloved, when I gave all diligence to write unto you of the common salvation [health]: it was needful for me to write unto you, to exhort you, that ye should continually labor in the faith, which was once given unto the saints.
(g) Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, to exhort you, that ye should earnestly contend for *the maintenance* of the faith, which was once given unto the Saints.
(k) Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.
- 4 (w) Forsooth some men privily entered, that sometime were before-written into this doom, unpious men, overturning the grace of our God into lechery, and denying the alone lordship and our Lord Jesus Christ.
(p) For some unfaithful men privily entered, that sometime were before-written into this doom, and overturn the grace of our God into lechery, and deny him that is only a Lord, our Lord Jesus Christ.
(t) For there are certain craftily crept in, of which it was written aforetime unto such judgment. They are ungodly, and turn the grace of our [Lord] God unto wantonness, and deny God the only Lord, and our Lord Jesus Christ.
(g) For there are certain men crept in, which were before of old ordained to this condemnation, ungodly men *they are*, which turn the grace of our God into wantonness, and deny God the only Lord, and our Lord Jesus Christ.
(k) For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.
- 5 (w) Forsooth I will together admonish you, witting once all things, for Jesus saving his people of the land of Egypt, the second time lost them that believed not.
(p) But I will admonish you once, that know all things, that Jesus saved his people from the land of Egypt, and the second time destroyed them that believed not.
(t) ¶ My mind is therefore to put you in remembrance, for as much as ye once know this, how that the Lord (after that he had delivered the people out of Egypt) destroyed them which afterward believed not:
(g) I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that he had delivered the people out of Egypt, destroyed them afterward which believed not.
(k) I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.
- 6 (w) Soothly angels that kept not his princehood, but forsook his house, he reserved into the doom of great God, in everlasting bonds under darkness.
(p) And he reserved under darkness angels, that kept not their princehood, but forsook their house, into the doom of the great God, into everlasting bonds.
(t) The angels also, which kept not their first estate: but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day:
(g) The Angels also which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
(k) And the angels which kept not their first estate {or, principality}, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
- 7 (w) As Sodom, and Gomorrha, and nigh coasted cities, in like manner doing fornication, and going away after other flesh, be made example, suffering pain of everlasting fire.
(p) As Sodom, and Gomorrha, and the nigh coasted cities, that in like manner did fornication, and went away after other flesh, and be made ensample, suffering pain of everlasting fire.

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- (t) even as Sodom, and Gomorrah, and the cities about them (which in like manner defiled themselves, with fornication, and followed strange flesh) are set forth for an example, and suffer the vengeance of eternal fire.
- (g) As Sodom and Gomorrha, and the cities about them, which in like manner as they did, committed fornication, and followed strange flesh, are set forth for an example, and suffer the vengeance of eternal fire.
- (k) Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange {Gr. other} flesh, are set forth for an example, suffering the vengeance of eternal fire.
- 8 (w) In like manner also these that defoul the flesh, and despise lordship, and blaspheme majesty.
- (p) In like manner also these that defoul the flesh, and despise lordship, and blaspheme majesty.
- (t) Likewise these dreamers defile the flesh, despise rulers, and speak evil of them that are in authority.
- (g) Likewise notwithstanding these dreamers also defile the flesh, and despise government, and speak evil of them that are in authority.
- (k) Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.
- 9 (w) When Michael, the archangel, disputing with the devil, strove of Moses' body, he was not hardy to bring in doom of blasphemy, but said, The Lord command to thee.
- (p) When Michael, archangel, disputed with the devil, and strove of Moses' body, he was not hardy to bring in doom of blasphemy, but said, The Lord command to thee.
- (t) ¶ Yet Michael the archangel (when he strove against the devil, and disputed the body of Moses) durst not give railing sentence, but said: The Lord rebuke thee.
- (g) Yet Michael the Archangel, when he strove against the devil, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.
- (k) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
- 10 (w) Forsooth these blaspheme, whatever things they know not. Forsooth whatever things they know by kind as dumb beasts, in these they be corrupt.
- (p) But these men blaspheme, whatever things they know not. For whatever things they know naturally as dumb beasts, in these they be corrupt.
- (t) But these speak evil of [in] those things which they know not. In those things which they know naturally, as beasts which are without reason, in those things they corrupt themselves.
- (g) But these speak evil of those things, which they know not; and whatsoever things they know naturally, as beasts, which are without reason, in those things they corrupt themselves.
- (k) But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.
- 11 (w) Woe to them that went the way of Cain, and that be shed out by error of Balaam for meed, and perished in the again-saying of Core.
- (p) Woe to them that went the way of Cain, and that be shed out by error of Balaam for meed, and perished in the gainsaying of Core.
- (t) Woe be unto them, for they have followed the way of Cain, and are utterly given to [spilt in] the error of Balaam for lucre's sake, and perish [are cast away] in the treason of Core.
- (g) Woe *be* unto them! For they have followed the way of Cain, and are cast away by the deceit of Balaam's wages, and perish in the gainsaying of Core.
- (k) Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

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- 12 (w) These be in their meats filths, *or defoulings*, feasting together, without dread feeding themselves. *These be* clouds without water, that be borne about of winds; harvest trees without fruit, twice dead, drawn up by the root;
(p) These be in their meats, feasting together to filth, without dread feeding themselves. *These be* clouds without water, that be borne about of winds; harvest trees without fruit, twice dead, drawn up by the root;
(t) ¶ These are spots which of your kindness feast together, without fear, feeding themselves. Clouds they are without water, carried about of winds, and trees without fruit at gathering time [: trees rotten in autumn, unfruitful], twice dead, and plucked up by the roots.
(g) These are rocks in your feasts of charity, when they feast with you, without all fear, feeding themselves; clouds *they are* without water, carried about of winds; corrupt trees *and* without fruit, twice dead, *and* plucked up by the roots;
(k) These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;
- 13 (w) waves of the wild, *or mad*, sea, frothing out their confusions; erring stars, to whom the tempest of darkneses is kept into without end.
(p) waves of the mad sea, foaming out their confusions; erring stars, to which the tempest of darkneses is kept without end.
(t) They are raging waves of the sea, foaming out their own shame. They are wandering stars, to whom is reserved the mist of darkness forever.
(g) *They are* the raging waves of the sea, foaming out their own shame; *they are* wandering stars, to whom is reserved the blackness of darkness forever.
(k) Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.
- 14 (w) But Enoch, the seventh from Adam, prophesied of these, saying, Lo! the Lord cometh with his holy thousands,
(p) But Enoch, the seventh from Adam, prophesied of these, and said, Lo! the Lord cometh with his holy thousands,
(t) ¶ Enoch the seventh from Adam prophesied before of such saying. Behold, the Lord shall come with thousands of saints,
(g) And Enoch also the seventh from Adam, prophesied of such, saying, Behold, the Lord cometh with thousands of his Saints,
(k) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
- 15 (w) for to do doom against all, and to reprove all unpius men of all the works of the unpiety of them, by which they did unpiously, and of all hard words, that unpious sinners have spoken against God.
(p) to do doom against all men, and to reprove all unfaithful men of all the works of the wickedness of them, by which they did wickedly, and of all the hard words, that wicked sinners have spoken against God.
(t) to give judgment against all men, and to rebuke all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their cruel speakings, which ungodly sinners have spoken against him.
(g) To give judgment against all men, and to rebuke all the ungodly among them of all their wicked deeds, which they have ungodly committed, and of all their cruel speakings, which wicked sinners have spoken against him.
(k) To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.
- 16 (w) These be grutchers plaining, *or full of plaints*, wandering after their desires; and the mouth of them speaketh pride, worshipping persons, by cause of winning.
(p) These be grumblers full of plaints, wandering after their desires; and the mouth of them speaketh pride, worshipping persons, because of winning.
(t) ¶ These are murmurers, complainers, walking after their own lusts, whose mouth's speak proud things. They have men in great reverence because of advantage.

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- (g) These are murmurers, complainers, walking after their own lusts; whose mouth's speak proud things, having men's persons in admiration, because of advantage.
- (k) These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.
- 17 (w) Forsooth, ye most dear, be ye mindful of the words, which be before-said of the apostles of our Lord Jesus Christ;
(p) And ye, most dear *brethren*, be mindful of the words, which be before-said of apostles of our Lord Jesus Christ;
(t) But ye [dearly] beloved remember the words which were spoken before of the Apostles of our Lord Jesus Christ,
(g) But, ye beloved, remember the words which were spoken before of the Apostles of our Lord Jesus Christ,
(k) But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;
- 18 (w) which said to you, that in the last times there shall come scorers, wandering after their own desires, not in piety.
(p) which said to you, that in the last times there shall come beguilers, wandering after their own desires, not in piety.
(t) how that they told you that there should be beguilers in the last time, which should walk after their own ungodly lusts.
(g) How that they told you that there should be mockers in the last time, which should walk after their own ungodly lusts.
(k) How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.
- 19 (w) These be, the which separate themselves, beastly, not having Spirit.
(p) These be, which separate themselves, beastly men, not having Spirit.
(t) These are makers of sects, fleshly [natural], having no spirit.
(g) These are they that separate themselves from others, natural, having not the Spirit.
(k) These be they who separate themselves, sensual, having not the Spirit.
- 20 (w) Forsooth ye, most dear, above building yourselves on your most holy faith, in the Holy Ghost praying,
(p) But ye, most dear *brethren*, above build yourselves on your most holy faith, and pray ye in the Holy Ghost,
(t) ¶ But ye dearly beloved, edify yourselves in your most holy faith, praying in the holy ghost,
(g) But, ye beloved, edify yourselves in your most holy faith, praying in the holy Ghost,
(k) But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
- 21 (w) keep yourselves in the love of God, abiding the mercy of our Lord Jesus Christ into life everlasting.
(p) and keep yourselves in the love of God, and abide ye the mercy of our Lord Jesus Christ into life everlasting.
(t) and keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.
(g) And keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.
(k) Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
- 22 (w) And reprove ye these men that be deemed,
(p) And reprove ye these men that be deemed,
(t) And have compassion on some, separating them:
(g) And have compassion of some, in putting difference;
(k) And of some have compassion, making a difference:
- 23 (w) forsooth save ye them, snatching them of the fire. Soothly do ye mercy to others in dread of God, hating and that defouled coat, that is flesh.
(p) but save ye them, and take ye them from the fire. And do ye mercy to other men, in the dread of God, and hate ye also that defouled coat, which is fleshly.

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(t) and other save with fear, pulling them out of the fire, and hate the filthy vesture of the flesh.

(g) And others save with fear, pulling them out of the fire, and hate even the garment spotted by the flesh.

(k) And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 (w) But to him that is mighty to keep you without sin, and to ordain before the sight of his glory you unwemmed in full out joy,

(p) But to him that is mighty to keep you without sin, and to ordain before the sight of his glory you unwemmed in full out joy,

(t) ¶ Unto him that is able to keep you, that ye fall not, and to present you faultless before the presence of his glory with joy,

(g) Now unto him that is able to keep you that ye fall not, and to present you faultless before the presence of his glory with joy,

(k) Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 (w) in the coming of our Lord Jesus Christ, to God alone our Saviour, by Jesus Christ our Lord, *be* glory, and magnifying, empire, and power, before all worlds, and now, and into all worlds of worlds. Amen.

(p) in the coming of our Lord Jesus Christ, to God alone our Saviour, by Jesus Christ our Lord, *be* glory, and magnifying, empire, and power, before all worlds, and now, and into all worlds of worlds. Amen.

(t) that is to say, to God our savior which only is wise, *be* glory, majesty, dominion, and power, now and forever Amen.

(g) *That is*, to God only wise, our Saviour, *be* glory, and majesty, and dominion, and power, both now and forever, Amen.

(k) To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

JUDE END

The Apocalypse (Revelation) of John

Attributed to an uncertain John, most probably the Apostle, near the close of the first century
and is the only prophetic book in the New Testament

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LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

CHAPTER 1

- 1:1 (w) Apocalypse, *or revelation*, of Jesus Christ, which God gave to him to make open to his servants, which things it behooveth to be made soon. And he signified, sending by his angel to his servant John,
(p) Apocalypse of Jesus Christ, which God gave to him to make open to his servants, which things it behooveth to be made soon. And he signified, sending by his angel to his servant John,
(t) ¶ The revelation of Jesus Christ, which God gave unto him, for to show unto his servants things which must shortly come to pass. And he sent and showed by his angel unto his servant John,
(g) The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly be done; which he sent, and shewed by his Angel unto his servant John,
(k) The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:
- 1:2 (w) which bare witnessing to the word of God, and witnessing of Jesus Christ, in these things, whatever things he saw.
(p) which bare witnessing to the word of God, and witnessing of Jesus Christ, in these things, whatever things he saw.
(t) which bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.
(g) Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.
(k) Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.
- 1:3 (w) Blessed *is* he that readeth, and he that heareth the words of this prophecy, and keepeth those things that be written in it; for the time is nigh.
(p) Blessed *is* he that readeth, and he that heareth the words of this prophecy, and keepeth those things that be written in it; for the time is nigh.
(t) Happy *is* he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein. For the time is at hand.
(g) Blessed *is he* that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.
(k) Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.
- 1:4 (w) John to the seven churches, that be in Asia, grace to you, and peace, of him that is, and that was, and that is to come; and of the seven spirits, that be in the sight of his throne;
(p) John to the seven churches, that be in Asia, grace and peace to you, of him that is, and that was, and that is to coming; and of the seven spirits, that be in the sight of his throne;
(t) ¶ John to the seven congregations in Asia. Grace be with you and peace, from him which is and which was, and which is to come: and from the seven spirits which are present before his throne,
(g) John to the seven Churches which are in Asia, Grace *be* with you, and peace from him, Which is, and Which was, and Which is to come, and from the seven Spirits which are before his Throne,
(k) John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
- 1:5 (w) and of Jesus Christ, that is a faithful witness, the first begotten of dead, and prince of kings of the earth; which loved us, and washed us from our sins in his blood,
(p) and of Jesus Christ, that is a faithful witness, the first begotten of dead men, and prince of kings of the earth; which loved us, and washed us from our sins in his blood,
(t) and from Jesus Christ which is a faithful witness, and first begotten of the dead: and Lord over the kings of the earth. Unto him that loved us and washed us from [our] sins in his own blood,

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- (g) And from Jesus Christ, which is the faithful witness, *and* the first begotten of the dead, and the Prince of the Kings of the earth, unto him that loved us, and washed us from our sins in his blood,
- (k) And from Jesus Christ, *who* is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
- 1:6 (w) and made us a kingdom, and priests to God and his Father; to him *be* glory and empire into worlds of worlds. Amen.
(p) and made us a kingdom, and priests to God and to his Father; to him *be* glory and empire into worlds of worlds. Amen.
(t) and made us kings and priests unto God his father, be glory, and dominion forevermore amen.
(g) And made us Kings and Priests unto God even his Father, to him *be* glory and dominion for evermore. Amen.
(k) And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
- 1:7 (w) Lo! he cometh with clouds, and each eye shall see him, and they that pricked him; and all kindreds, *or lineages*, of earth shall wail themselves on him. Yea, Amen!
(p) Lo! he cometh with clouds, and each eye shall see him, and they that pricked him; and all the kindreds of the earth shall bewail themselves on him. Yea, Amen!
(t) Behold he cometh with clouds, and all eyes shall see him: and they also which pierced him. And all kindreds of the earth shall wail. Even so amen.
(g) Behold, he cometh with clouds, and every eye shall see him, yea, even they which pierced him through; and all kindreds of the earth shall wail before him, Even so, Amen.
(k) Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
- 1:8 (w) I am alpha and omega, the beginning and ending, saith the Lord God, that is, and that was, and that is to come, almighty.
(p) I am alpha and omega, the beginning and the end, saith the Lord God, that is, and that was, and that is to coming, almighty.
(t) I am Alpha and Omega, the beginning and the ending, saith the Lord almighty, which is and which was and which is to come.
(g) I am Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, *even* the Almighty.
(k) I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.
- 1:9 (w) I John, your brother, and partner in tribulation, and kingdom, and patience in Christ Jesus, was in an isle, that is called Patmos, for the word of God, and for the witnessing of Jesus.
(p) I, John, your brother, and partner in tribulation, and kingdom, and patience in Christ Jesus, was in an isle, that is called Patmos, for the word of God, and for the witnessing of Jesus.
(t) ¶ I John your brother and companion in tribulation, and in the kingdom and patience which is in Jesus Christ, was in the isle of Patmos for the word of God, and for the witnessing of Jesus Christ.
(g) I John, even your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle called Patmos, for the word of God, and for the witnessing of Jesus Christ.
(k) I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.
- 1:10 (w) I was in Spirit in the Sunday, and I heard after me a great voice, as of a trump,
(p) I was in Spirit in the Lord's day, and I heard behind me a great voice, as of a trumpet,
(t) I was in the spirit on a sonday, and heard behind me, a great voice, as it had been of a trumpet

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- (g) And I was *ravished* in spirit on the Lord's day, and heard behind me a great voice, as it had been of a trumpet,
(k) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
- 1:11 (w) saying, That thing that thou seest, write in a book, and send to the seven churches that be in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.
(p) saying *to me*, Write thou in a book that thing that thou seest, and send to the seven churches that be in Asia; to Ephesus, to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.
(t) saying: I am Alpha and Omega, the first and the last. That thou seeist write in a book, and send it unto the congregations which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thiatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
(g) Saying, I am Alpha and Omega, the first and the last: and that which thou seest, write in a book, and send it unto the seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
(k) Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
- 1:12 (w) And I turned, that I should see the voice that spake with me; and I turned, and I saw seven candlesticks of gold,
(p) And I turned, that I should see the voice that spake with me; and I turned, and I saw seven candlesticks of gold,
(t) ¶ And I turned back to see the voice that spake to me. And when I was turned: I saw seven golden candlesticks.
(g) Then I turned back to see the voice, that spake with me. And when I was turned, I saw seven golden candlesticks,
(k) And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
- 1:13 (w) and in the middle of the seven golden candlesticks one like to the Son of man, clothed with a long garment, and girded at the teats with a golden girdle.
(p) and in the middle of the seven golden candlesticks one like to the Son of man, clothed with a long garment, and girded at the teats with a golden girdle.
(t) and in the midst of the candlesticks, one like unto the son of man clothed with a linen garment down to the ground, and gird about the paps with a golden girdle.
(g) And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the feet, and girded about the paps with a golden girdle.
(k) And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
- 1:14 (w) And the head of him and his hairs were white, as white wool, and as snow; and the eyes of him as flame of fire,
(p) And the head of him and his hairs were white, as white wool, and as snow; and the eyes of him as flame of fire,
(t) His head, and his hairs were white, as white wool, and as snow: and his eyes were as a flame of fire:
(g) His head and hairs *were* white as white wool, and as snow, and his eyes *were* as a flame of fire,
(k) His head and his hairs were white like wool, as white as snow; and his eyes *were* as a flame of fire;
- 1:15 (w) and his feet like to dross of gold, *or latten*, as in a burning chimney; and the voice of him as the voice of many waters.
(p) and his feet like to latten, as in a burning chimney; and the voice of him as the voice of many waters.
(t) and his feet like unto brass, as though they burned in a furnace: and his voice as the sound of many waters.
(g) And his feet like unto fine brass, burning as in a furnace, and his voice as the sound of many waters.
(k) And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

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- 1:16 (w) And he had in his right hand seven stars, and a sword sharp on both sides went out of his mouth; and his face as the sun shineth in his virtue.
(p) And he had in his right hand seven stars, and a sword sharp on ever-either side went out of his mouth; and his face as the sun shineth in his virtue.
(t) And he had in his right hand seven stars. And out of his mouth went a sharp two edged sword. And his face shone even as the sun in his strength.
(g) And he had in his right hand seven stars, and out of his mouth went a sharp two edged sword; and his face *shone* as the sun shineth in his strength.
(k) And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.
- 1:17 (w) And when I had seen him, I fell down at his feet, as dead. And he put his right hand upon me, saying, Do not thou dread; I am the first and the last;
(p) And when I had seen him, I felled down at his feet, as dead. And he putted his right hand on me, and said, Do not thou dread; I am the first and the last;
(t) ¶ And when I saw him, I fell at his feet, even as dead. And he laid his right hand upon me, saying unto me: Fear not. I am the first and the last,
(g) And when I saw him, I fell at his feet as dead. Then he laid his right hand upon me, saying unto me, Fear not; I am the first and the last,
(k) And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:
- 1:18 (w) and I am alive, and I was dead; and lo! I am living into worlds of worlds, and I have the keys of death and of hell.
(p) and I am alive, and I was dead; and lo! I am living into worlds of worlds, and I have the keys of death and of hell.
(t) and am alive, and was dead. And behold I am alive forevermore, and have the keys of hell and of death.
(g) And am alive, but I was dead, and behold, I am alive for evermore, Amen. And I have the keys of hell and of death.
(k) I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.
- 1:19 (w) Therefore write thou which things thou hast seen, and which be, and which it behooveth to be done after these things.
(p) Therefore write thou which things thou hast seen, and which be, and which it behooveth to be done after these things.
(t) Write therefore the things which thou hast seen, and the things which are, and the things which shall be fulfilled hereafter:
(g) Write the things which thou hast seen, and the things which are, and the things which shall come hereafter.
(k) Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;
- 1:20 (w) They mystery of seven stars, which thou sawest in my right hand, and the seven golden candlesticks; the seven stars be the angels of the seven churches, and the seven candlesticks be the seven churches.
(p) The sacrament of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks; the seven stars be angels of the seven churches, and the seven candlesticks be seven churches.
(t) and the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the messengers [angels] of the seven congregations: And the seven candlesticks which thou sawest are the seven congregations.
(g) The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks, *is this*, The seven stars are the Angels of the seven Churches, and the seven candlesticks which thou sawest, are the seven Churches.
(k) The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAPTER 2

- 2:1 (w) And to the angel of the church of Ephesus write thou, These things saith he, that holdeth the seven stars in his right hand, that walketh in the middle of the seven golden candlesticks.
(p) And to the angel of the church of Ephesus write thou, These things saith he, that holdeth the seven stars in his right hand, which walketh in the middle of the seven golden candlesticks.
(t) ¶ Unto the messenger [angel] of the congregation of Ephesus write: These things saith he that holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks.
(g) Unto the Angel of the Church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks.
(k) Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;
- 2:2 (w) I know thy works, and thy travail, and thy patience, and that thou mayest not sustain evil men; and thou hast assayed them that say that they be apostles, and be not, and thou hast found them liars;
(p) I know thy works, and thy travail, and thy patience, and that thou mayest not suffer evil men; and thou hast assayed them that say that they be apostles, and be not, and thou hast found them liars;
(t) I know thy works, and thy labor, and thy patience, and how thou canst not forbear them which are evil: and examinedst them which say they are Apostles, and are not: and hast found them liars.
(g) I know thy works, and thy labor, and thy patience, and how thou canst not bear with them which are evil, and hast examined them which say they are Apostles, and are not, and hast found them liars.
(k) I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:
- 2:3 (w) and thou hast patience, and thou hast sustained for my name, and failedest not.
(p) and thou hast patience, and thou hast suffered for my name, and failedest not.
(t) And didst wash thyself [And hast suffered], and hast patience: and for my name's sake hast labored and hast not fainted.
(g) And thou wast burdened, and hast patience, and for my Name's sake hast labored, and hast not fainted.
(k) And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.
- 2:4 (w) But I have against thee a few things, that thou hast left thy first charity.
(p) But I have against thee a few things, that thou hast left thy first charity.
(t) Nevertheless I have somewhat against thee, for thou hast left thy first love.
(g) Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.
(k) Nevertheless I have *somewhat* against thee, because thou hast left thy first love.
- 2:5 (w) Therefore be thou mindful from whence thou hast fallen, and do penance, and do the first works; if not, I shall come soon to thee, and shall move thy candlestick of his place, but thou do penance.
(p) Therefore be thou mindful from whence thou hast fallen, and do penance, and do the first works; or else, I shall come soon to thee, and I shall move thy candlestick from his place, but thou do penance.
(t) Remember therefore from whence thou art fallen, and repent, and do the first works. Or else I will come unto thee shortly, and will remove thy candlestick out of his place, except thou repent.
(g) Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come against thee shortly, and will remove thy candlestick out of his place, except thou amend.
(k) Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

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- 2:6 (w) But thou hast this good thing, for thou hatest the deeds of Nicolaitanes, which also I hate.
(p) But thou hast this good thing, that thou hatedest the deeds of Nicolaitanes, which also I hate.
(t) But this thou hast because thou hatest the deeds of the Nicolaitans, which deeds I also hate.
(g) But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.
(k) But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.
- 2:7 (w) He that hath ears, hear he, what the Spirit saith to the churches. To him that overcometh, I shall give to eat of the tree of life, that is in the paradise of my God.
(p) He that hath ears, hear he, what the Spirit saith to the churches. To him that overcometh, I shall give to eat of the tree of life, that is in the paradise of my God.
(t) Let him that hath ears hear, what the spirit saith unto the congregations. To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God.
(g) Let him that hath an ear, hear what the Spirit saith unto the Churches. To him that overcometh, will I give to eat of the tree of life which is in the midst of the Paradise of God.
(k) He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
- 2:8 (w) And to the angel of the church of Smyrna write thou, These things saith the first and the last, that was dead, and liveth.
(p) And to the angel of the church of Smyrna write thou, These things saith the first and the last, that was dead, and liveth.
(t) ¶ And unto the angel of the congregation of Smyrna write: These things saith he that is first, and the last, which was dead and is alive.
(g) ¶ And unto the Angel of the Church of the Smyrnians write, These things saith he that is first and last, which was dead and is alive.
(k) And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;
- 2:9 (w) I know thy tribulation, and thy poverty, but thou art rich; and thou art blasphemed of them, that say, that they be Jews, and be not, but be the synagogue of Satan.
(p) I know thy tribulation, and thy poverty, but thou art rich; and thou art blasphemed of them, that say, that they be Jews, and be not, but be the synagogue of Satan.
(t) I know thy works and tribulation and poverty, but thou art rich: And I know the blasphemy of them which call themselves Jews and are not: but are the congregation of Satan.
(g) I know thy works and tribulation, and poverty (but thou art rich) and *I know* the blasphemy of them, which say they are Jews, and are not, but *are* the Synagogue of Satan.
(k) I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.
- 2:10 (w) Dread thou nothing of these things, which thou shalt suffer. Lo! the devil shall send some of you into prison, that ye be proved; and ye shall have tribulation ten days. Be thou faithful unto the death, and I shall give to thee a crown of life.
(p) Dread thou nothing of these things, which thou shalt suffer. Lo! the devil shall send some of you into prison, that ye be tempted; and ye shall have tribulation ten days. Be thou faithful to the death, and I shall give to thee a crown of life.
(t) Fear none of those things which thou shalt suffer. Behold, the devil shall cast of you into prison, to tempt you, and ye shall have tribulation ten days. Be faithful unto the death, and I will give thee a crown of life.

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(g) Fear none of those things, which thou shalt suffer; behold, it shall come to pass, that the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days; be thou faithful unto the death, and I will give thee the crown of life.

(k) Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

2:11 (w) He that hath ears, hear he, what the Spirit saith to the churches. He that overcometh, shall not be hurt of the second death.

(p) He that hath ears, hear he, what the Spirit saith to the churches. He that overcometh, shall not be hurt of the second death.

(t) Let him that hath ears hear, what the spirit saith to the congregations: He that overcometh shall not be hurt of the second death.

(g) Let him that hath an ear, hear what the Spirit saith unto the Churches. He that overcometh shall not be hurt of the second death.

(k) He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

2:12 (w) And to the angel of the church of Pergamos write thou, These things saith he, that hath the sword sharp on each side.

(p) And to the angel of the church of Pergamos write thou, These things saith he, that hath the sword sharp on either side.

(t) ¶ And to the messenger [angel] of the congregation in Pergamos write: This saith he which hath the sharp sword with two edges.

(g) And to the Angel of the Church, which is at Pergamos write, This saith he which hath the sharp sword with two edges.

(k) And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

2:13 (w) I know where thou dwellest, where the seat of Satan is; and thou holdest my name, and deniedest not my faith. And in those days *was* Antipas, my faithful witness, that was slain at you, where Satan dwelleth.

(p) I know where thou dwellest, where the seat of Satan is; and thou holdest my name, and deniedest not my faith. And in those days *was* Antipas, my faithful witness, that was slain at you, where Satan dwelleth.

(t) I know thy works and where thou dwellest, even where Satan's seat is, and thou keepest my name and hast not denied my faith. And in my days Antipas was a faithful witness of mine, which was slain among you where Satan dwelleth.

(g) I know thy works, and where thou dwellest, *even* where Satan's throne is, and thou keepest my Name, and hast not denied my faith, even in those days when Antipas my faithful martyr was slain among you, where Satan dwelleth.

(k) I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

2:14 (w) But I have against thee a few things; for thou hast there men holding the teaching of Balaam, which taught Balac to send offence before the sons of Israel, to eat of sacrifices of idols, and to do fornication;

(p) But I have against thee a few things; for thou hast there men holding the teaching of Balaam, which taught Balac to send cause of stumbling before the sons of Israel, to eat of sacrifices of idols, and to do fornication;

(t) But I have a few things against thee: that thou hast there, they that maintain, the doctrine of Balaam which taught in Balak, to put occasion of sin before the children of Israel, that they should eat of meat dedicated unto idols, and to commit fornication.

(g) But I have a few things against thee, because thou hast there them that maintain the doctrine of Balaam, which taught Balac to put a stumblingblock before the children of Israel, that they should eat of things sacrificed unto idols, and to commit fornication.

(k) But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

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- 2:15 (w) so also thou hast men holding the teaching of Nicolaitanes.
(p) so also thou hast men holding the teaching of Nicolaitanes.
(t) Even so hast thou them that maintain the doctrine of the Nicolaitans, which thing I hate.
(g) Even so hast thou them that maintain the doctrine of the Nicolaitans, which thing I hate.
(k) So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.
- 2:16 (w) Also do thou penance; if not, I shall come soon to thee, and I shall fight with them with the sword of my mouth.
(p) Also do thou penance; if any thing less, I shall come soon to thee, and I shall fight with them with the sword of my mouth.
(t) But be converted [repent] or else I will come to thee shortly and will fight against them with the sword of my mouth.
(g) Repent thyself, or else I will come unto thee shortly, and will fight against them with the sword of my mouth.
(k) Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.
- 2:17 (w) He that hath ears, hear he, what the Spirit saith to the churches. To the overcoming, I shall give manna hid, *or angel meat*; and I shall give to him a white stone, and in the stone a new name written, which no man knoweth, but he that taketh.
(p) He that hath ears, hear he, what the Spirit saith to the churches. To him that overcometh I shall give angel meat hid; and I shall give to him a white stone, and in the stone a new name written, which no man knoweth, but he that taketh.
(t) Let him that hath ears hear what the spirit sayeth unto the congregations: To him that overcometh will I give to eat manna that is hid, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.
(g) Let him that hath an ear, hear what the Spirit saith unto the Churches. To him that overcometh, will I give to eat of the Manna that is hid, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
(k) He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
- 2:18 (w) And to the angel of the church of Thyatira write thou, These things saith the Son of God, that hath eyes as flame of fire, and his feet like to the dross of gold, *either latten*.
(p) And to the angel of the church of Thyatira write thou, These things saith the Son of God, that hath eyes as flame of fire, and his feet like latten.
(t) ¶ And unto the messenger [angel] of the congregation of Thiatira write: This sayeth the son of God, which hath his eyes like unto a flame of fire, whose feet are like brass:
(g) ¶ And unto the Angel of the Church which is at Thyatira write, These things saith the Son of God, which hath his eyes like unto a flame of fire, and his feet like fine brass.
(k) And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;
- 2:19 (w) I know thy works, and faith, and charity, and service, and thy patience, and thy last works more than the former.
(p) I know thy works, and faith, and charity, and thy service, and thy patience, and thy last works more than the former.
(t) I know thy works and thy love, service, and faith, and thy patience, and thy deeds, which are more at the last than at the first.
(g) I know thy works and thy love, and service, and faith, and thy patience, and thy works, and that *they are* more at the last, than at the first.
(k) I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

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- 2:20 (w) But I have against thee a few things; for thou sufferest the woman Jezebel, the which saith herself for to be a prophetess, to teach and deceive my servants, to do lechery, and to eat of things offered to idols.
(p) But I have against thee a few things; for thou sufferest the woman Jezebel, which saith that she is a prophetess, to teach and deceive my servants, to do lechery, and to eat of things offered to idols.
(t) Notwithstanding I have a few things against thee, that thou sufferest that woman Jezebel, which called herself a prophetess to teach and to deceive my servants, to make them commit fornication, and to eat meats offered up unto idols.
(g) Notwithstanding, I have a few things against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess, to teach and to deceive my servants to make them commit fornication, and to eat meat sacrificed unto idols.
(k) Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.
- 2:21 (w) And I gave to her time, for to do penance, and she would not do penance of her fornication.
(p) And I gave to her time, that she should do penance, and she would not do penance of her fornication.
(t) And I gave her space to repent of her fornication and she repented not.
(g) And I gave her space to repent of her fornication, and she repented not.
(k) And I gave her space to repent of her fornication; and she repented not.
- 2:22 (w) Lo! I send her into a bed, and they that do lechery with her shall be in most tribulation, but they do penance of their works.
(p) And lo! I send her into a bed, and they that do lechery with her shall be in most tribulation, but they do penance of her works.
(t) Behold I will cast her into a bed, and them that commit fornication with her into great adversity, except they turn from [repent of] their deeds.
(g) Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.
(k) Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.
- 2:23 (w) And I shall slay her sons in death, and all churches shall know, that I am searching reins and hearts; and I shall give to each man of you after his works.
(p) And I shall slay her sons into death, and all churches shall know, that I am searching reins and hearts; and I shall give to each man of you after his works.
(t) And I will kill her children with death. And all the congregations shall know that I am he which searches the reins and hearts. And I will give unto every one of you according to your works.
(g) And I will kill her children with death, and all the Churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according unto your works.
(k) And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.
- 2:24 (w) And I say to you, and to others that be at Thyatira, whoever have not this teaching, and that knew not the highness of Satan, how they say, I shall not send upon you another charge;
(p) And I say to you, and to others that be at Thyatira, whoever have not this teaching, and that knew not the highness of Satan, how they say, I shall not send on you another charge;
(t) ¶ Unto you I say, and unto other of them of Thiatira as many as have not this learning, and which have not known the deepness of Satan (as they say)
(g) And unto you I say, the rest of them of Thyatira, As many as have not this learning, neither have known the deepness of Satan (as they speak) I will put upon you none other burden.

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(k) But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

2:25 (w) nevertheless that that ye have, holdeth till I come.

(p) nevertheless hold ye that that ye have, till I come.

(t) I will put upon you none other burden, but that which you have already.

(g) But that which ye have already, hold fast till I come.

(k) But that which ye have already hold fast till I come.

2:26 (w) And to him that shall overcome, and shall keep till into the end my works, I shall give to him power upon folks,

(p) And to him that shall overcome, and that shall keep till into the end my works, I shall give power on folks,

(t) Hold fast till I come, and whosoever overcometh and keepeth my works unto the end, to him will I give power over nations,

(g) For he that overcometh and keepeth my works unto the end, to him will I give power over nations;

(k) And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

2:27 (w) and he shall govern them in an iron rod; and they shall be broken together, as a vessel of a potter, as also I received of my Father;

(p) and he shall govern them in an iron rod; and they shall be broken together, as a vessel of a potter, as also I received of my Father;

(t) and he shall rule them with a rod of iron: and as the vessels of a potter, shall he break them to shivers. Even as I received of my father.

(g) And he shall rule them with a rod of iron, and as the vessels of a potter, shall they be broken;

(k) And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

2:28 (w) and I shall give to him a morn star.

(p) and I shall give to him a morrow star.

(t) Even so will I [And I will] give him the morning star.

(g) Even as I received of my Father, so will I give him the morning star.

(k) And I will give him the morning star.

2:29 (w) He that hath ears, hear he, what the Spirit saith to the churches.

(p) He that hath ears, hear he, what the Spirit saith to the churches.

(t) Let him that hath ears hear what the spirit says to the congregations.

(g) Let him that hath an ear, hear what the Spirit saith to the Churches.

(k) He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER 3

3:1 (w) And to the angel of the church of Sardis write thou, These things saith he, that hath the seven spirits of God, and the seven stars. I know thy works, for thou hast a name, that thou livest, and thou art dead.

(p) And to the angel of the church of Sardis write thou, These things saith he, that hath the seven spirits of God, and the seven stars. I know thy works, for thou hast a name, that thou livest, and thou art dead.

(t) ¶ And write unto the messenger [angel] of the congregation of Sardis: this sayeth he that hath the spirit of God, and the seven stars. I know thy works, thou hast a name that you livest, and thou are dead.

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(g) And write unto the Angel of the Church which is at Sardis, These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, for thou hast a name that thou livest, but thou art dead.

(k) And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

3:2 (w) Be thou waking, and confirm other things, that were to die; for I find not thy works full before my God.

(p) Be thou waking, and confirm thou other things, that were to dying; for I find not thy works full before my God.

(t) Be awake and strengthen the things which remain, that are ready to die. For I have not found thy works perfect before God.

(g) Be awake, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.

(k) Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3:3 (w) Therefore have thou in mind, how thou receivedest, and heardest; and keep, and do penance. Therefore if thou shalt not wake, I shall come to thee as a night thief, and thou shalt not know in what hour I shall come to thee.

(p) Therefore have thou in mind, how thou receivedest, and heardest; and keep, and do penance. Therefore if thou wake not, I shall come as a night thief to thee, and thou shalt not know in what hour I shall come to thee.

(t) Remember therefore how thou hast received and heard, and hold fast, and repent. If you shalt not watch, I will come on you as a thief, and thou shalt not know what hour I will come upon thee.

(g) Remember therefore, how thou hast received and heard, and hold fast and repent. If therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

(k) Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

3:4 (w) But thou hast a few names in Sardis, which have not defouled their clothes; and they shall walk with me in white clothes, for they be worthy.

(p) But thou hast a few names in Sardis, which have not defouled their clothes; and they shall walk with me in white clothes, for they be worthy.

(t) 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.

(g) *Notwithstanding* thou hast a few names yet in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy.

(k) Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

3:5 (w) He that overcometh, shall be clothed thus with white clothes; and I shall not do away his name of the book of life, and I shall acknowledge his name before my Father, and before his angels.

(p) He that overcometh, shall be clothed thus with white clothes; and I shall not do away his name from the book of life, and I shall acknowledge his name before my Father, and before his angels.

(t) He that overcometh shall be clothed in white array, and I will not put out his name out of the book of life, and I will confess his name before my father, and before his angels.

(g) He that overcometh, shall be clothed in white array, and I will not put out his name out of the book of life, but I will confess his name before my Father, and before his Angels.

(k) He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

3:6 (w) He that hath ears, hear he, what the Spirit saith to the churches.

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- (p) He that hath ears, hear he, what the Spirit saith to the churches.
(t) Let him that hath ears hear what the spirit sayeth unto the congregations.
(g) Let him that hath an ear, hear what the Spirit saith unto the Churches.
(k) He that hath an ear, let him hear what the Spirit saith unto the churches.
- 3:7 (w) And to the angel of the church of Philadelphia write thou, These things saith the holy and true, that hath the key of David; that openeth, and no man closeth, closeth, and no man openeth.
(p) And to the angel of the church of Philadelphia write thou, These things saith the holy and true, that hath the key of David; which openeth, and no man closeth, he closeth, and no man openeth.
(t) ¶ And write unto the tidings bringer of the congregation [angel] of Philadelphia: This sayeth he that is holy and true, which hath the key of David: which openeth and no man shutteth, and shutteth and no man openeth.
(g) ¶ And write unto the Angel of the Church which is of Philadelphia, These things saith he that is Holy, and True, which hath the key of David, which openeth and no man shutteth, and shutteth and no man openeth,
(k) And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;
- 3:8 (w) I know thy works, and lo! I have before thee a door opened, that no man may close; for thou hast a little virtue, and hast kept my word, and deniedest not my name.
(p) I know thy works, and lo! I gave before thee a door opened, which no man may close; for thou hast a little virtue, and hast kept my word, and deniedest not my name.
(t) I know your works. Behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my sayings: and hast not denied my name.
(g) I know thy works; behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my Name.
(k) I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.
- 3:9 (w) Lo! I shall give to thee of the synagogue of Satan, which say that they be Jews, and be not, but lie. Lo! I shall make them, that they come, and worship before thy feet; and they shall know, that I loved thee,
(p) Lo! I shall give to thee of the synagogue of Satan, which say that they be Jews, and be not, but lie. Lo! I shall make them, that they come, and worship before thy feet; and they shall know, that I loved thee,
(t) Behold. I make [put] them of the congregation of Satan, which call themselves Jews and are not, but do lie. Behold. I will make them that they shall come and worship before thy feet: and shall know that I love [have loved] thee.
(g) Behold, I will make them of the Synagogue of Satan, which call themselves Jews, and are not, but do lie; behold, I say, I will make them that they shall come and worship before thy feet, and shall know that I have loved thee.
(k) Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.
- 3:10 (w) for thou keptest the word of my patience. And I shall keep thee from the hour of temptation, that is to come into all the world, to tempt men that dwell in earth.
(p) for thou keptest the word of my patience. And I shall keep thee from the hour of temptation, that is to coming into all the world, to tempt men that dwell in earth.
(t) ¶ Because thou hast kept the words of my patience, therefore [and] I will keep thee from the hour of temptation, which will come upon all the world, to tempt them that dwell upon the earth.
(g) Because thou hast kept the word of my patience, therefore I will deliver thee from the hour of temptation, which will come upon all the world, to try them that dwell upon the earth.
(k) Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

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- 3:11 (w) Lo! I come soon; hold that that thou hast, that no man take thy crown.
(p) Lo! I come soon; hold thou that that thou hast, that no man take thy crown.
(t) Behold I come shortly. Hold that which thou hast, that no man take away thy crown.
(g) Behold, I come shortly; hold that which thou hast, that no man take thy crown.
(k) Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
- 3:12 (w) And him that shall overcome, I shall make a pillar in the temple of my God, and he shall no more go out; and I shall write upon him the name of my God, and the name of the city of my God, of the new Jerusalem, that cometh down from heaven of my God, and my new name.
(p) And him that shall overcome, I shall make a pillar in the temple of my God, and he shall no more go out; and I shall write on him the name of my God, and the name of the city of my God, of the new Jerusalem, that cometh down from heaven of my God, and my new name.
(t) Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him, the name of my God, and the name of the city of my God, new Jerusalem, which cometh down out of heaven from my God and I will write upon him my new name.
(g) Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the name of the city of my God, *which is* the new Jerusalem, which cometh down out of heaven from my God, and *I will write upon him* my new Name.
(k) Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.
- 3:13 (w) He that hath ears, hear he, what the Spirit saith to the churches.
(p) He that hath ears, hear he, what the Spirit saith to the churches.
(t) Let him that hath ears, hear what the spirit saith unto the congregations.
(g) Let him that hath an ear, hear what the Spirit saith unto the Churches.
(k) He that hath an ear, let him hear what the Spirit saith unto the churches.
- 3:14 (w) And to the angel of the church of Laodicea write thou, These things saith Amen, the faithful witness and true, that is the beginning of God's creature.
(p) And to the angel of the church of Laodicea write thou, These things saith Amen, the faithful witness and true, which is beginning of God's creature.
(t) ¶ And unto the messenger [angel] of the congregation which is in Laodicia write: This saith (amen) the faithful and true witness, the beginning of the creatures of God.
(g) And unto the Angel of the Church of the Laodiceans write, These things saith Amen, the faithful and true witness, that beginning of the creatures of God.
(k) And unto the angel of the church of the Laodiceans {or, in Laodicea} write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;
- 3:15 (w) I know thy works, for neither thou art cold, nor hot; I would thou were cold, or hot;
(p) I know thy works, for neither thou art cold, neither *thou art* hot; I would that thou were cold, either hot;
(t) I know thy works that thou art neither cold nor hot: I would thou were cold or hot.
(g) I know thy works, that thou art neither cold nor hot; I would thou werest cold or hot.
(k) I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
- 3:16 (w) but for thou art lukewarm, and neither cold, nor hot, I shall begin for to vomit thee out of my mouth.

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- (p) but for thou art lukewarm, and neither cold, neither hot, I shall begin to cast thee out of my mouth.
(t) So then because thou art between both, and nether cold nor hot, I will spew thee out of my mouth:
(g) Therefore, because thou art lukewarm, and neither cold nor hot, it will come to pass, that I shall spew thee out of my mouth.
(k) So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.
- 3:17 (w) For thou sayest, That I am rich, and full of goods, and have need of nothing; and thou knowest not, for thou art a wretch, and wretched, and poor, and blind, and naked.
(p) For thou sayest, That I am rich, and full of goods, and have need of nothing; and thou knowest not, that thou art a wretch, and wretched, and poor, and blind, and naked.
(t) because thou sayest thou art rich and increased with goods, and hast need of nothing, and knowest not how thou art wretched and miserable, poor, blind, and naked.
(g) For thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not how thou art wretched and miserable, and poor, and blind, and naked.
(k) Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
- 3:18 (w) I counsel thee, to buy of me gold fired, and proved, that thou be made rich, and be clothed with white clothes, that the confusion, *or shame*, of thy nakedness appear not; and anoint thine eyes with a collyrium, *that is, a medicine for eyes, made of diverse herbs*, that thou see.
(p) I counsel thee to buy of me burnt gold, and proved, that thou be made rich, and be clothed with white clothes, that the confusion of thy nakedness be not seen; and anoint thine eyes with a collyrium, that thou see.
(t) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, that thy filthy nakedness do not appear: and anoint thine eyes with eye salve, that thou mayest see.
(g) I counsel thee to buy of me gold tried by the fire, that thou mayest be made rich, and white raiment, that thou mayest be clothed, and that thy filthy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.
(k) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.
- 3:19 (w) I whom I love, reprove and chastise; love thou therefore, and do penance.
(p) I reprove, and chastise whom I love; therefore follow thou *good men*, and do penance.
(t) ¶ As many as I love, I rebuke and chasten. Be fervent therefore and repent.
(g) As many as I love, I rebuke and chasten; be zealous therefore and amend.
(k) As many as I love, I rebuke and chasten: be zealous therefore, and repent.
- 3:20 (w) Lo! I stand at the door, and knock; if any man shall hear my voice, and open the gate, I shall enter to him, and sup with him, and he with me.
(p) Lo! I stand at the door, and knock; if any man heareth my voice, and openeth the gate to me, I shall enter to him, and sup with him, and he with me.
(t) Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in unto him and will sup with him, and he with me.
(g) Behold, I stand at the door, and knock. If any man hear my voice and open the door, I will come in unto him, and will sup with him, and he with me.
(k) Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
- 3:21 (w) And I shall give to him that shall overcome, to sit with me in my throne, as also I overcame, and sat with my Father in his throne.

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(p) And I shall give to him that shall overcome, to sit with me in my throne, as also I overcame, and sat with my Father in his throne.

(t) To him that overcometh will I grant to sit with me in my seat, even as I overcame and have sitten with my father, in his seat.

(g) To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and sit with my Father in his throne.

(k) To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

3:22 (w) He that hath ears, hear he, what the Spirit saith to the churches.

(p) He that hath ears, hear he, what the Spirit saith to the churches.

(t) Let him that hath ears, hear what the spirit saith unto the congregations.

(g) Let him that hath an ear, hear what the Spirit saith unto the Churches.

(k) He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER 4

4:1 (w) After these things I saw, and lo! a door was opened in heaven. And the first voice that I heard, *was* as of a trump speaking with me, saying, Ascend up hither, and I shall show to thee which things it behooveth to be done soon after these things.

(p) After these things I saw, and lo! a door was opened in heaven. And the first voice that I heard, *was* as of a trumpet speaking with me, and said, Ascend thou up hither, and I shall show to thee which things it behooveth to be done soon after these things.

(t) ¶ After this I looked, and behold a door was open in heaven, and the first voice which I heard, was as it were of a trumpet talking with me, which said: come up hither, and I will show the things which must be fulfilled hereafter.

(g) After this I looked, and behold, a door was open in heaven, and the first voice which I heard, was as it were of a trumpet talking with me, saying, Come up hither, and I will shew thee things which must be done hereafter.

(k) After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

4:2 (w) And anon I was in Spirit, and lo! a seat was set in heaven, and on the seat *one* sitting.

(p) And at once I was in Spirit, and lo! a seat was set in heaven, and upon the seat *one* sitting.

(t) And immediately I was in the spirit: and behold, a seat was put in heaven, and one sat on the seat.

(g) And immediately I was *ravished* in the spirit, and behold, a throne was set in heaven, and one sat upon the throne.

(k) And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

4:3 (w) And he that sat, was like to the sight of a stone jasper, and to sardine; and a rainbow was in the compass of the seat, like to the sight of smaragdus.

(p) And he that sat, was like the sight of a stone jasper, and to sardine; and a rainbow was in compass of the seat, like the sight of emerald.

(t) And he that sat was to look upon like unto a jasper stone, and a sardine stone: And there was a rainbow about the seat, in sight [to look upon], like unto an emerald.

(g) And he that sat, was to look upon, like unto a jasper stone, and a sardine, and there *was* a rainbow round about the throne, in sight like to an emerald.

(k) And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

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- 4:4 (w) And in compass of the seat *were* four and twenty small seats; and upon the thrones four and twenty elders sitting, girded about with white clothes, and in the heads of them golden crowns.
(p) And in the compass of the seat *were* four and twenty small seats; and above the thrones four and twenty elder men sitting, covered about with white clothes, and in the heads of them golden crowns.
(t) And about the seat were twenty four seats. And I saw on the seats. twenty four elders [seniors] sitting clothed in white raiment, and had on their heads crowns of gold.
(g) And round about the throne *were* four and twenty seats, and upon the seats I saw four and twenty Elders sitting, clothed in white raiment, and had on their heads crowns of gold.
(k) And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.
- 4:5 (w) And lightnings, and voices, and thunderings came out of the throne; and seven lamps burning before the throne, which be the seven spirits of God.
(p) And lightnings, and voices, and thunderings came out of the throne; and seven lamps burning before the throne, which be the seven spirits of God.
(t) ¶ And out of the seat proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire, burning before the seat, which are the seven spirits of God.
(g) And out of the throne proceeded lightnings, and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God.
(k) And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.
- 4:6 (w) And before the seat as a sea of glass, like to crystal, and in the middle of the seat, and in compass of the seat, *were* four beasts full of eyes before and behind.
(p) And before the seat as a sea of glass, like crystal, and in the middle of the seat, and in the compass of the seat, four beasts full of eyes before and behind.
(t) And before the seat there was a sea of glass, like unto crystal, and in the midst of the seat, and round about the seat, were four beats full of eyes before and behind.
(g) And before the throne there *was* a sea of glass like unto crystal; and in the midst of the throne, and round about the throne *were* four beasts full of eyes before and behind.
(k) And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.
- 4:7 (w) And the first beast like a lion; and the second beast like a calf; and the third beast having a face as a man; and the fourth beast like an eagle flying.
(p) And the first beast like a lion; and the second beast like a calf; and the third beast having a face as of a man; and the fourth beast like an eagle flying.
(t) And the first beast was like a lion, the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.
(g) And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.
(k) And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.
- 4:8 (w) And the four beasts had each of them six wings; and in compass and within they were full of eyes; and they had not rest day and night, saying, Holy, holy, holy, the Lord God almighty, that was, and that is, and that is to come.
(p) And the four beasts had each of them six wings; and all about and within they were full of eyes; and they had not rest day and night, saying, Holy, holy, holy, the Lord God almighty, that was, and that is, and that is to coming.

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(t) And the four beasts had each one of them six wings about him, and they were full of eyes within. And they had no rest day neither night saying: holy, holy, holy, Lord God almighty, which was, and is, and is to come.

(g) And the four beasts had each one of them six wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God almighty, Which was, and Which is, and Which is to come.

(k) And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not {Gr. have no rest} day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

4:9 (w) And when those four beasts gave glory, and honour, and blessing to him that sat on the throne, that liveth into worlds of worlds,

(p) And when those four beasts gave glory, and honour, and blessing to him that sat on the throne, that liveth into worlds of worlds,

(t) ¶ And when those beasts gave glory and honor and thanks to him that sat on the seat, which liveth for ever and ever [evermore],

(g) And when those beasts gave glory, and honor, and thanks to him that sat on the throne, which liveth forever and ever,

(k) And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

4:10 (w) the four and twenty elders fell down before him that sat on the throne, and worshipped him that liveth into worlds of worlds. And they cast their crowns before the throne, saying,

(p) the four and twenty elder men fell down before him that sat on the throne, and worshipped him that liveth into worlds of worlds. And they cast their crowns before the throne, and said,

(t) the twenty four elders [seniors] [fell down before the throne,] before him that sat on the throne, and worshipped him that liveth forever [ever], and cast their crowns before the throne saying:

(g) The four and twenty Elders fell down before him that sat on the throne, and worshipped him that liveth for evermore, and cast their crowns before the throne, saying,

(k) The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

4:11 (w) Thou, Lord our God, art worthy to take glory, and honour, and virtue; for thou madest of nought all things, and for thy will they were, and be made of nought.

(p) Thou, Lord our God, art worthy to take glory, and honour, and virtue; for thou madest of nought all things, and for thy will those were, and be made of nought.

(t) thou art worthy Lord to receive glory, and honor, and power, for thou hast created all things, and for thy will's sake they are, and were created.

(g) Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy will's sake they are, and have been created.

(k) Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER 5

5:1 (w) And I saw in the right hand of the sitter on the throne, a book written within and without, and sealed with seven seals.

(p) And I saw in the right hand of the sitter on the throne, a book written within and without, and sealed with seven seals.

(t) ¶ And I saw in the right hand of him, that sat in the throne, a book written within and on the backside, sealed with seven seals.

(g) And I saw in the right hand of him that sat upon the throne, a book written within, and on the backside, sealed with seven seals.

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- (k) And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
- 5:2 (w) And I saw a strong angel, preaching with a great voice, Who is worthy to open the book, and to undo the seals of it?
(p) And I saw a strong angel, preaching with a great voice, Who is worthy to open the book, and to undo the seals of it?
(t) And I saw a strong angel which cried with a loud voice: Who is worthy to open the book, and to loose the seals thereof?
(g) And I saw a strong Angel which preached with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
(k) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
- 5:3 (w) And no man in heaven, neither in earth, neither under earth, might open the book, neither behold it.
(p) And none in heaven, neither in earth, neither under earth, might open the book, neither behold it.
(t) And no man in heaven nor in earth neither under the earth, was able to open the book, neither to look thereon.
(g) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
(k) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
- 5:4 (w) And I wept much, for no man was found worthy to open the book, neither to see it.
(p) And I wept much, for none was found worthy to open the book, neither to see it.
(t) And I wept much, because, no man was found worthy to open, and to read the book, neither to look thereon.
(g) Then I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.
(k) And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.
- 5:5 (w) And one of the elders said to me, Weep thou not; lo! a lion of the lineage of Juda, the root of David, hath overcome to open the book, and to undo the seven seals of it.
(p) And one of the elder men said to me, Weep thou not; lo! a lion of the lineage of Juda, the root of David, hath overcome to open the book, and to undo the seven seals of it.
(t) ¶ And one of the elders [seniors] said unto me: weep not: Behold a lion being of the tribe of Juda, the root of David, hath obtained to open the book, and to loose the seven seals thereof.
(g) And one of the Elders said unto me, Weep not; behold, the Lion which is of the tribe of Judah, the root of David, hath obtained to open the book, and to loose the seven seals thereof.
(k) And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
- 5:6 (w) And I saw, and lo! in the middle of the throne, and of the four beasts, and in the middle of the elders, a lamb standing as slain, having seven horns, and seven eyes, which be the seven spirits of God, sent into all the earth.
(p) And I saw, and lo! in the middle of the throne, and of the four beasts, and in the middle of the elder men, a lamb standing as slain, that had seven horns, and seven eyes, which be seven spirits of God, sent into all the earth.
(t) ¶ And I beheld, and lo, in the midst of the seat, and of the four beasts, and in the midst of the elders [seniors], stood a lamb as though he had been killed, which had seven horns and seven eyes, which are the spirits of God, sent into all the world.
(g) Then I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the Elders, stood a Lamb as though he had been killed, which had seven horns, and seven eyes, which are the seven spirits of God, sent into all the world.
(k) And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

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- 5:7 (w) And he came, and took of the right hand of the sitter in the throne the book.
(p) And he came, and took of the right hand of the sitter in the throne the book.
(t) And he came and took the book out of the right hand of him that sat upon the seat.
(g) And he came, and took the book out of the right hand of him that sat upon the throne.
(k) And he came and took the book out of the right hand of him that sat upon the throne.
- 5:8 (w) And when he had opened the book, the four beasts and four and twenty elders fell down before the lamb; having each of them harps, and golden vials full of odours, which be the prayers of saints.
(p) And when he had opened the book, the four beasts and the four and twenty elder men fell down before the lamb; and had each of them harps, and golden vials full of odours, which be the prayers of saints.
(t) ¶ And when he had taken the book, the four beasts and twenty four seniors fell down before the lamb, having harps and golden vials full of odors, which are the prayers of saints
(g) And when he had taken the book, the four beasts and the four and twenty Elders fell down before the Lamb, having every one harps and golden vials full of odors, which are the prayers of the Saints;
(k) And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours {or, incense}, which are the prayers of saints.
- 5:9 (w) And they sung a new song, saying, Lord our God, thou art worthy to take the book, and to open the seals of it; for thou were slain, and again-boughtest us to God in thy blood, of all lineage, and tongue, and people, and nation;
(p) And they sung a new song, and said, Lord our God, thou art worthy to take the book, and to open the seals of it; for thou were slain, and again-boughtest us to God in thy blood, of each lineage, and tongue, and people, and nation;
(t) and they sung a new song saying: thou art worthy to take the book, and to open the seals thereof, for thou was killed, and hast redeemed us by thy blood, out of all kindreds, and tongues, and people, and nations,
(g) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, because thou wast killed, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,
(k) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
- 5:10 (w) and madest to our God a kingdom, and priests; and we shall reign on earth.
(p) and madest us a kingdom, and priests to our God; and we shall reign on earth.
(t) and hast made us unto our God, kings and priests and we shall reign on the earth.
(g) And hast made us unto our God Kings and Priests, and we shall reign on the earth.
(k) And hast made us unto our God kings and priests: and we shall reign on the earth.
- 5:11 (w) And I saw, and heard the voice of many angels in compass/in the compass of the throne, and of beasts, and of elders. And the number of them was thousands of thousands,
(p) And I saw, and heard the voice of many angels all about the throne, and of the beasts, and of the elder men. And the number of them was thousands of thousands,
(t) ¶ And I beheld, and I heard the voice of many angels about the throne, and about the beasts and the elders [seniors], and I heard thousand thousands,
(g) Then I beheld, and I heard the voice of many Angels round about the throne, and *about* the beasts and the Elders, and there *were* ten thousand times ten thousand, and thousand thousands,
(k) And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;
- 5:12 (w) saying with a great voice, The lamb that was slain, is worthy to take virtue, and divinity, *or Godhead*, and wisdom, and strength, and honour, and glory, and blessing.

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(p) saying with a great voice, The lamb that was slain, is worthy to take virtue, and Godhead, and wisdom, and strength, and honour, and glory, and blessing.

(t) saying with a loud voice: Worthy is the lamb that was killed to receive power, and riches and wisdom, and strength, and honor and glory, and blessing.

(g) Saying with a loud voice, Worthy is the Lamb that was killed, to receive power, and riches, and wisdom, and strength, and honor, and glory, and praise.

(k) Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

5:13 (w) And each creature that is in heaven, and *that is* on the earth, and under earth, and the sea, and which things be in it, I heard all saying, To him that sat in the throne, and to the lamb, blessing, and honour, and glory, and power, into worlds of worlds.

(p) And each creature that is in heaven, and *that is* on earth, and under earth, and the sea, and which things be in it, I heard all saying, To him that sat in the throne, and to the lamb, blessing, and honour, and glory, and power, into worlds of worlds.

(t) And all creatures, which are in heaven, and on the earth, and under the earth, and in the sea, and all that are in them heard I saying: blessing, honor, glory, and power be unto him, that sitteth upon the seat, and unto the lamb forevermore.

(g) And all the creatures which are in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I saying, Praise, and honor, and glory, and power *be* unto him, that sitteth upon the throne, and unto the Lamb for evermore.

(k) And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

5:14 (w) And the four beasts said, Amen. And the four and twenty elders fell down on their faces, and worshipped him that liveth into worlds of worlds.

(p) And the four beasts said, Amen. And the four and twenty elder men fell down on their faces, and worshipped him that liveth into worlds of worlds.

(t) And the four beasts said: amen. And the twenty four elders [seniors] fell upon their faces, and worshipped him that liveth forevermore.

(g) And the four beasts said, Amen, and the four and twenty Elders fell down and worshipped him that liveth for evermore.

(k) And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER 6

6:1 (w) And I saw, that the lamb had opened one of the seven seals. And I heard one of the four beasts saying, as a voice of thunder, Come, and see.

(p) And I saw, that the lamb had opened one of the seven seals. And I heard one of the four beasts saying, as a voice of thunder, Come, and see.

(t) ¶ And I saw when the lamb opened one of the seals, and I heard one of the four beasts say, as it were the noise of thunder, come and see.

(g) After I beheld when the Lamb had opened one of the seals, and I heard one of the four beasts say, as *it were* the noise of thunder, Come and see.

(k) And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

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- 6:2 (w) And I saw, and lo! a white horse; and he that sat on him had a bow, and a crown was given to him. And he went out overcoming, that he should overcome.
(p) And I saw, and lo! a white horse; and he that sat on him had a bow, and a crown was given to him. And he went out overcoming, that he should overcome.
(t) And I saw, and behold there was a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and for to overcome.
(g) Therefore I beheld, and lo, there was a white horse, and he that sat on him, had a bow, and a crown was given unto him, and he went forth conquering that he might overcome.
(k) And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.
- 6:3 (w) And when he had opened the second seal, I heard the second beast saying, Come, and see.
(p) And when he had opened the second seal, I heard the second beast saying, Come, and see.
(t) And when he opened the second seal, I heard the second beast say: come and see.
(g) And when he had opened the second seal, I heard the second beast say, Come and see.
(k) And when he had opened the second seal, I heard the second beast say, Come and see.
- 6:4 (w) And an other red horse went out; and it was given to him that sat on him *power*, that he should take peace from the earth, and that they slay together themselves; and a great sword was given to him.
(p) And an other red horse went out; and it was given to him that sat on him, that he should take peace from the earth, and that they slay together themselves; and a great sword was given to him.
(t) And there went out another horse that was red, and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another. And there was given unto him a great sword.
(g) And there went out another horse, *that was* red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.
(k) And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.
- 6:5 (w) And when he had opened the third seal, I heard the third beast saying, Come, and see. And lo! a black horse; and he that sat on him had a balance in his hand.
(p) And when he had opened the third seal, I heard the third beast saying, Come thou, and see. And lo! a black horse; and he that sat on him had a balance in his hand.
(t) ¶ And when he opened the third seal, I heard the third beast say: come and see. And I beheld, and lo, a black horse: and he that sat on him, had a pair of balances in his hand.
(g) And when he had opened the third seal, I heard the third beast say, Come and see. Then I beheld, and lo, a black horse, and he that sat on him, had balances in his hand.
(k) And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.
- 6:6 (w) And I heard as a voice in the middle of the four beasts, saying, A bilibre of wheat for a penny, and three bilibres of barley for a penny; and hurt thou not wine, and oil.
(p) And I heard as a voice in the middle of the four beasts, saying, A bilibre of wheat for a penny, and three bilibres of barley for a penny; and hurt thou not wine, nor oil.
(t) And I heard a voice in the midst of the four beasts say: a measure of wheat for a penny, and three measures of barley for a penny: and oil and wine see thou hurt not.
(g) And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and oil, and wine hurt thou not.

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(k) And I heard a voice in the midst of the four beasts say, A measure {the word choenix signifieth a measure containing one wine quart, and the twelfth part of a quart} of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

6:7 (w) And when he had opened the fourth seal, I heard a voice of the fourth beast saying, Come thou, and see.

(p) And when he had opened the fourth seal, I heard a voice of the fourth beast saying, Come thou, and see.

(t) ¶ And when he opened the fourth seal, I heard the voice of the fourth beast say: come and see.

(g) And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

(k) And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

6:8 (w) And lo! a pale horse; and the name *was* Death to him that sat on him, and hell followed him. And power was given to him upon four parts of the earth, to slay with sword, and with hunger, and with death, and with beasts of the earth.

(p) And lo! a pale horse; and the name *was* Death to him that sat on him, and hell followed him. And power was given to him on four parts of the earth, to slay with sword, and with hunger, and with death, and with beasts of the earth.

(t) And I looked. And behold a green horse, and his name that sat on him was death, and hell followed after him, and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, that cometh of vermin of the earth.

(g) And I looked, and behold, a pale horse, and his name that sat on him was Death, and Hell followed after him, and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

(k) And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them {or, to him} over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

6:9 (w) And when he had opened the fifth seal, I saw under the altar the souls of men slain for the word of God, and for the witnessing that they had.

(p) And when he had opened the fifth seal, I saw under the altar the souls of men slain for the word of God, and for the witnessing that they had.

(t) ¶ And when he opened the fifth seal, I saw under the altar, the souls of them that were killed for the word of God, and for the testimony which they had,

(g) And when he had opened the fifth seal, I saw under the altar the souls of them that were killed for the word of God, and for the testimony which they maintained.

(k) And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

6:10 (w) And they cried with a great voice, saying, How long thou, Lord, that art holy and true, deemest thou not, and vengest our blood of these that dwell in the earth?

(p) And they cried with a great voice, and said, How long thou, Lord, that art holy and true, deemest not, and vengest not our blood of these that dwell in the earth?

(t) and they cried with a loud voice saying: How long tarriest thou Lord holy and true, to judge and to avenge our blood on them that dwell on the earth?

(g) And they cried with a loud voice, saying, How long, Lord, holy and true! Doest not thou judge and avenge our blood on them that dwell on the earth?

(k) And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

6:11 (w) And white stoles, to each soul a stole, were given to them; and it was said to them, that they should rest yet a little time, till the even-servants of them and of their brethren be fulfilled, that be to be slain, as also they *were*.

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(p) And white stoles, for each soul a stole, were given to them; and it was said to them, that they should rest yet a little time, till the number of their fellows and of their brethren be fulfilled, that be to be slain, as also they.

(t) And long white garments were given unto every one of them. And it was said unto them that they should rest for a little season until the number of their fellows, and brethren, and of them that should be killed as they were, were fulfilled.

(g) And long white robes were given unto every one, and it was said unto them, that they should rest for a little season until their fellow servants, and their brethren that should be killed even as they were, were fulfilled.

(k) And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

6:12 (w) And I saw, when he had opened the sixth seal, and lo! a great earth-moving was made; and the sun was made black, as a sackcloth of hair, and all the moon was made as blood.

(p) And I saw, when he had opened the sixth seal, and lo! a great earth-moving was made; and the sun was made black, as a sackcloth of hair, and all the moon was made as blood.

(t) ¶ And I beheld when he opened the sixth seal, and lo there was a great earthquake, and the sun was as black as sack cloth made of hair.

(g) And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun was as black as sackcloth of hair, and the moon was like blood.

(k) And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

6:13 (w) And stars of heaven fell down upon the earth, as a fig tree sendeth his unripe figs, when it is moved of a great wind.

(p) And the stars of heaven felled down on the earth, as a fig tree sendeth his unripe figs, when it is moved of a great wind.

(t) And the moon waxed even as blood: and the stars of heaven fell unto the earth, even as a fig tree casteth from her her figs, when she is shaken of a mighty wind.

(g) And the stars of heaven fell unto the earth, as a fig tree casteth her green figs, when it is shaken of a mighty wind.

(k) And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs {or, green figs}, when she is shaken of a mighty wind.

6:14 (w) And heaven went away, as a book wrapped in; and all the mountains and isles were moved from their places.

(p) And heaven went away, as a book wrapped in; and all the mountains and isles were moved from their places.

(t) And heaven vanished away, as a scroll when it is rolled together. And all mountains and isles, were moved out of their places.

(g) And heaven departed away, as a scroll, when it is rolled, and every mountain and isle were moved out of their places.

(k) And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

6:15 (w) And the kings of the earth, and princes, and tribunes, and rich, and strong, and each bondman, and free man, hid them(selves) in dens and stones of hills.

(p) And the kings of the earth, and princes, and tribunes, and rich, and strong, and each bondman, and free man, hid them(selves) in dens and stones of hills.

(t) ¶ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in dens, and in rocks of the hills,

(g) And the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in dens, and among the rocks of the mountains,

(k) And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

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- 6:16 (w) And they say to hills and to stones, Fall ye on us, and hide ye us from the face of him that sitteth on the throne, and from the wrath of the lamb;
(p) And they say to hills and to stones, Fall ye on us, and hide ye us from the face of him that sitteth on the throne, and from the wrath of the lamb;
(t) and said to the hills, and rocks: fall on us, and hide us from the presence of him that sitteth on the seat, and from the wrath of the lamb,
(g) And said to the mountains and rocks, Fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lamb.
(k) And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
- 6:17 (w) for the great day of their wrath cometh, and who shall be able to stand?
(p) for the great day of their wrath cometh, and who shall be able to stand?
(t) for the great day of his wrath is come, and who can endure it.
(g) For the great day of his wrath is come, and who can stand?
(k) For the great day of his wrath is come; and who shall be able to stand?

CHAPTER 7

- 7:1 (w) After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they blow not on the earth, neither on the sea, neither on any tree.
(p) After these things I saw four angels standing on the four corners of the earth, holding four winds of the earth, that they blew not on the earth, neither on the sea, neither on any tree.
(t) ¶ And after that I saw four angels stand on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, neither on the sea, neither on any tree.
(g) And after that, I saw four Angels stand on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, neither on the sea, neither on any tree.
(k) And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
- 7:2 (w) And I saw another angel ascending from the rising of the sun, having a sign of quick God. And he cried with a great voice to the four angels, to whom it is given to harm the earth, and the sea,
(p) And I saw another angel ascending up from the rising of the sun, that had a sign of the living God. And he cried with a great voice to the four angels, to which it was given to harm the earth, and the sea,
(t) And I saw another angel ascend from the rising of the sun, which had the seal of the living God, and he cried with a loud voice to the four angels (to whom power was given to hurt the earth and the sea)
(g) And I saw another Angel come up from the East, which had the seal of the living God, and he cried with a loud voice to the four Angels to whom power was given to hurt the earth, and the sea, saying,
(k) And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
- 7:3 (w) saying, Do not ye harm the earth, and the sea, neither to trees, till we sign, *or mark* the servants of our God in the foreheads of them.
(p) and said, Do not ye harm the earth, and the sea, neither trees, till we mark the servants of our God in the foreheads of them.
(t) saying: Hurt not the earth neither the sea, neither the trees, till we [I] have sealed the servants of our God in their foreheads.
(g) Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads.

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(k) Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

- 7:4 (w) And I heard the number of them signed, or *marked*, an hundred and four and forty thousand signed, of every lineage of the sons of Israel;
(p) And I heard the number of men that were marked, an hundred thousand and four and forty thousand marked, of every lineage of the sons of Israel;
(t) ¶ And I heard the number of them which were sealed, and there were sealed one hundred and forty four thousand of all the tribes of the children of Israel.
(g) And I heard the number of them, which were sealed, and there *were* sealed a hundred and four and forty thousand of all the tribes of the children of Israel.
(k) And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.
- 7:5 (w) of the lineage of Juda, twelve thousand signed; of the lineage of Reuben, twelve thousand signed; of the lineage of Gad, twelve thousand signed;
(p) of the lineage of Juda, twelve thousand marked; of the lineage of Reuben, twelve thousand marked; of the lineage of Gad, twelve thousand marked;
(t) Of the tribe of Juda were sealed twelve thousand. Of the tribe of Ruben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.
(g) Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.
(k) Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.
- 7:6 (w) of the lineage of Aser, twelve thousand signed; of the lineage of Nephthalim, twelve thousand signed; of the lineage of Manasses, twelve thousand signed;
(p) of the lineage of Aser, twelve thousand marked; of the lineage of Nephthalim, twelve thousand marked; of the lineage of Manasses, twelve thousand marked;
(t) Of the tribe of Asser were sealed twelve thousand. Of the tribe of Neptalym were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.
(g) Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.
(k) Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.
- 7:7 (w) of the lineage of Simeon, twelve thousand signed; of the lineage of Levi, twelve thousand signed; of the lineage of Issachar, twelve thousand signed;
(p) of the lineage of Simeon, twelve thousand marked; of the lineage of Levi, twelve thousand marked; of the lineage of Issachar, twelve thousand marked;
(t) Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levy were sealed twelve thousand. Of the tribe of Isacar were sealed twelve thousand.
(g) Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand.
(k) Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.
- 7:8 (w) of the lineage of Zabulon, twelve thousand signed; of the lineage of Joseph, twelve thousand signed; of the lineage of Benjamin, twelve thousand signed.

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- (p) of the lineage of Zabulon, twelve thousand marked; of the lineage of Joseph, twelve thousand marked; of the lineage of Benjamin, twelve thousand marked.
- (t) Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.
- (g) Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.
- (k) Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.
- 7:9 (w) After these things I saw a great company, whom no man might number, of all folks and lineages, and peoples, and tongues, standing before the throne, in the sight of the lamb, covered, *or clothed*, with white stoles, and palms in the hands of them.
- (p) After these things I saw a great people, whom no man might number, of all folks, and lineages, and peoples, and languages, standing before the throne, in the sight of the lamb; *and they were* clothed with white stoles, and palms *were* in the hands of them.
- (t) ¶ After this I beheld, and lo a great multitude (which no man could number) of all nations, and people, and tongues [tongue], stood before the seat, and before the lamb, clothed with long white garments, and palms in their hands,
- (g) After these things I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with long white robes, and palms in their hands.
- (k) After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
- 7:10 (w) And they cried with a great voice, saying, Health to our God, that sitteth on the throne, and to the lamb.
- (p) And they cried with a great voice, and said, Health to our God, that sitteth on the throne, and to the lamb.
- (t) and cried with a loud voice, saying: Salvation be ascribed [Health be] to him that sitteth upon the seat of our God, and unto the lamb.
- (g) And they cried with a loud voice, saying, Salvation *cometh* of our God, that sitteth upon the throne, and of the Lamb.
- (k) And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.
- 7:11 (w) And all angels stood in compass of the throne, and of the seniors, *or elders*, and four beasts. And they fell down in the sight of the throne, on their faces, and worshipped God,
- (p) And all the angels stood all about the throne, and of the elder men, and the four beasts. And they fell down in the sight of the throne, on their faces, and worshipped God,
- (t) And all the angels stood in the compass of the seat, and of the elders [seniors], and of the four beasts, and fell before the seat on their faces, and worshipped God,
- (g) And all the Angels stood round about the throne, and *about* the Elders, and the four beasts, and they fell before the throne on their faces, and worshipped God,
- (k) And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,
- 7:12 (w) saying, Amen! blessing, and clearness, and wisdom, and doing of thankings, and honour, and virtue, and strength to our God, into worlds of worlds. Amen.
- (p) and said, Amen! blessing, and clearness, and wisdom, and doing of thankings, and honour, and virtue, and strength to our God, into worlds of worlds. Amen.
- (t) saying, amen: Blessing and glory, wisdom and thanks, and honor, and power and might, be unto our God, forevermore amen.
- (g) Saying, Amen. Praise, and glory, and wisdom, and thanks, and honor, and power, and might, *be* unto our God for evermore, Amen.

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(k) Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

- 7:13 (w) And one of the seniors answered, and said to me, Who be these, that be clothed with white stoles? and of whence came they?
(p) And one of the elder men answered, and said to me, Who be these, that be clothed with white stoles? and from whence came they?
(t) ¶ And one of the elders [seniors] answered, saying unto me: what are these which are arrayed in long white garments, and whence came they?
(g) And one of the Elders spake, saying unto me, What are these which are arrayed in long white robes? And whence came they?
(k) And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?
- 7:14 (w) And I said to him, My lord, thou knowest. And he said to me, These be they, that came from great tribulation, and washed their stoles, and made them white in the blood of the lamb.
(p) And I said to him, My lord, thou knowest. And he said to me, These be they, that came from great tribulation, and washed their stoles, and made them white in the blood of the lamb.
(t) And I said unto him: Lord thou knowest. And he said unto me: these are they which came out of great tribulation and made their garments large, and made them white in the blood of the lamb:
(g) And I said unto him, Lord, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their long robes, and have made their long robes white in the blood of the Lamb.
(k) And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.
- 7:15 (w) Therefore they be before the throne of God, and serve him day and night, in his temple. And he that sitteth in the throne, dwelleth upon them.
(p) Therefore they be before the throne of God, and serve to him day and night, in his temple. And he that sitteth in the throne, dwelleth on them.
(t) therefore are they in the presence of the seat of God and serve him day and night in his temple, and he that siteth in the seat will dwell among them.
(g) Therefore are they in the presence of the throne of God, and serve him day and night in his Temple, and he that sitteth on the throne will dwell among them.
(k) Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.
- 7:16 (w) They shall no more hunger, neither thirst, neither the sun shall fall on them, nor any heat.
(p) They shall no more hunger, neither thirst, neither sun shall fall on them, nor any heat.
(t) They shall hunger no more neither thirst, neither shall the sun light on them, neither any heat.
(g) They shall hunger no more, neither thirst anymore, neither shall the sun light on them, neither any heat.
(k) They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.
- 7:17 (w) For the lamb, that is in the middle of the throne, shall govern them, and shall lead them forth to the wells of the waters of life; and God shall wipe away each tear from the eyes of them.
(p) For the lamb, that is in the middle of the throne, shall govern them, and shall lead forth them to the wells of waters of life; and God shall wipe away each tear from the eyes of them.
(t) For the lamb which is in the midst of the seat, shall feed them, and shall lead them unto fountains of living water, and God shall wipe away all tears from their eyes.

(g) For the Lamb, which is in the midst of the throne, shall govern them, and shall lead them unto the lively fountains of waters, and God shall wipe away all tears from their eyes.

(k) For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER 8

8:1 (w) And when he had opened the seventh seal, silence was made in heaven, as half an hour.

(p) And when he had opened the seventh seal, a silence was made in heaven, as half an hour.

(t) ¶ And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

(g) And when he had opened the seventh seal, there was silence in heaven about half an hour.

(k) And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

8:2 (w) And I saw seven angels standing in the sight of God, and seven trumps were given to them.

(p) And I saw seven angels standing in the sight of God, and seven trumpets were given to them.

(t) And I saw angels standing before God, and to them were given seven trumpets.

(g) And I saw the seven Angels, which stood before God, and to them were given seven trumpets.

(k) And I saw the seven angels which stood before God; and to them were given seven trumpets.

8:3 (w) And another angel came, and stood before the altar, having a golden censer; and many incenses were given to him, that he should give of the prayers of all saints upon the golden altar, that is before the throne.

(p) And another angel came, and stood before the altar, and had a golden censer; and many incenses were given to him, that he should give of the prayers of all saints on the golden altar, that is before the throne of God.

(t) And another angel came and stood before the altar having a golden censer, and much of odors was given unto him, that he should offer of the prayers of all saints upon the golden altar, which was before the seat.

(g) Then another Angel came and stood before the altar, having a golden censer; and much odors was given unto him, that he should offer with the prayers of all Saints upon the golden altar, which is before the throne.

(k) And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers {or, add it to the prayers} of all saints upon the golden altar which was before the throne.

8:4 (w) And the smoke of incenses of the prayers of hallows ascended up of the angel's hand before God.

(p) And the smoke of the incenses of the prayers of the holy men ascended up from the angel's hand before God.

(t) And the smoke of the odors which came of the prayers of all saints ascended up before God out of the angel's hand.

(g) And the smoke of the odors with the prayers of the Saints, went up before God, out of the Angel's hand.

(k) And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

8:5 (w) And the angel took the censer, and filled it of the fire of the altar, and cast it into the earth. And thunders, and voices, and lightnings were made, and a great earth-moving.

(p) And the angel took the censer, and filled it of the fire of the altar, and cast into the earth. And thunders, and voices, and lightnings were made, and a great earth-moving.

(t) And the angel took the censer and filled it with fire of the altar and cast it into the earth, and voices were made, and thunderings, and lightnings, and earthquake.

(g) And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunderings, and lightnings, and an earthquake.

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(k) And the angel took the censer, and filled it with fire of the altar, and cast it into {or, upon} the earth: and there were voices, and thunders, and lightnings, and an earthquake.

8:6 (w) And the seven angels, that had seven trumps, made them ready, that they should sing in trump.

(p) And the seven angels, that had the seven trumpets, made them ready, that they should trumpet.

(t) ¶ And the seven angels which had the seven trumpets prepared themselves to blow.

(g) Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

(k) And the seven angels which had the seven trumpets prepared themselves to sound.

8:7 (w) And the first angel sang in trump; and hail was made, and fire mingled together in blood; and it was sent into the earth. And the third part of the earth was burnt, and the third part of trees was burnt, and all the green grass was burnt.

(p) And the first angel trumpeted; and hail was made, and fire mingled together in blood; and it was sent into the earth. And the third part of the earth was burnt, and the third part of trees was burnt, and all the green grass was burnt.

(t) The first angel blew, and there was made hail and fire, which were mingled with blood, and they were cast into the earth: and the third part of trees was burnt, and all green grass was burned.

(g) So the first Angel blew the trumpet, and there was hail and fire mingled with blood, and they were cast into the earth, and the third part of trees was burned, and all green grass was burned.

(k) The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8:8 (w) And the second angel sang in trump; and as a great hill burning with fire was cast into the sea; and the third part of the sea was made blood,

(p) And the second angel trumpeted; and as a great hill burning with fire was cast into the sea; and the third part of the sea was made blood,

(t) And the second angel blew: and as it were a great mountain: burning with fire was cast into the sea, and the third part of the sea turned to blood,

(g) And the second Angel blew the trumpet, and as *it were* a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood.

(k) And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

8:9 (w) and the third part of the creatures is dead, that had lives in the sea, and the third part of the ships perished.

(p) and the third part of creature was dead, that had lives in the sea, and the third part of ships perished.

(t) and the third part of the creatures which had life died, and the third part of ships were destroyed.

(g) And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

(k) And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

8:10 (w) And the third angel sang in trump; and a great star burning as a brand, fell down from heaven; and it fell into the third part of floods, and into wells of waters.

(p) And the third angel trumpeted; and a great star burning as a little brand, fell from heaven; and it fell into the third part of rivers, and into the wells of waters.

(t) ¶ And the third angel blew, and there fell a great star from heaven burning as it were a lamp, and it fell into the third part of the rivers, and into fountains of waters,

(g) Then the third Angel blew the trumpet, and there fell a great star from heaven, burning like a torch, and it fell into the third part of the rivers, and into the fountains of waters.

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(k) And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

8:11 (w) And the name of the star is said Wormwood. And the third part of waters was made into wormwood; and many men were dead of the waters, for they be made bitter.

(p) And the name of the star is said Wormwood. And the third part of waters was made into wormwood; and many men were dead of the waters, for those were made bitter.

(t) and the name of the star is called wormwood. And the third part was turned to wormwood. And many men died of the waters because they were made bitter.

(g) And the name of the star is called Wormwood; therefore the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

(k) And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

8:12 (w) And the fourth angel sang in trump; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darked, and the third part of the day shone not, and also of the night.

(p) And the fourth angel trumpeted; and the third part of the sun was smitten, and the third part of the moon, and the third part of stars, so that the third part of them was darked, and the third part of the day shined not, and also of the night.

(t) And the fourth angel blew, and the third part of the sun was smitten, and the third part of the moon, and the third part of stars: so that the third part of them was darkened. And the day was smitten that the third part of it should not shine, and likewise the night.

(g) And the fourth Angel blew the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day *was smitten*, that the third part of it could not shine, and likewise the night.

(k) And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

8:13 (w) And I saw, and heard the voice of an eagle flying by the middle of heaven, and saying with a great voice, Woe! woe! woe! to men that dwell in earth, of the other voices of the three angels, that were to sing in trump.

(p) And I saw, and heard the voice of an eagle flying by the middle of heaven, and saying with a great voice, Woe! woe! woe! to men that dwell in earth, of the other voices of the three angels, that shall trumpet after.

(t) And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice: Woe, woe, to the inhabitants of the earth because of the voices to come of the trumpet of the three angels which were yet to blow.

(g) And I beheld, and heard one Angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

(k) And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER 9

9:1 (w) And the fifth angel sang in trump; and I saw that a star had fallen down from heaven into earth; and the key of the pit of deepness was given to him.

(p) And the fifth angel trumpeted; and I saw, that a star had fallen down from heaven into earth; and the key of the pit of deepness was given to it.

(t) ¶ And the fifth angel blew, and I saw a star fall from heaven unto the earth. And to him was given the key of the bottomless pit.

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(g) And the fifth Angel blew the trumpet, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit.

(k) And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

9:2 (w) And he opened the pit of deepness, and a smoke of the pit ascended up, as the smoke of a great furnace; and the sun was darked, and the air, of the smoke of the pit.

(p) And it opened the pit of deepness, and a smoke of the pit ascended up, as the smoke of a great furnace; and the sun was darked, and the air, of the smoke of the pit.

(t) And he opened the bottomless pit, and there arose the smoke of a great furnace. And the sun and the air were darkened by the reason of the smoke of the pit.

(g) And he opened the bottomless pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sun, and the air were darkened by the smoke of the pit.

(k) And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

9:3 (w) And of the smoke of the pit locusts went out into the earth; and power was given to them, as scorpions of the earth have power.

(p) And locusts went out of the smoke of the pit into earth; and power was given to them, as scorpions of the earth have power.

(t) And there came out of the smoke locusts upon the earth: And unto them was given power as the scorpions of the earth have power.

(g) And there came out of the smoke Locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

(k) And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

9:4 (w) And it was commanded to them, that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only men, that have not the mark of God in their foreheads.

(p) And it was commanded to them, that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only men, that have not the sign of God in their foreheads.

(t) And it hurt the grass of the earth [And it was said unto them that they should not hurt the grass of the earth]: neither any green thing: neither any tree: but only those men which have not the seal in their foreheads,

(g) And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads.

(k) And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

9:5 (w) And it was given to them, that they should not slay them, but that they should be tormented five months; and the tormenting of them, as the tormenting of a scorpion, when he smiteth a man.

(p) And it was given to them, that they should not slay them, but that they should be tormented five months; and the tormenting of them, as the tormenting of a scorpion, when he smiteth a man.

(t) and to them was commanded that they should not kill them, but that they should be vexed five months, and their pain was as the pain that cometh of a scorpion, when he hath stung a man.

(g) And to them was commanded that they should not kill them, but that they should be vexed five months, and that their pain should be as the pain that cometh of a scorpion, when he hath stung a man.

(k) And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

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- 9:6 (w) And in those days men shall seek death, and they shall not find it; and they shall desire to die, and death shall flee from them.
(p) And in those days men shall seek death, and they shall not find it; and they shall desire to die, and death shall flee from them.
(t) And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall fly from them.
(g) Therefore in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.
(k) And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.
- 9:7 (w) And the likeness of locusts *be* like to horses made ready to battle; and on the heads of them as crowns like gold, and the faces of them as the faces of men.
(p) And the likeness of locusts *be* like horses made ready into battle; and on the heads of them as crowns like gold, and the faces of them as the faces of men.
(t) ¶ And the similitude of the locusts was like unto horses prepared unto battle, and on their heads were as it were crowns, like unto gold: and their faces were as it had been the faces of men.
(g) And the form of the locusts *was* like unto horses prepared unto battle, and on their heads *were as it were* crowns, like unto gold, and their faces *were* like the faces of men.
(k) And the shapes of the locusts were like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces were as the faces of men.
- 9:8 (w) And they had hairs, as the hairs of women; and the teeth of them were as the teeth of lions.
(p) And they had hairs, as the hairs of women; and the teeth of them were as the teeth of lions.
(t) And they had hair as the hair of women. And their teeth were as the teeth of lions.
(g) And they had hair as the hair of women, and their teeth were as the teeth of lions.
(k) And they had hair as the hair of women, and their teeth were as the teeth of lions.
- 9:9 (w) And they had habergeons, as iron habergeons, and the voice of their wings as the voice of chariots of many horses running to battle.
(p) And they had habergeons, as iron habergeons, and the voice of their wings as the voice of chariots of many horses running to battle.
(t) And they had habergeons, as it were habergeons of iron. And the sound of their wings, was as the sound of chariots when many horses run together to battle.
(g) And they had habergeons, like to habergeons of iron; and the sound of their wings *was* like the sound of chariots when many horses run unto battle.
(k) And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.
- 9:10 (w) And they had tails like to scorpions, and pricks were in the tails of them; and the might of them *was* to harm men five months.
(p) And they had tails like scorpions, and pricks were in the tails of them; and the might of them *was* to harm men five months.
(t) And they had tails like unto scorpions, and there were stings in their tails. And their power was to hurt men five months.
(g) And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five months.
(k) And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

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- 9:11 (w) And they had upon them a king, the angel of deepness, to whom the name in Hebrew *is* Abaddon, but by Greek Apollyon, and by Latin he hath a name Exterminus, *that is, Destroyer*.
(p) And they had on them a king, the angel of deepness, to whom the name in Hebrew *is* Abaddon, but by Greek Apollyon, and by Latin he hath a name Exterminus, *that is, Destroyer*.
(t) And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue, is Abadon: but in the Greek tongue, Apollion [, that is to say a destroyer].
(g) And they have a king over them, which is the Angel of the bottomless pit, whose name in Hebrew is Abaddon, and in Greek he *is* named Apollyon.
(k) And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon {that is to say, A destroyer}.
- 9:12 (w) One woe is passed, and lo! yet come two woes.
(p) One woe is passed, and lo! yet come two woes.
(t) One woe is past, and behold two woes come after this.
(g) One woe is past, *and* behold, yet two woes come after this.
(k) One woe is past; and, behold, there come two woes more hereafter.
- 9:13 (w) After these things also the sixth angel sang in trump; and I heard a voice from the four corners of the golden altar, that is before the eyes of God,
(p) After these things also the sixth angel trumpeted; and I heard a voice from the four corners of the golden altar, that is before the eyes of God,
(t) ¶ And the sixth. angel blew, and I heard a voice from the four corners of the golden altar, which is before God,
(g) ¶ Then the sixth Angel blew the trumpet, and I heard a voice from the four horns of the golden altar, which is before God,
(k) And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,
- 9:14 (w) saying to the sixth angel that had a trump, Unbind the four angels, that be bound in the great flood Euphrates.
(p) and said to the sixth angel that had a trumpet, Unbind thou four angels, that be bound in the great river Euphrates.
(t) saying to the sixth angel which had the trumpet: Loose the four angels, which are bound in the great river Euphrates.
(g) Saying to the sixth Angel, which had the trumpet, Loose the four Angels, which are bound in the great river Euphrates.
(k) Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.
- 9:15 (w) And the four angels were unbound, which were ready into hour, and day, and month, and year, to slay the third part of men.
(p) And the four angels were unbound, which were ready into hour, and day, and month, and year, to slay the third part of men.
(t) And the four angels were loosed which were prepared for an hour, for a day, for a month, and for a year, for to slay the third part of men.
(g) And the four Angels were loosed, which were prepared at an hour, at a day, at a month, and at a year, to slay the third part of men.
(k) And the four angels were loosed, which were prepared for {or, at} an hour, and a day, and a month, and a year, for to slay the third part of men.
- 9:16 (w) And the number of the host of horsemen *was* twenty thousand times ten thousand. And I heard the number of them.
(p) And the number of the host of horsemen *was* twenty thousand times ten thousand. And I heard the number of them.
(t) And the number of horsemen of war, were twenty times nine hundred and ninety and I heard the number of them:

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- (g) And the number of horsemen of war were twenty thousand times ten thousand; for I heard the number of them.
- (k) And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.
- 9:17 (w) And so I saw horses in vision; and they that sat on them had fiery habergeons, and of jacinth, and brimstone. And the heads of the horses were as the heads of lions; and of the mouth of them fire came forth, and smoke and brimstone.
- (p) And so I saw horses in vision; and they that sat on them had fiery habergeons, and of jacinth, and of brimstone. And the heads of the horses were as heads of lions; and fire, and smoke, and brimstone, cometh forth of the mouth of them.
- (t) And thus I saw the horses in a vision and them that sat on them, having fiery habergeons of a Jacinth color, and brimstone, and the heads of the horses were as the heads of lions. And out of their mouths went forth fire and smoke and brimstone.
- (g) And thus I saw the horses in a vision, and them that sat on them, having fiery habergeons, and of hyacinth, and of brimstone; and the heads of the horses were as the heads of lions; and out of their mouths went forth fire and smoke and brimstone.
- (k) And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.
- 9:18 (w) Of these three plagues the third part of men was slain, of the fire, and of the smoke, and of the brimstone, that came out of the mouth of them.
- (p) Of these three plagues the third part of men was slain, of the fire, and of the smoke, and of the brimstone, that came out of the mouth of them.
- (t) And of these three was the third part of men killed, that is to say, of fire, smoke, and brimstone, which proceeded out of the mouths of them:
- (g) Of these three was the third part of men killed, *that is*, of the fire, and of the smoke, and of the brimstone, which came out of their mouths.
- (k) By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.
- 9:19 (w) For the power of the horses is in the mouth of them, and in the tails of them; for the tails of them *be* like to serpents, having heads, and in them they harm.
- (p) For the power of the horses is in the mouth of them, and in the tails of them; for the tails of them *be* like to serpents, having heads, and in them they harm.
- (t) For their power was in their mouths and in their tails: for their tails were like unto serpents, and had heads, and with them they did hurt:
- (g) For their power is in their mouths, and in their tails; for their tails were like unto serpents, and had heads, wherewith they hurt.
- (k) For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.
- 9:20 (w) And the other men, that were not slain in these plagues, neither did penance of the works of their hands, that they worshipped not devils, and simulacra of gold, and silver, and brass, and stone, and of tree, which neither may see, neither hear, neither wander;
- (p) And the other men, that were not slain in these plagues, neither did penance of the works of their hands, that they worshipped not devils, and simulacra of gold, and of silver, and of brass, and of stone, and of tree, which neither be able to see, neither hear, neither wander;
- (t) And the remnant of the men which were not killed by these plagues repented not of the deeds of their hands, that they should not worship devils, and images, of gold, and silver, and brass, and stone, and of wood, which neither can see, neither hear, neither go.

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(g) And the remnant of the men which were not killed by these plagues, repented not of the works of their hands that they should not worship devils, and idols of gold, and of silver, and of brass, and of stone, and of wood, which neither can see, neither hear, nor go;

(k) And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

9:21 (w) and they did not penance of their manslayings, neither of their witchcrafts, neither of their fornication, neither of their thefts.

(p) and did not penance of their manslayings, neither of their witchcrafts, neither of their fornication, neither of their thefts, *were slain*.

(t) Also they repented not of their murder, and of their sorcery neither of their fornication neither of their theft.

(g) Also they repented not of their murder, and of their sorcery, neither of their fornication, nor of their theft.

(k) Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER 10

10:1 (w) And I saw another strong angel coming down from heaven, clothed with a cloud, and the rainbow on his head; and the face of him was as the sun, and the feet of him as a pillar of fire.

(p) And I saw another strong angel coming down from heaven, clothed with a cloud, and the rainbow on his head; and the face of him was as the sun, and the feet of him as a pillar of fire.

(t) ¶ And I saw another mighty angel come down from heaven, clothed with a cloud, and the rainbow upon his head. And his face as it were the sun, and his feet as it were pillars of fire,

(g) And I saw another mighty Angel come down from heaven, clothed with a cloud, and the rainbow upon his head, and his face was as the sun, and his feet as pillars of fire.

(k) And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

10:2 (w) And he had in his hand a little book opened; and he set his right foot on the sea, forsooth his left *foot* on the earth.

(p) And he had in his hand a little book opened; and he set his right foot on the sea, and the left foot on the earth.

(t) And he had in his hand a little book open: and he put his right foot upon the sea, and his left foot on the earth.

(g) And he had in his hand a little book open, and he put his right foot upon the sea, and *his* left on the earth,

(k) And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

10:3 (w) And he cried with a great voice, as a lion when he roareth; and when he had cried, the seven thunders spake their voices.

(p) And he cried with a great voice, as a lion when he roareth; and when he had cried, the seven thunders spake their voices.

(t) And cried with a loud voice, as when a lion roareth. And when he had cried, seven thunders spake their voices.

(g) And cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices.

(k) And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

10:4 (w) And when the seven thunders had spoken their voices, I was to writing. And I heard a voice from heaven, saying, Sign thou, *or mark*, what things the seven thunders spake, and do not thou write them.

(p) And when the seven thunders had spoken their voices, I was to write. And I heard a voice from heaven, saying, Mark thou what things the seven thunders spake, and do not thou write them.

(t) And when the seven thunders had spoken their voices, I was about to write. And I heard a voice from heaven saying unto me seal up [mark] those things which the seven thunders spake, and write them not.

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(g) And when the seven thunders had uttered their voices, I was about to write; but I heard a voice from heaven saying unto me, Seal up those things which the seven thunders have spoken, and write them not.

(k) And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

10:5 (w) And the angel whom I saw standing above the sea, and above the earth, lifted up his hand to heaven,

(p) And the angel whom I saw standing above the sea, and above the earth, lifted up his hand to heaven,

(t) ¶ And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

(g) And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

(k) And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

10:6 (w) and swore by him that liveth into worlds of worlds, that made of nought heaven, and those things that be in it, and the earth, and those things that be in it, and the sea, and those things that be in it, that time shall no more be.

(p) and swore by him that liveth into worlds of worlds, that made of nought heaven, and those things that be in it, and the earth, and those things that be in it, and the sea, and those things that be in it, that time shall no more be.

(t) and swore by him that liveth forevermore, which created heaven, and the things that therein are, and the sea, and the things which therein are: that there should be no longer time:

(g) And sware by him that liveth for evermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that time should be no more.

(k) And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

10:7 (w) But in the days of the voice of the seventh angel, when he shall begin to sing in trump, the mystery of God shall be fulfilled, as he preached by his servants prophets.

(p) But in the days of the voice of the seventh angel, when he shall begin to trumpet, the mystery of God shall be ended, as he preached by his servants prophets.

(t) but in the days of the voice of the seventh angel, when he shall begin to blow: even the mystery of God shall be finished [fulfilled], as he preached by his servants the prophets.

(g) But in the days of the voice of the seventh Angel, when he shall begin to blow the trumpet, even the mystery of God shall be finished, as he hath declared to his servants the Prophets.

(k) But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

10:8 (w) And I heard a voice from heaven again speaking with me, and saying, Go thou, and take the book, that is opened, from the hand of the angel, standing above the sea, and above the land.

(p) And I heard a voice from heaven again speaking with me, and saying, Go thou, and take the book, that is opened, from the hand of the angel, that standeth above the sea, and on the land.

(t) ¶ And the voice which I heard from heaven spake unto me again, and said: go and take the little book which is open in the hand of the angel, which standeth upon the sea, and upon the earth.

(g) And the voice which I heard from heaven, spake unto me again, and said, Go, and take the little book which is open in the hand of the Angel, which standeth upon the sea and upon the earth.

(k) And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

10:9 (w) And I went to the angel, and said to him, that he should give me the book. And he said to me, Take the book, and devour it; and it shall make thy womb to be bitter, but in thy mouth it shall be sweet as honey.

(p) And I went to the angel, and said to him, that he should give me the book. And he said to me, Take the book, and devour it; and it shall make thy womb to be bitter, but in thy mouth it shall be sweet as honey.

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(t) And I went unto the angel, and said to him: give me the little book, and he said unto me: take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey.

(g) So I went unto the Angel, and said to him, Give me the little book. And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey.

(k) And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10:10 (w) And I took the book of the angel's hand, and devoured it, and it was in my mouth as sweet as honey; and when I had devoured it, my womb was bitter.

(p) And I took the book of the angel's hand, and devoured it, and it was in my mouth as sweet honey; and when I had devoured it, my womb was bitter.

(t) And I took the little book out of his hand, and ate it up, and it was in my mouth as sweet as honey, and as soon as I had eaten it, my belly was bitter.

(g) Then I took the little book out of the Angel's hand, and ate it up, and it was in my mouth as sweet as honey; but when I had eaten it, my belly was bitter.

(k) And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

10:11 (w) And he said to me, It behooveth thee again to prophesy to heathen men, and to peoples, and tongues, and to many kings.

(p) And he said to me, It behooveth thee again to prophesy to heathen men, and to peoples, and languages, and to many kings.

(t) And he said unto me: thou must prophesy again among the people, and nations, and tongues, and to many kings.

(g) And he said unto me, Thou must prophesy again among the people and nations, and tongues, and to many Kings.

(k) And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER 11

11:1 (w) And a reed like a rod was given to me, and it was said to me, Rise thou, and mete the temple of God, and the altar, and men that worship in it.

(p) And a reed like a rod was given to me, and it was said to me, Rise thou, and mete the temple of God, and the altar, and men that worship in it.

(t) ¶ And then was given me a reed, like unto a rod, and it was said unto me: Rise and meet the temple of God, and the altar, and them that worship therein,

(g) Then was given me a reed like unto a rod; and the Angel stood by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

(k) And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

11:2 (w) Forsooth cast out the porch, that is without the temple, and mete it not; for it is given to heathen men, and they shall defoul the holy city by forty months and two.

(p) But cast thou out the foreyard, that is without the temple, and mete not it; for it is given to heathen men, and they shall defoul the holy city by forty months and twain.

(t) and the choir which is within the temple cast out, and meet it not: for it is given unto the gentiles, and the holy city shall they tread under foot forty two months.

(g) But the Court which is without the Temple cast out, and mete it not, for it is given unto the Gentiles; and the holy city shall they tread under foot, two and forty months.

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(k) But the court which is without the temple leave out {Gr. cast out}, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

11:3 (w) And I shall give to my two witnesses, and they shall prophesy a thousand days two hundred and sixty, and they shall be clothed with sackcloths.

(p) And I shall give to my two witnesses, and they shall prophesy a thousand days two hundred and sixty, and shall be clothed with sackcloths.

(t) And I will give power unto my two witnesses, and they shall prophesy one thousand two hundred and sixth days clothed in sackcloth.

(g) But I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

(k) And I will give *power* unto my two witnesses, and they shall prophesy {or, I will give unto my two witnesses that they may prophesy} a thousand two hundred and threescore days, clothed in sackcloth.

11:4 (w) These be two olives, and two candlesticks, standing in the sight of the Lord of the earth.

(p) These be two olives, and two candlesticks, and they stand in the sight of the Lord of the earth.

(t) These are two olive trees, and two candlesticks, standing before the God of the earth.

(g) These are two olive trees, and two candlesticks, standing before the God of the earth.

(k) These are the two olive trees, and the two candlesticks standing before the God of the earth.

11:5 (w) And if any man will harm them, fire shall go out of the mouth of them, and shall devour their enemies. And if any man will hurt them, thus it behooveth him to be slain.

(p) And if any man will harm them, fire shall go out of the mouth of them, and shall devour their enemies. And if any will hurt them, thus it behooveth him to be slain.

(t) ¶ And if any man will hurt them, fire shall proceed out of their mouths, and consume their enemies. And if any man will hurt them, this wise must he be killed.

(g) And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies; for if any man would hurt them, thus must he be killed.

(k) And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

11:6 (w) These have power to shut heaven, that it rain not in the days of their prophecy; and they have power upon waters, to turn them into blood; and to smite the earth with all plague, *either vengeance*, and as oft as they will.

(p) These have power to close heaven, that it rain not in the days of their prophecy; and they have power on waters, to turn them into blood; and to smite the earth with every plague, and as oft as they will.

(t) These have power to shut heaven, that it rain not in the days of their prophesying: and have power over waters to turn them to blood, and to smite the earth with all manner plagues, as often as they will.

(g) These have power to shut heaven, that it rain not in the days of their prophesying, and have power over waters to turn them into blood, and to smite the earth with all manner plagues, as often as they will.

(k) These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

11:7 (w) And when they shall end their witnessing, the beast that ascendeth up of the deepness, shall make battle against them, and shall overcome them, and slay them.

(p) And when they shall end their witnessing, the beast that ascendeth up from deepness, shall make battle against them, and shall overcome them, and shall slay them.

(t) ¶ And when they have finished their testimony, the beast that came out of the bottomless pit shall make war against them: and shall overcome, and kill them.

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- (g) And when they have finished their testimony, the beast that cometh out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.
- (k) And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.
- 11:8 (w) And the bodies of them shall lie in the streets of the great city, that is called ghostly Sodom, and Egypt, where the Lord of them was crucified.
- (p) And the bodies of them shall lie in the streets of the great city, that is called ghostly Sodom, and Egypt, where the Lord of them was crucified.
- (t) And their bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where our Lord was crucified.
- (g) And their corpses shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where our Lord also was crucified.
- (k) And their dead bodies shall *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.
- 11:9 (w) And some of the lineages, and of peoples, and tongues, and of heathen men, shall see the bodies of them by three days and an half; and they shall not suffer the bodies of them to be put in burials.
- (p) And some of the lineages, and of peoples, and of languages, and of heathen men, shall see the bodies of them by three days and an half; and they shall not suffer the bodies of them to be put in burials.
- (t) And they of the people and kindreds, and tongues, and they of the nations, shall see their bodies three days and an half, and shall not suffer their bodies to be put in graves.
- (g) And they of the people and kindred's, and tongues, and Gentiles shall see their corpses three days and a half, and shall not suffer their carcasses to be put in graves.
- (k) And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.
- 11:10 (w) And men inhabiting the earth shall have joy upon them; and they shall make merry, and shall send gifts together, for these two prophets tormented them that dwell on the earth.
- (p) And men inhabiting the earth shall have joy on them; and they shall make merry, and shall send gifts together, for these two prophets tormented them that dwell on the earth.
- (t) And they that dwell upon the earth, shall rejoice over them and be glad, and shall send gifts one to another: for these two prophets vexed them that dwelt on the earth.
- (g) And they that dwell upon the earth, shall rejoice over them and be glad, and shall send gifts one to another, for these two Prophets vexed them that dwelt on the earth.
- (k) And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.
- 11:11 (w) And after three days and an half, the Spirit of life of God entered into them; and they stood upon their feet, and great dread fell upon them that saw them.
- (p) And after three days and an half, the Spirit of life of God entered into them; and they stood on their feet, and great dread fell on them that saw them.
- (t) ¶ And after three days and an half the spirit of life from God entered into them. And they stood up upon their feet: and great fear came upon them which saw them.
- (g) But after three days and a half, the spirit of life *coming* from God, shall enter into them, and they shall stand up upon their feet; and great fear shall come upon them which saw them.
- (k) And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

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- 11:12 (w) And they heard a great voice from heaven, saying to them, Come up hither. And they ascended up into heaven in a cloud, and the enemies of them saw them.
(p) And they heard a great voice from heaven, saying to them, Come up hither. And they ascended into heaven in a cloud, and the enemies of them saw them.
(t) And they heard a great voice from heaven, saying unto them. Come up hither. And they ascended up into heaven in a cloud, and their enemies saw them.
(g) And they shall hear a great voice from heaven, saying unto them, Come up hither. And they shall ascend up to heaven in a cloud, and their enemies shall see them.
(k) And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.
- 11:13 (w) And in that hour a great earth-moving was made, and the tenth part of the city fell; and there be slain in the earth-moving the names of men seven thousand; and the others were sent into dread, and gave glory to God of heaven.
(p) And in that hour a great earth-moving was made, and the tenth part of the city fell down; and the names of men seven thousand were slain in the earth-moving; and the others were sent into dread, and gave glory to God of heaven.
(t) And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain names of men seven thousand and the remnant were feared, and gave glory to God of heaven.
(g) And the same hour shall there be a great earthquake, and the tenth part of the city shall fall; and in the earthquake shall be slain in number seven thousand, and the remnant shall be afraid, and gave glory to the God of heaven.
(k) And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of {Gr. names of} men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.
- 11:14 (w) The second woe is gone, and lo! the third woe shall come soon.
(p) The second woe is gone, and lo! the third woe shall come soon.
(t) The second woe is past, and behold the third woe will come anon.
(g) The second woe is past, and behold, the third woe will come anon.
(k) The second woe is past; and, behold, the third woe cometh quickly.
- 11:15 (w) And the seventh angel sang in trump, and great voices were made in heaven, saying, The realm of this world is made our Lord's, and of Christ's, his Son; and he shall reign into worlds of worlds. Amen.
(p) And the seventh angel trumpeted, and great voices were made in heaven, and said, The realm of this world is made of our Lord, and of Christ, his Son; and he shall reign into worlds of worlds. Amen.
(t) ¶ And the seventh angel blew, and there were made great voices in heaven, saying: the kingdoms of this world are our Lord's and his Christ's, and he shall reign forevermore.
(g) And the seventh Angel blew the trumpet, and there were great voices in heaven, saying, The kingdoms of this world are our Lord's, and his Christ, and he shall reign for evermore.
(k) And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.
- 11:16 (w) And the four and twenty seniors, that sat in their seats in the sight of the Lord, fell on their faces, and worshipped God,
(p) And the four and twenty elder men, that sat in their seats in the sight of the Lord, fell on their faces, and worshipped God,
(t) And the twenty four elders [seniors], which sit before God on their seats, fell upon their faces, and worshipped God
(g) Then the four and twenty Elders, which sat before God on their seats, fell upon their faces and worshipped God,
(k) And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

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- 11:17 (w) saying, We do thankings to thee, Lord God almighty, which art, and which were, and which art to come; that hast taken thy great virtue, and hast reigned.
(p) and said, We do thankings to thee, Lord God almighty, which art, and which were, and which art to coming; which hast taken thy great virtue, and hast reigned.
(t) saying: we give thee thanks Lord God all mighty [omnipotent]: which art and was, and art to come, for thou hast received thy great might, and hast reigned.
(g) Saying, We give thee thanks, Lord God almighty, Which art, and Which wast, and Which art to come, for thou hast received thy great might, and hast obtained thy kingdom.
(k) Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.
- 11:18 (w) And folks be wroth, and thy wrath came, and time of dead men to be deemed, and to yield hire to thy servants, prophets, and hallows, and dreading thy name, to small and to great, and to destroy them that corrupted the earth.
(p) And folks be wroth, and thy wrath came, and time of dead men to be deemed, and to yield meed to thy servants, and prophets, and hallows, and dreading thy name, to small and to great, and to destroy them that corrupt the earth.
(t) And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged and that thou shouldst [that thou shouldst judge them: and shouldst] give reward unto thy servants the prophets and saints, and to them that fear thy name small and great and shouldst destroy them, which destroy the earth.
(g) And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the Prophets, and to the Saints, and to them that fear thy Name, to small and great, and shouldst destroy them, which destroy the earth.
(k) And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy {or, corrupt} the earth.
- 11:19 (w) And the temple of God in heaven was opened, and the ark of his testament was seen in his temple; and lightnings were made, and voices, and thunders, and earth-moving, and great hail. {This scripture was at the start of the next chapter in the original Wycliffe}
(p) And the temple of God in heaven was opened, and the ark of his testament was seen in his temple; and lightnings were made, and voices, and thunders, and earth-moving, and great hail. {This scripture was at the start of the next chapter in the original Purvey}
(t) And the temple of God was opened in heaven, and there was seen in his temple, the ark of his testament: and there followed lightnings, and voices, and thunderings and earthquake, and much hail.
(g) Then the Temple of God was opened in heaven; and there was seen in his Temple the Ark of his covenant, and there were lightnings, and voices, and thunderings, and an earthquake, and much hail.
(k) And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER 12

- 12:1 (w) And a great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, and in the head of her a crown of twelve stars.
(p) And a great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, and in the head of her a crown of twelve stars.
(t) ¶ And there appeared a great wonder in heaven. A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.
(g) And there appeared a great wonder in heaven: A woman clothed with the sun, and the moon *was* under her feet, and upon her head a crown of twelve stars.

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(k) And there appeared a great wonder {or, sign} in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

- 12:2 (w) And she having in womb, *or being with child*; and she cried, travailing of child, and is tormented, that she bear child.
(p) And she had in womb, and she crieth, travailing of child, and is tormented, that she bear child.
(t) And she was with child and cried travailing in birth, and pained ready to be delivered.
(g) And she was with child, and cried travailing in birth, and was pained ready to be delivered.
(k) And she being with child cried, travailing in birth, and pained to be delivered.

- 12:3 (w) And another sign was seen in heaven; and lo! a great red dragon, having seven heads, and ten horns, and in the heads of him seven diadems.
(p) And another sign was seen in heaven; and lo! a great red dragon, that had seven heads, and ten horns, and in the heads of him seven diadems.
(t) And there appeared another wonder in heaven, for [and] behold a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads:
(g) And there appeared another wonder in heaven: for behold, a great red dragon having seven heads, and ten horns, and seven crowns upon his heads;
(k) And there appeared another wonder {or, sign} in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

- 12:4 (w) And the tail of him drew the third part of the stars of heaven, and sent them into the earth. And the dragon stood before the woman, that was to bearing child, that when she had born child, he should devour her son.
(p) And the tail of him drew the third part of stars of heaven, and sent them into the earth. And the dragon stood before the woman, that was to bearing child, that when she had born child, he should devour her son.
(t) and his tail drew the third part of the stars, and cast them to the earth.
(g) And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman, which was ready to be delivered, to devour her child, when she had brought it forth.
(k) And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

- 12:5 (w) And she bare a man child, that was to rule all folks in an iron rod; and her son was snatched (up) to God, and to his throne.
(p) And she bare a man child, that was to ruling all folks in an iron rod; and her son was snatched (up) to God, and to his throne.
(t) ¶ And the dragon stood before the woman, which was ready to be delivered: for to devour her child as soon as it were born. And she brought forth a man child, which should rule all nations with a rod of iron. And her son was taken up unto God, and to his seat.
(g) So she brought forth a man child, which should rule all nations with a rod of iron; and her child was taken up unto God and to his throne.
(k) And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

- 12:6 (w) And the woman flew into wilderness, where she hath a place made ready of God, that he feed her there a thousand days two hundred and sixty.
(p) And the woman flew into wilderness, where she hath a place made ready of God, that he feed her there a thousand days two hundred and sixty.
(t) And the woman fled into wilderness, where she had a place, prepared of God, that they should feed her there, one thousand two hundred and sixty [one thousand and twenty six] days.

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(g) And the woman fled into wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and threescore days.

(k) And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

- 12:7 (w) And great battle was made in heaven, and Michael and his angels fought with the dragon. And the dragon fought, and his angels;
(p) And a great battle was made in heaven, and Michael and his angels fought with the dragon. And the dragon fought, and his angels;
(t) ¶ And there was great battle in heaven, Michael and his angels fought with the dragon and the dragon fought and his angels,
(g) And there was a battle in heaven, Michael and his Angels fought against the dragon, and the dragon fought and his Angels.
(k) And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
- 12:8 (w) and they had not might more, neither the place of them was found more in heaven.
(p) and they had not might, neither the place of them was found more in heaven.
(t) and prevailed not: neither was their place found any more in heaven.
(g) But they prevailed not, neither was their place found anymore in heaven.
(k) And prevailed not; neither was their place found any more in heaven.
- 12:9 (w) And that dragon was cast down, the great old serpent, that is called the Devil, and Satan, that deceiveth all the world; he was cast out into the earth, and his angels were sent with him.
(p) And that dragon was cast down, the great old serpent, that is called the Devil, and Satan, that deceiveth all the world; he was cast down into the earth, and his angels were sent with him.
(t) And the great dragon, that old serpent called the devil and Satan, was cast out. Which deceiveth all the world. And he was cast into the earth, and his angels were cast out also.
(g) And the great dragon, that old serpent, called the devil and Satan, was cast out, which deceiveth all the world; he was *even* cast into the earth, and his Angels were cast out with him.
(k) And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
- 12:10 (w) And I heard a great voice in heaven, saying, Now is made health, and virtue, and kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before the sight of our God day and night.
(p) And I heard a great voice in heaven, saying, Now is made health, and virtue, and kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before the sight of our God day and night.
(t) ¶ And I heard a loud voice saying: in heaven is now made salvation [health] and strength, and the kingdom of our God, and the power of his Christ: For he is cast down which accused them before God day and night:
(g) Then I heard a loud voice in heaven, saying, Now is salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night.
(k) And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
- 12:11 (w) And they overcame him for the blood of the lamb, and for the word of his witnessing; and they loved not their souls, *or lives*, unto the death.
(p) And they overcame him for the blood of the lamb, and for the word of his witnessing; and they loved not their lives till to the death.

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- (t) And they overcame him by the blood of the lamb, and by the word of their testimony, and they loved not their lives unto the death.
- (g) But they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.
- (k) And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
- 12:12 (w) Therefore, glad ye, heavens and ye that dwell in them. Woe to the earth, and to the sea; for the fiend is come down to you, having great wrath, witting that he hath little time.
- (p) Therefore, ye heavens, be ye glad, and ye that dwell in them. Woe to the earth, and to the sea; for the fiend is come down to you, and hath great wrath, witting that he hath little time.
- (t) Therefore rejoice heavens, and ye that dwell in them.
- (g) Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea, for the devil is come down unto you, which hath great wrath, knowing that he hath but a short time.
- (k) Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
- 12:13 (w) And after that the dragon saw, that he was cast down into the earth, he pursued the woman, that bare the man child.
- (p) And after that the dragon saw, that he was cast down into the earth, he pursued the woman, that bare the man child.
- (t) ¶ Woe to the inhabitants of the earth, and of the sea: for the devil is come down unto you which hath great wrath, because he knoweth that he hath but a short time.
- (g) And when the dragon saw that he was cast unto the earth, he persecuted the woman which had brought forth the man child.
- (k) And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.
- 12:14 (w) And two wings of a great eagle were given to the woman, that she should flee into desert, into her place, where she is fed by time, and times, and half a time, from the face of the serpent.
- (p) And two wings of a great eagle were given to the woman, that she should fly into desert, into her place, where she is fed by time, and times, and half a time, from the face of the serpent.
- (t) ¶ And when [that] the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and half a time, from the presence of the serpent [dragon].
- (g) But to the woman were given two wings of a great Eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the presence of the serpent.
- (k) And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
- 12:15 (w) And the serpent sent out of his mouth after the woman water as a flood, that he should make her to be drawn of the flood.
- (p) And the serpent sent out of his mouth after the woman water as a flood, that he should make her to be drawn of the flood.
- (t) And the dragon [serpent] cast out of his mouth water after the woman as it had been a river because she should have been caught of the flood.
- (g) And the serpent cast out of his mouth water after the woman, like a flood, that he might cause her to be carried away of the flood.
- (k) And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

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- 12:16 (w) And the earth helped the woman, and the earth opened his mouth, and sopped up the flood, that the dragon sent out of his mouth.
(p) And the earth helped the woman, and the earth opened his mouth, and swallowed up the flood, that the dragon sent of his mouth.
(t) 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.
(g) But the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon had cast out of his mouth.
(k) And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
- 12:17 (w) And the dragon is wroth to the woman, and he went to make battle with others of her seed, that keep the commandments of God, and have the witnessing of Jesus Christ.
(p) And the dragon was wroth against the woman, and he went to make battle with others of her seed, that keep the commandments of God, and have the witnessing of Jesus Christ.
(t) And the dragon was wroth with the woman: and went and made war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.
(g) Then the dragon was wroth with the woman, and went and made war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.
(k) And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAPTER 13

- 13:1 (w) And he stood upon the gravel of the sea. {This first sentence was included at the end of the previous chapter in the original Wycliffe} And I saw a beast ascending up of the sea, having seven heads, and ten horns; and upon his horns ten diadems, and upon his heads the name of blasphemy.
(p) And he stood on the gravel of the sea. {This first sentence was included at the end of the previous chapter in the original Wycliffe} And I saw a beast ascending up of the sea, having seven heads, and ten horns; and on his horns ten diadems, and on his heads the names of blasphemy.
(t) And I stood on the sea sand. ¶ And I saw a beast rise out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his head, the name of blasphemy.
(g) And I saw a beast rise out of the sea, having seven heads, and ten horns, and upon his horns *were* ten crowns, and upon his heads the name of blasphemy.
(k) And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name {or, names} of blasphemy.
- 13:2 (w) And the beast, whom I saw, was like to a pard, *or a leopard*, and his feet as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave to that his virtue and great power.
(p) And the beast, whom I saw, was like a pard, and his feet as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave his virtue and great power to him.
(t) And the beast which I saw, was like a cat of the mountain, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his power and his seat, and great authority:
(g) And the beast which I saw was like a leopard, and his feet like a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his throne, and great authority.
(k) And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

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- 13:3 (w) And I saw one of his heads, as slain into death; and the wound of his death is cured, *or healed*. And all the earth wondered after the beast.
(p) And I saw one of his heads, as slain into death; and the wound of his death was cured. And all the earth wondered after the beast.
(t) and I saw one of his heads as it were wounded to death, and his deadly wound was healed. And all the world wondered at the beast,
(g) And I saw one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondered *and* followed the beast.
(k) And I saw one of his heads as it were wounded {Gr. slain} to death; and his deadly wound was healed: and all the world wondered after the beast.
- 13:4 (w) And they worshipped the dragon, that gave power to the beast; and they worshipped the beast, saying, Who is like to the beast, and who shall be able to fight with him?
(p) And they worshipped the dragon, that gave power to the beast; and they worshipped the beast, and said, Who is like to the beast, and who shall be able to fight with it?
(t) and they worshipped the dragon, which gave power unto the beast, and they worshipped the beast saying: Who is like unto the beast? Who is able to war with him?
(g) And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? Who is able to war with him?
(k) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?
- 13:5 (w) And a mouth speaking great things, and blasphemies, is given to him; and power is given to him, to do two and forty months.
(p) And a mouth speaking great things, and blasphemies, was given to it; and power was given to it, to do two and forty months.
(t) ¶ And there was a mouth given unto him that spake great things, and blasphemies, and power was given unto him, to do [continue] forty two months.
(g) And there was given unto him a mouth, that spake great things and blasphemies, and power was given unto him, to do two and forty months.
(k) And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue {or, to make war} forty and two months.
- 13:6 (w) And he opened his mouth in blasphemies to God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
(p) And it opened his mouth into blasphemies to God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
(t) And he opened his mouth unto blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
(g) And he opened his mouth unto blasphemy against God, to blaspheme his Name, and his tabernacle, and them that dwell in heaven.
(k) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
- 13:7 (w) And it was given to him to make battle with saints, and to overcome them; and power was given to him into all lineages, and people, and tongue, and folk.
(p) And it was given to him to make battle with saints, and to overcome them; and power was given to him into each lineage, and people, and language, and folk.

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- (t) And it was given unto him to make war with the saints, and to overcome them. And power was given him over all kindred, tongue, and nation:
- (g) And it was given unto him to make war with the Saints, and to overcome them, and power was given him over every kindred, and tongue, and nation.
- (k) And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
- 13:8 (w) And all men worshipped it, that dwell in earth, whose names be not written in the book of life of the lamb, that was slain from the beginning of the world.
- (p) And all men worshipped it, that dwell in earth, whose names be not written in the book of life of the lamb, that was slain from the beginning of the world.
- (t) and all that dwell upon the earth worshipped him: whose names are not written in the book of life of the lamb, which was killed from the beginning of the world.
- (g) Therefore all that dwell upon the earth, shall worship him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world.
- (k) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
- 13:9 (w) If any man hath ears, hear he.
- (p) If any man hath ears, hear he.
- (t) If any man have an ear, let him hear.
- (g) If any man have an ear, let him hear.
- (k) If any man have an ear, let him hear.
- 13:10 (w) He that leadeth into captivity, shall go into captivity; he that slayeth with sword, it behooveth him to be slain with sword. This is the patience and the faith of saints.
- (p) He that leadeth into captivity, shall go into captivity; he that slayeth with sword, it behooveth him to be slain with sword. This is the patience and the faith of saints.
- (t) He that leadeth into captivity, shall go into captivity: he that killeth with a sword, must be killed with a sword. Here is the patience, and the faith of the saints.
- (g) If any lead into captivity, he shall go into captivity; if any kill with a sword, he must be killed by a sword. Here is the patience and the faith of the Saints.
- (k) He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.
- 13:11 (w) And I saw another beast ascending up from the earth, and it had two horns, like the lamb; and he spake as the dragon,
- (p) And I saw another beast ascending up from the earth, and it had two horns, like the lamb; and it spake as the dragon,
- (t) ¶ And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as did the dragon.
- (g) And I beheld another beast coming up out of the earth, which had two horns like the Lamb, but he spake like the dragon.
- (k) And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.
- 13:12 (w) and it did all the power of the former beast, in his sight. And it made the earth, and men dwelling in it, to worship the first beast, whose wound of death was healed.
- (p) and did all the power of the former beast, in his sight. And it made the earth, and men dwelling in it, to worship the first beast, whose wound of death was cured.

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(t) And he did all that the first beast could do in his presence, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

(g) And he did all that the first beast could do before him, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

(k) And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13:13 (w) And it did great signs, that also it made fire to come down from heaven to the earth, in the sight of all men.

(p) And it did great signs, that also it made fire to come down from heaven to the earth, in the sight of all men.

(t) And he did great wonders, so that he made fire come down from heaven in the sight of men.

(g) And he did great wonders, so that he made fire to come down from heaven on the earth, in the sight of men,

(k) And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

13:14 (w) And deceiveth men dwelling in earth, for signs which be given to him to do in the sight of the beast; saying to men that dwell in earth, that they make an image of the beast, that hath the wound of a sword, and lived.

(p) And it deceiveth men, that dwell in the earth, for signs which be given to it to do in the sight of the beast; saying to men that dwell in earth, that they make an image of the beast, that hath the wound of sword, and lived.

(t) And deceived them that dwelt on the earth, by the means of those signs which he had power to do in the sight of the beast, saying to them that dwelt on the earth: that they should make an image unto the beast, which had the wound of a sword, and did live.

(g) And deceived them that dwell on the earth by the signs, which were permitted to him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did live.

(k) And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

13:15 (w) And it was given to him, that he should give a spirit to the image of the beast, and that the image of the beast speak. And he shall make, that whoever shall not honour the image of the beast, be slain.

(p) And it was given to him, that he should give spirit to the image of the beast, and that the image of the beast speak. And he shall make, that whoever honour not the image of the beast, be slain.

(t) ¶ And he had power to give a spirit unto the image of the beast, and that the image of the beast should speak, and should cause that as many as would not worship the image of the beast, should be killed.

(g) And it was permitted to him to give a spirit unto the image of the beast, so that the image of the beast should speak, and should cause that as many as would not worship the image of the beast should be killed.

(k) And he had power to give life {Gr. breath} unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

13:16 (w) And he shall make all, small and great, rich and poor, free men and bondmen, to have a character, *either mark*, in their right hand, or in their foreheads;

(p) And he shall make all, small and great, rich and poor, free men and bondmen, to have a character, *either mark*, in their right hand, either in their foreheads;

(t) And he made all both [men], small and great, rich and poor, free and bond, to receive a mark in their right hands, or in their foreheads.

(g) And he made all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads,

(k) And he causeth all, both small and great, rich and poor, free and bond, to receive {Gr. to give them} a mark in their right hand, or in their foreheads:

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- 13:17 (w) that no man may buy, or sell, no but he that hath the character, or his name, or the number of his name.
(p) that no man may buy, either sell, but they have the character, either the name of the beast, either the number of his name.
(t) And that no man might buy or sell, save he that had the mark, or the name of the beast, other the number of his name.
(g) And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
(k) And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
- 13:18 (w) Here is wisdom; he that hath understanding, account the number of the beast; for it is the number of man, and his number is six hundred sixty and six.
(p) Here is wisdom; he that hath understanding, account the number of the beast; for it is the number of man, and his number is six hundred sixty and six.
(t) Here is wisdom. Let him that hath wit count the number of the beast. For it is the number of a man, and his number is six hundred, threescore and six.
(g) Here is wisdom. Let him that hath wit, count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six.
(k) Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

CHAPTER 14

- 14:1 (w) And I saw, and lo! the lamb stood on the mount Sion, and with him an hundred and four and forty thousand, having his name, and the name of his Father written in their foreheads.
(p) And I saw, and lo! a lamb stood on the mount of Sion, and with him an hundred thousand and four and forty thousand, having his name, and the name of his Father written in their foreheads.
(t) ¶ And I looked, and lo a lamb stood on the mount Zion, and with him one hundred and forty four thousand having his father's name written in their foreheads.
(g) Then I looked, and lo, a Lamb stood on mount Sion, and with him a hundred, forty and four thousand, having his Father's Name written in their foreheads.
(k) And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.
- 14:2 (w) And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and the voice which I heard, as of harpers harping in their harps.
(p) And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and the voice which I heard, *was* as of many harpers harping in their harps.
(t) And I heard a voice from heaven, as the sound of many waters, and as the voice of a great thunder. And I heard the voice of harpers harping with their harps.
(g) And I heard a voice from heaven, as the sound of many waters, and as the sound of a great thunder, and I heard the voice of harpers harping with their harps.
(k) And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
- 14:3 (w) And they sung as a new song before the seat of God, and before the four beasts, and the seniors. And no man might say the song, no but they an hundred and four and forty thousand, that be bought from the earth.
(p) And they sung as a new song before the seat of God, and before the four beasts, and the elder men. And no man might say the song, but those hundred thousand and four and forty thousand, that be bought from the earth.

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(t) And they sang as it were a new song, before the seat, and before the four beasts, and the elders [seniors], and no man could learn that song, but the hundred and forty four thousand which were redeemed from the earth.

(g) And they sung as *it were* a new song before the throne, and before the four beasts, and the Elders; and no man could learn that song, but the hundred, forty and four thousand, which were bought from the earth.

(k) And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

14:4 (w) These it be, that be not defouled with women; for they be virgins. These follow the lamb, whither ever he shall go; these be bought of all men, the first fruits to God, and to the lamb;

(p) These it be, that be not defouled with women; for they be virgins. These follow the lamb, whither ever he shall go; these be bought of all men, the first fruits to God, and to the lamb;

(t) These are they, which were not defiled with women, for they are virgins. These follow the lamb whithersoever he goeth. These were redeemed from men being the first fruits unto God and to the lamb,

(g) These are they which are not defiled with women, for they are virgins; these follow the Lamb whithersoever he goeth; these are bought from men, being the firstfruits unto God, and unto the Lamb.

(k) These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed {Gr. bought} from among men, being the firstfruits unto God and to the Lamb.

14:5 (w) and in the mouth of them lying is not found; for they be without wem before the throne of God.

(p) and in the mouth of them lying is not found; for they be without wem before the throne of God.

(t) and in their mouths was found no guile. For they are without spot before the throne of God.

(g) And in their mouths was found no guile; for they are without spot before the throne of God.

(k) And in their mouth was found no guile: for they are without fault before the throne of God.

14:6 (w) And I saw another angel, flying by the middle of heaven, having the everlasting gospel, that he should preach to men sitting on the earth, and upon all folk, and lineage, and language, and people;

(p) And I saw another angel, flying by the middle of heaven, having an everlasting gospel, that he should preach to men sitting on the earth, and on each folk, and lineage, and language, and people;

(t) ¶ And I saw an angel fly in the midst of heaven having an everlasting gospel, to preach unto them that sit and dwell on the earth, and to all nations, kindreds, and tongues, and people,

(g) ¶ Then I saw another Angel fly in the midst of heaven, having an everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

(k) And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

14:7 (w) saying with a great voice, Dread ye the Lord, and give ye to him honour, for the hour of his doom cometh; and worship ye him, that made heaven and earth, the sea, and all things that be in them, and the wells of waters.

(p) and said with a great voice, Dread ye the Lord, and give ye to him honour, for the hour of his doom cometh; and worship ye him, that made heaven and earth, the sea, and all things that be in them, and the wells of waters.

(t) saying with a loud voice: Fear God and give honor to him, for the hour of his judgment is come: and worship him, that made heaven and earth, and the sea, and fountains of water.

(g) Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters.

(k) Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

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- 14:8 (w) And another angel followed, saying, That great city Babylon fell down, fell down, which gave drink to all folks of the wine of the wrath of her fornication.
(p) And another angel followed, saying, That great Babylon fell down, fell down, which gave drink to all folks of the wine of wrath of her fornication.
(t) And there followed another angel, saying: Babylon is fallen is fallen that great city, for she made all nations drink of the wine of her fornication.
(g) And there followed another Angel, saying, Babylon that great city is fallen, it is fallen, for she made all nations to drink of the wine of the wrath of her fornication.
(k) And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
- 14:9 (w) And the third angel followed them, saying with a great voice, If any man worship the beast, and the image of it, and take the character in his forehead, or in his hand,
(p) And the third angel followed them, and said with a great voice, If any man worship the beast, and the image of it, and taketh the character in his forehead, either in his hand,
(t) ¶ And the third angel followed them saying with a loud voice: If any man worship the beast and his image, and receive his mark in his forehead, or on his hand,
(g) ¶ And the third Angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or on his hand,
(k) And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,
- 14:10 (w) this shall drink of the wine of God's wrath, that is mingled with clear wine in the cup of his wrath, and he shall be tormented with fire and brimstone, in the sight of the holy angels, and before the sight of the lamb.
(p) this shall drink of the wine of God's wrath, that is mingled with clear wine in the cup of his wrath, and shall be tormented with fire and brimstone, in the sight of holy angels, and before the sight of the lamb.
(t) the same shall drink of the wine of the wrath of God, which is poured in the cup of his wrath. And he shall be punished in fire and brimstone, before the holy angels, and before the lamb.
(g) The same shall drink of the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lamb.
(k) The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
- 14:11 (w) And the smoke of their torments shall ascend up into worlds of worlds; neither they have rest day and night, that worship the beast, and his image, and if any take the character of his name.
(p) And the smoke of their torments shall ascend up into the worlds of worlds; neither they have rest day and night, which worship the beast and his image, and if any take the character of his name.
(t) ¶ And the smoke of their torment ascendeth up evermore. And they have no rest day nor night, which worship the beast, and his image, and whosoever receiveth the print of his name.
(g) And the smoke of their torment shall ascend evermore; and they shall have no rest day nor night, which worship the beast and his image, and whosoever receiveth the print of his name.
(k) And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
- 14:12 (w) Here is the patience of saints, which keep the commandments of God, and the faith of Jesus.
(p) Here is the patience of saints, which keep the commandments of God, and the faith of Jesus.
(t) Here is the patience of saints. Here are they that keep the commandments and the faith of Jesus.
(g) Here is the patience of Saints. Here are they that keep the commandments of God, and the faith of Jesus.

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(k) Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

14:13 (w) And I heard a voice from heaven, saying to me, Write thou, Blessed the dead, that die in the Lord; from henceforth now the Spirit saith, that they rest of their travails; for the works of them follow them.

(p) And I heard a voice from heaven, saying to me, Write thou, Blessed *be* dead men, that die in the Lord; from henceforth now the Spirit saith, that they rest of their travails; for the works of them follow them.

(t) ¶ And I heard a voice from heaven saying unto me: write: Blessed are the dead, which hereafter die in the Lord, even so saith the spirit: that they may rest from their labors, but their works shall follow them.

(g) Then I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which hereafter die in the Lord. Even so saith the Spirit, for they rest from their labors, and their works follow them.

(k) And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit {or, from henceforth saith the Spirit, Yea}, that they may rest from their labours; and their works do follow them.

14:14 (w) And I saw, and lo! a white cloud, and above the cloud a sitter, like to the Son of man, having in his head a golden crown, and in his hand a sharp sickle.

(p) And I saw, and lo! a white cloud, and above the cloud a sitter, like the Son of man, having in his head a golden crown, and in his hand a sharp sickle.

(t) And I looked and behold a white cloud, and upon the cloud one sitting like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle.

(g) ¶ And I looked, and behold, a white cloud, and upon the cloud one sitting like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

(k) And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

14:15 (w) And another angel went out of the temple, crying with great voice to him that sat on the cloud, Send thy sickle, and reap, for the hour cometh, that it be reaped; for the corn of the earth is ripe.

(p) And another angel went out of the temple, and cried with great voice to him that sat on the cloud, Send thy sickle, and reap, for the hour cometh, that it be reaped; for the corn of the earth is ripe.

(t) And another angel came out of the temple, crying with a loud voice to him that sat on the cloud. Thrust in thy sickle and reap: for the time is come to reap, for the corn of the earth is ripe.

(g) And another Angel came out of the Temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come to reap, for the harvest of the earth is ripe.

(k) And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe {or, dried}.

14:16 (w) And he that sat on the cloud, sent his sickle into the earth, and reaped the earth.

(p) And he that sat on the cloud, sent his sickle into the earth, and reaped the earth.

(t) And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

(g) And he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

(k) And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

14:17 (w) And another angel went out of the temple, that is in heaven, having and he a sharp sickle.

(p) And another angel went out of the temple, that is in heaven, and he also had a sharp sickle.

(t) ¶ And another angel came out of the temple, which is in heaven, having also a sharp sickle.

(g) Then another Angel came out of the Temple, which is in heaven, having also a sharp sickle.

(k) And another angel came out of the temple which is in heaven, he also having a sharp sickle.

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- 14:18 (w) And another angel went out from the altar, that had power upon fire; and he cried with a great voice to him that had the sharp sickle, saying, Send thy sharp sickle, and cut off the clusters of the vineyard of the earth, for the grapes of it be ripe.
- (p) And another angel went out from the altar, that had power on fire; and he cried with a great voice to him that had the sharp sickle, and said, Send thy sharp sickle, and cut away the clusters of the vineyard of the earth, for the grapes of it be ripe.
- (t) And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, and said: thrust in thy sharp sickle, and gather the clusters of the earth: for her grapes are ripe.
- (g) And another Angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, and said, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth, for her grapes are ripe.
- (k) And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.
- 14:19 (w) And the angel sent his sickle into the earth, and gathered grapes of the vineyard of the earth, and sent into the great lake of God's wrath.
- (p) And the angel sent his sickle into the earth, and gathered grapes of the vineyard of the earth, and sent into the great lake of God's wrath.
- (t) And the angel thrust in his sickle on the earth: and cut down the grapes of the vineyard of the earth: and cast them into the great winefat of the wrath of God,
- (g) And the Angel thrust in his sharp sickle on the earth, and cut down the vines of the vineyard of the earth, and cast them into the great winepress of the wrath of God.
- (k) And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.
- 14:20 (w) And the lake was trodden without the city, and blood went out of the lake unto the bridles of horses, by furlongs a thousand and six hundred.
- (p) And the lake was trodden without the city, and the blood went out of the lake till to the horses' bridles, by furlongs a thousand and six hundred.
- (t) and the winefat was trodden without the city, and blood came out of the fat, even unto the horse bridles by the space of a thousand and six hundred [four score] furlongs.
- (g) And the winepress was trodden without the city, and blood came out of the winepress, unto the horse bridles, by the space of a thousand and six hundred furlongs.
- (k) And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

CHAPTER 15

- 15:1 (w) And I saw another sign in heaven, great and wonderful; seven angels having seven the last plagues, for the wrath of God is ended in them.
- (p) And I saw another sign in heaven, great and wonderful; seven angels having the seven last vengeance, for the wrath of God is ended in them.
- (t) ¶ And I saw another sign in heaven great and marvelous, seven angels having the seven last plagues, for in them is fulfilled the wrath of God.
- (g) And I saw another sign in heaven, great and marvelous, seven Angels having the seven last plagues, for by them is fulfilled the wrath of God.

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(k) And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

15:2 (w) And I saw as a glassen sea mingled with fire, and them that overcame the beast, and his image, and the number of his name, standing above the glassen sea, having the harps of God;

(p) And I saw as a glassen sea mingled with fire, and them that overcame the beast, and his image, and the number of his name, standing above the glassen sea, having the harps of God;

(t) And I saw as it were a glassy sea, mingled with fire, and them that had gotten victory of the beast, and of his image, and of his mark, and of the number of his name, stand on the glassy sea, having the harps of God

(g) And I saw as *it were* a glassy sea, mingled with fire, and them that had gotten victory of the beast, and of his image, and of his mark, and of the number of his name, stand at the glassy sea, having the harps of God,

(k) And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

15:3 (w) and singing the song of Moses, the servant of God, and the song of the lamb, saying, Great and wonderful be thy works, Lord God almighty; thy ways be just and true, Lord, king of worlds.

(p) and singing the song of Moses, the servant of God, and the song of the lamb, and said, Great and wonderful be thy works, Lord God almighty; thy ways be just and true, Lord, king of worlds.

(t) and they sang the song of Moses the servant of God, and the song of the lamb, saying: Great and marvelous are thy works Lord God almighty, just and true are thy ways, king of the saints.

(g) And they sung the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy ways, King of Saints.

(k) And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints {or, nations, or, ages}.

15:4 (w) Lord, who shall not dread thee, and magnify thy name? for thou alone art pious, *or merciful*; for all folks shall come, and worship in thy sight, for thy dooms be opened.

(p) Lord, who shall not dread thee, and magnify thy name? for thou alone art merciful; for all folks shall come, and worship in thy sight, for thy dooms be open.

(t) Who shall not fear O Lord, and glorify thy name? For thou only art holy, and all gentiles shall come and worship before thee, for thy judgments are made manifest.

(g) Who shall not fear thee, O Lord, and glorify thy Name! For thou only *art* holy, and all nations shall come and worship before thee, for thy judgments are made manifest.

(k) Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

15:5 (w) And after these things I saw, and lo! the temple of the tabernacle of witnessing in heaven was opened;

(p) And after these things I saw, and lo! the temple of the tabernacle of witnessing was opened in heaven;

(t) ¶ And after that I looked, and behold the temple of the tabernacle of testimony was open in heaven,

(g) And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heaven.

(k) And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

15:6 (w) and seven angels having the seven plagues, went out of the temple, clothed with a stone clean and white, and were before-girded with golden girdles about the breasts.

(p) and seven angels having seven plagues, went out of the temple, and were clothed with a stole clean and white, and were before-girded with golden girdles about the breasts.

(t) and the seven angels came out of the temple, which had the seven plagues, clothed in pure and bright linen, and having their breasts girded with golden girdles.

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(g) And the seven Angels came out of the Temple, which had the seven plagues, clothed in pure and bright linen, and having their breasts girded with golden girdles.

(k) And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

15:7 (w) And one of the four beasts gave to the seven angels seven golden vials, full of the wrath of God, that liveth into worlds of worlds.

(p) And one of the four beasts gave to the seven angels seven golden vials, full of the wrath of God, that liveth into worlds of worlds.

(t) And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God which liveth forevermore.

(g) And one of the four beasts gave unto the seven Angels seven golden vials full of the wrath of God, which liveth for evermore.

(k) And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

15:8 (w) And the temple was filled with smoke of the majesty of God, and of the virtue of him; and no man might enter into the temple, till the seven plagues of the seven angels were ended.

(p) And the temple was filled with smoke of the majesty of God, and of the virtue of him; and no man might enter into the temple, till the seven plagues of the seven angels were ended.

(t) And the temple was full of the smoke of the glory of God and of his power, and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

(g) And the Temple was full of the smoke of the glory of God and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

(k) And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER 16

16:1 (w) And I heard a great voice from heaven, saying to the seven angels, Go ye, and shed out the seven vials of God's wrath into the earth.

(p) And I heard a great voice from heaven, saying to the seven angels, Go ye, and shed out the seven vials of God's wrath into the earth.

(t) ¶ And I heard a great voice out of the temple, saying to the seven angels: go your ways, pour out your vials of wrath upon the earth.

(g) And I heard a great voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the *seven* vials of the wrath of God upon the earth.

(k) And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

16:2 (w) And the first angel went, and shedded out his vial into the earth; and a wound fierce and worst was made on all that had the character, or *mark*, of the beast, and on them that worshipped the beast, and his image.

(p) And the first angel went, and shedded out his vial into the earth; and a wound fierce and worst was made on all that had the character of the beast, and on them that worshipped the beast, and his image.

(t) And the first went, and poured out his vial upon the earth, and there fell a noisome and a sore botch upon the men, which had the mark of the beast, and upon them which worshipped his image.

(g) And the first went and poured out his vial upon the earth; and there fell a noisome and a grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

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(k) And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

16:3 (w) And the second angel shedded out his vial into the sea, and the blood was made, as of a dead thing; and each soul living was dead in the sea.

(p) And the second angel shedded out his vial into the sea, and the blood was made, as of a dead thing; and each man living was dead in the sea.

(t) And the second angel shed out his vial upon the sea, and it turned as it were into the blood of a dead man, and every living thing died in the sea.

(g) And the second Angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living thing died in the sea.

(k) And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

16:4 (w) And the third angel shedded out his vial upon the floods, and upon the wells of waters, and blood is made.

(p) And the third angel shedded out his vial on the rivers, and on the wells of waters, and blood is made.

(t) And the third angel shed out his vial upon the rivers and fountains of waters, and they turned to blood.

(g) And the third Angel poured out his vial upon the rivers and fountains of waters, and they became blood.

(k) And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

16:5 (w) And I heard the angel of waters, saying, Just art thou, Lord, that art, and that wast holy, that deemest these things;

(p) and said, Just art thou, Lord, that art, and that were holy, that deemest these things;

(t) And I heard an angel say: Lord which art and was, thou art righteous and holy, because thou hast given such judgments,

(g) And I heard the Angel of the waters say, Lord, thou art just, Which art, and Which wast, and Holy, because thou hast judged these things.

(k) And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

16:6 (w) for they shedded out the blood of hallows and prophets, and thou hast given them blood to drink; for they be worthy.

(p) for they shedded out the blood of hallows and prophets, and thou hast given to them blood to drink; for they be worthy.

(t) for they shed out the blood of saints, and prophets, and therefore hast thou given them blood to drink: for they are worthy.

(g) For they shed the blood of the Saints, and Prophets, and therefore hast thou given them blood to drink, for they are worthy.

(k) For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

16:7 (w) And I heard another angel saying, Yea! Lord God almighty, true and just *be* thy dooms.

(p) And I heard another saying, Yea! Lord God almighty, true and just *be* thy dooms.

(t) And I heard another out of the altar say: even so Lord God almighty, true and righteous are thy judgments.

(g) And I heard another out of the Sanctuary say, Even so, Lord God almighty, true and righteous are thy judgments.

(k) And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

16:8 (w) And the fourth angel shedded out his vial into the sun, and it was given to him to torment men with heat and fire.

(p) And the fourth angel shedded out his vial into the sun, and it was given to him to torment men with heat and fire.

(t) ¶ And the fourth angel poured out his vial on the sun, and power was given unto him to vex men with heat of fire.

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- (g) And the fourth Angel poured out his vial on the sun, and it was given unto him to torment men with heat of fire,
(k) And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.
- 16:9 (w) And men sweltered with great heat, and blasphemed the name of God having power upon these plagues, neither they did penance, that they should give glory to him.
(p) And men parched with great heat, and blasphemed the name of God having power on these plagues, neither they did penance, that they should give glory to him.
(t) And the men raged in great heat, and spake evil of the name of God which had power over those plagues, and they repented not, to give him glory.
(g) And men boiled in great heat, and blasphemed the Name of God, which hath power over these plagues, and they repented not to give him glory.
(k) And men were scorched {or, burned} with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.
- 16:10 (w) And the fifth angel shedded out his vial upon the seat of the beast, and his kingdom was made dark; and they ate together their tongues for sorrow,
(p) And the fifth angel shedded out his vial on the seat of the beast, and his kingdom was made dark; and they ate together their tongues for sorrow,
(t) And the fifth angel poured out his vial upon the seat of the beast, and his kingdom waxed dark, and they gnawed their tongues for sorrow,
(g) And the fifth Angel poured out his vial upon the throne of the beast, and his kingdom waxed dark, and they gnawed their tongues for sorrow,
(k) And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,
- 16:11 (w) and they blasphemed God of heaven, for sorrows and their wounds; and they did not penance of their works.
(p) and they blasphemed God of heaven, for sorrows of their wounds; and they did not penance of their works.
(t) and blasphemed the God of heaven for sorrow, and pain of their sores, and repented not of their deeds.
(g) And blasphemed the God of heaven for their pains, and for their sores, and repented not of their works.
(k) And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.
- 16:12 (w) And the sixth angel shedded out his vial into that great flood Euphrates, and dried the water of it, that the way were readied to kings from the sun rising.
(p) And the sixth angel shedded out his vial into that great river Euphrates, and dried the water of it, that way were made ready to kings from the sun rising.
(t) ¶ And the sixth angel poured out his vial upon the great river Euphrates, and the water dried up, that the ways of the kings of the east should be prepared.
(g) And the sixth Angel poured out his vial upon the great river Euphrates, and the water thereof dried up, that the way of the Kings of the East should be prepared.
(k) And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.
- 16:13 (w) And I saw three unclean spirits by the manner of frogs go out of the mouth of the dragon, and of the mouth of the beast, and of the mouth of the false prophet.
(p) And I saw three unclean spirits by the manner of frogs go out of the mouth of the dragon, and of the mouth of the beast, and of the mouth of the false prophet.
(t) And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

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(g) And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

(k) And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

16:14 (w) For they be spirits of devils, making signs, *or wonders*, and they go forth to kings of all earth, to gather them into a battle, to the great day of almighty God.

(p) For they be spirits of devils, making signs, and they go forth to kings of all earth, to gather them into battle, to the great day of almighty God.

(t) For they are the spirits of devils working miracles, to go out unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty.

(g) For they are the spirits of devils, working miracles, to go unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

(k) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

16:15 (w) Lo! I come, as a night thief. Blessed *is* he that waketh, and keepeth his clothes, that he wander not naked, and they see his filthhood.

(p) Lo! I come, as a night thief. Blessed *is* he that waketh, and keepeth his clothes, that he wander not naked, and that they see not the filthhood of him.

(t) Behold I come as a thief. Happy is he that watcheth and keepeth his garments, lest he be found naked, and men see his filthiness.

(g) (Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and men see his filthiness)

(k) Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16:16 (w) And he gathered them into a place, that is called in Hebrew Armageddon.

(p) And he shall gather them into a place, that is called in Hebrew Armageddon.

(t) And he gathered them together into a place called in the Hebrew tongue Armageddon.

(g) And they gathered them together into a place called in Hebrew Armageddon.

(k) And he gathered them together into a place called in the Hebrew tongue Armageddon.

16:17 (w) And the seventh angel shedded out his vial into the air, and a great voice went out of heaven from the throne, saying, It is done.

(p) And the seventh angel shedded out his vial into the air, and a great voice went out of heaven from the throne, and said, It is done.

(t) ¶ And the seventh angel poured out his vial into the air. And there came a voice out of heaven from the seat, saying: It is done.

(g) And the seventh Angel poured out his vial into the air, and there came a loud voice out of the Temple of heaven from the throne, saying, It is done.

(k) And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

16:18 (w) And lightnings were made, and voices, and thunders; and a great earth-moving was made, which manner never was, since men were upon earth, such earth-moving so great.

(p) And lightnings were made, and voices, and thunders; and a great earth-moving was made, which manner never was, since men were on earth, such earth-moving so great.

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(t) And there followed voices, thunderings, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

(g) And there were voices, and thunderings, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, even so mighty an earthquake.

(k) And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

16:19 (w) And the great city is broken into three parts, and the cities of heathen men fell down; and great Babylon came into mind before God, to give to it the cup of wine of the indignation of his wrath.

(p) And the great city was made into three parts, and the cities of heathen men felled down; and great Babylon came into mind before God, to give to it the cup of wine of the indignation of his wrath.

(t) And the great city was divided into the three parts, and the cities of nations fell. And great Babylon came in remembrance before God, to give unto her the cup of wine of the fierceness of his wrath.

(g) And the great city was divided into three parts, and the cities of the nations fell. And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

(k) And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

16:20 (w) And each isle flew away, and hills be not found.

(p) And each isle flew away, and hills be not found.

(t) Every isle fled away, and the mountains were not found.

(g) And every isle fled away, and the mountains were not found.

(k) And every island fled away, and the mountains were not found.

16:21 (w) And a great hail as a talent came down from heaven into men; and men blasphemed God, for the plague of hail, for it was made full great.

(p) And great hail as a talent came down from heaven into men; and men blasphemed God, for the plague of hail, for it was made full great.

(t) And there fell a great hail, as it had been talents, out of heaven upon the men, and the men blasphemed God, because of the plague of the hail, for it was great and the plague of it sore.

(g) And there fell a great hail, like talents out of heaven upon the men, and men blasphemed God, because of the plague of the hail, for the plague thereof was exceeding great.

(k) And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER 17

17:1 (w) And one of the seven angels came, that had seven vials, and spake with me, saying, Come thou, I shall show to thee the damnation of the great whore, that sitteth on many waters,

(p) And one of the seven angels came, that had seven vials, and spake with me, and said, Come thou, I shall show to thee the damnation of the great whore, that sitteth on many waters,

(t) ¶ And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me: I will show thee the judgment of the great whore, that siteth upon many waters,

(g) Then there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come, I will shew thee the damnation of the great whore that sitteth upon many waters,

(k) And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

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- 17:2 (w) with which kings of the earth did fornication; and they that dwell in the earth be made drunk of the wine of her lechery.
(p) with which kings of the earth did fornication; and they that dwell in the earth be made drunk of the wine of her lechery.
(t) with whom have committed fornication the kings of the earth, so that the inhabitants of the earth, are drunken with the wine of her fornication. And he carried me away into the wilderness in the spirit.
(g) With whom have committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.
(k) With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
- 17:3 (w) And he took me away into desert in Spirit. And I saw a woman sitting on a red beast, full of names of blasphemy, having seven heads, and ten horns.
(p) And he took me into desert in Spirit. And I saw a woman sitting on a red beast, full of names of blasphemy, having seven heads, and ten horns.
(t) ¶ And I saw a woman sit upon a rose colored beast full of names of blasphemy, which had ten horns.
(g) So he carried me away into the wilderness in the Spirit, and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, which had seven heads, and ten horns.
(k) So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
- 17:4 (w) And the woman was environed with purple, and red, and engolded/and over-gilt with gold, and precious stone, and pearls, having a golden cup in her hand, full of abominations and uncleanness of her fornication.
(p) And the woman was environed with purple, and red, and over-gilded with gold, and precious stone, and pearls, having a golden cup in her hand, full of abominations and uncleanness of her fornication.
(t) And the woman was arrayed in purple and rose color, and decked with gold, precious stone, and pearls, and had a cup of gold in her hand, full of abomination, and filthiness of her fornication.
(g) And the woman was arrayed in purple and scarlet, and gilded with gold, and precious stones, and pearls, and had a cup of gold in her hand full of abominations, and filthiness of her fornication.
(k) And the woman was arrayed in purple and scarlet colour, and decked {Gr. gilded} with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:
- 17:5 (w) And in the forehead of her a name written, Mystery, Babylon the great, mother of fornications, and abominations of the earth.
(p) And a name written in the forehead of her, Mystery, Babylon the great, mother of fornications, and of abominations of the earth.
(t) And in her forehead was a name written, a mystery, great Babylon the mother of whoredom and abominations of the earth.
(g) And in her forehead was a name written, A mystery, great Babylon, the mother of whoredomes, and abominations of the earth.
(k) And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS {or, FORNICATIONS} AND ABOMINATIONS OF THE EARTH.
- 17:6 (w) And I saw a woman drunken of the blood of saints, and of the blood of martyrs of Jesus. And when I saw her, I wondered with great wondering.
(p) And I saw a woman drunken of the blood of saints, and of the blood of martyrs of Jesus. And when I saw her, I wondered with great wondering.
(t) And I saw the wife drunken with the blood of saints, and with the blood of the witnesses of Jesus. And when I saw her: I wondered with great marvel.

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(g) And I saw the woman drunken with the blood of Saints, and with the blood of the Martyrs of Jesus. And when I saw her, I wondered with great marvel.

(k) And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

17:7 (w) And the angel said to me, Why wonderest thou? I shall say to thee the sacrament of the woman, and of the beast that beareth her, that hath seven heads and ten horns.

(p) And the angel said to me, Why wonderest thou? I shall say to thee the sacrament of the woman, and of the beast that beareth her, that hath seven heads and ten horns.

(t) ¶ And the angel said unto me: wherefore marvest thou? I will show thee the mystery of the woman, and of the beast that beareth her, which hath seven heads, and ten horns.

(g) Then the Angel said unto me, Wherefore marvest thou? I will shew thee the mystery of the woman, and of the beast that beareth her, which hath seven heads and ten horns.

(k) And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

17:8 (w) The beast that thou saw/which thou sawest, was, and is not; and she shall ascend up from the deepness, and she shall go into perishing. And men dwelling in earth shall wonder, whose names be not written in the book of life from the making of the world, seeing the beast, that was, and is not.

(p) The beast which thou seest, was, and is not; and she shall ascend up from deepness, and she shall go into perishing. And men dwelling in earth shall wonder, whose names be not written in the book of life from the making of the world, seeing the beast, that was, and is not.

(t) The beast that thou seeist, was, and is not, and shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the book of life from he beginning of the world) when they behold the beast that was, and is not. And here is a mind that hath wisdom.

(g) The beast that thou hast seen, was, and is not, and shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

(k) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

17:9 (w) And this is the wit, who that hath wisdom. The seven heads be seven hills, on which the woman sitteth,

(p) And this is the wit, who that hath wisdom. The seven heads be seven hills, on which the woman sitteth,

(t) ¶ The seven heads are seven mountains, on which the woman siteth: they are also seven kings.

(g) Here *is* the mind that hath wisdom. The seven heads are seven mountains, whereon the woman sitteth; they are also seven Kings.

(k) And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

17:10 (w) and be seven kings. Five have fallen down, and one is, and another cometh not yet. And when he shall come, it behooveth him to dwell a short time.

(p) and kings seven be. Five have felled down, and one is, and another cometh not yet. And when he shall come, it behooveth him to dwell a short time.

(t) Five are fallen, and one is, and another is not yet come. When he cometh he must continue a space.

(g) Five are fallen, and one is, and another is not yet come; and when he cometh, he must continue a short space.

(k) And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

17:11 (w) And the beast that was, and is not, and she is the eighth, and is of the seven, and shall go into perishing.

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- (p) And the beast that was, and is not, and she is the eighth, and is of the seven, and shall go into perishing.
(t) And the beast that was, and is not, is even the eighth, and is one of the seven, and shall go into destruction.
(g) And the beast that was, and is not, is even the eighth, and is one of the seven, and shall go into destruction.
(k) And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.
- 17:12 (w) And the ten horns which thou hast seen, be ten kings, that yet have not taken kingdom; but they shall take power as kings, one hour after the beast.
(p) And the ten horns which thou hast seen, be ten kings, that yet have not taken kingdom; but they shall take power as kings, one hour after the beast.
(t) And the ten horns which thou seeist, are ten kings, which have received no kingdom, but shall receive power as kings at one hour with the beast.
(g) And the ten horns which thou sawest, are ten Kings, which yet have not received a kingdom, but shall receive power, as Kings at one hour with the beast.
(k) And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
- 17:13 (w) These have one counsel, and shall betake their virtue and power to the beast.
(p) These have one counsel, and shall betake their virtue and power to the beast.
(t) These have one mind, and shall give their power and strength unto the beast.
(g) These have one mind, and shall give their power and authority unto the beast.
(k) These have one mind, and shall give their power and strength unto the beast.
- 17:14 (w) These shall fight with the lamb, and the lamb shall overcome them; for he is Lord of lords, and king of kings; and they that be with him, *be* called, and chosen, and faithful.
(p) These shall fight with the lamb, and the lamb shall overcome them; for he is Lord of lords, and king of kings; and they that be with him, *be* called, chosen, and faithful.
(t) These shall fight with the lamb, and the lamb shall overcome them: For he is Lord of lords, and king of kings: and they that are on his side, are called, and chosen, and faithful.
(g) These shall fight with the Lamb, and the Lamb shall overcome them, for he is Lord of Lords, and King of Kings, and they that are on his side, called, and chosen, and faithful.
(k) These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
- 17:15 (w) And he said to me, The waters which thou hast seen, where the whore sitteth, be peoples, and folks, and tongues.
(p) And he said to me, The waters which thou hast seen, where the whore sitteth, be peoples, and folks, and languages.
(t) ¶ And he said unto me: the waters which thou sawest, where the whore siteth, are people, and folk, and nations, and tongues.
(g) And he said unto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.
(k) And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.
- 17:16 (w) And the ten horns that thou hast seen in the beast, these shall hate the fornicary woman, *or whore*, and shall make her desolate, and naked, and shall eat the flesh of her, and shall burn her together with fire.
(p) And the ten horns that thou hast seen in the beast, these shall make her desolate and naked, and shall eat the flesh of her, and shall burn together her with fire.
(t) And the ten horns, which thou sawest upon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eat their [her] flesh, and burn her with fire.

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(g) And the ten horns which thou sawest upon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

(k) And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17:17 (w) For God gave into the hearts of them, that they do that that is pleasant before him, that they give their kingdom to the beast, till the words of God be ended.

(p) For God gave into the hearts of them, that they do that that is pleasant to him, that they give their kingdom to the beast, till the words of God be ended.

(t) For God hath put in their hearts, to fulfill his will, and to do with one consent, for to give her kingdom unto the beast, until the words of God be fulfilled.

(g) For God hath put in their hearts to fulfill his will, and to do with one consent for to give their kingdom unto the beast, until the words of God be fulfilled.

(k) For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

17:18 (w) And the woman whom thou hast seen, is the great city, that hath kingdom upon the kings of the earth.

(p) And the woman whom thou hast seen, is the great city, that hath kingdom on the kings of the earth.

(t) And the woman thou sawest, is that great city, which reigneth over the kings of the earth.

(g) And the woman which thou sawest, is the great city, which reigneth over the kings of the earth.

(k) And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER 18

18:1 (w) And after these things I saw another angel coming down from heaven, having great power; and the earth was lightened of his glory.

(p) And after these things I saw another angel coming down from heaven, having great power; and the earth was lightened of his glory.

(t) ¶ And after that I saw another angel come [down] from heaven, having great power, and the earth was lightened with his brightness.

(g) And after these things, I saw *another* Angel come down from heaven, having great power, so that the earth was lightened with his glory,

(k) And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

18:2 (w) And he cried with a strong voice, saying, Great Babylon fell down, fell down, and is made the habitation of devils, and the keeping of each unclean spirit, and the keeping of each unclean fowl, and hateful.

(p) And he cried with a strong voice, saying, Great Babylon felled down, felled down, and is made the habitation of devils, and the keeping of each unclean spirit, and the keeping of each unclean fowl, and hateful.

(t) And he cried mightily with a strong voice saying: Great Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of all foul spirits, and a cage of all unclean and hateful birds,

(g) And he cried out mightily with a loud voice, saying, It is fallen, it is fallen, Babylon the great *city*, and is become the habitation of devils, and the hold of all foul spirits, and a cage of every unclean and hateful bird.

(k) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

18:3 (w) For all folks drunk of the wrath of the fornication of her, and kings of the earth, and merchants of the earth, did fornication with her; and they be made rich of the virtue of the delights of her.

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(p) For all folks drunk of the wrath of the fornication of her, and kings of the earth, and merchants of the earth, did fornication with her; and they be made rich of the virtue of delights of her.

(t) for all nations have drunken of the wine of the wrath of her fornication. And the kings of the earth have committed fornication with her, and her merchants are waxed rich of the abundance of her pleasures.

(g) For all nations have drunken of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

(k) For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance {or, power} of her delicacies.

18:4 (w) And I heard another voice of heaven, saying, My people, go ye out of it, and be ye not partners of the trespasses of it, and ye shall not receive of the plagues of it.

(p) And I heard another voice of heaven, saying, My people, go ye out of it, and be ye not partners of the trespasses of it, and ye shall not receive of the wounds of it.

(t) ¶ And I heard another voice from heaven say: come away from her my people, that ye be not partakers in her sins, that ye receive not of her plagues.

(g) And I heard another voice from heaven say, Go out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

(k) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

18:5 (w) For the sins of it came unto heaven, and the Lord had mind of the wickednesses of it.

(p) For the sins of it came unto heaven, and the Lord had mind of the wickedness of it.

(t) For her sins are gone up to heaven, and God hath remembered her wickedness.

(g) For her sins are come up unto heaven, and God hath remembered her iniquities.

(k) For her sins have reached unto heaven, and God hath remembered her iniquities.

18:6 (w) Yield ye to it, as and she yielded to you; and double ye double things, after her works; in the drink that she meddled to you, mingle ye double to her.

(p) Yield ye to it, as she yielded to you; and double ye double things, after her works; in the drink that she mixed to you, mix ye double to her.

(t) Reward her even as she rewarded you, and give her double according to her works. And pour in double to her in the same cup which she filled unto you.

(g) Reward her, even as she hath rewarded you, and give her double according to her works; and in the cup that she hath filled to you, fill her the double.

(k) Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

18:7 (w) How much she glorified herself, and was in delights, so much torment give ye to her, and weeping, *or mourning*; for in her heart she saith, I sit a queen, and I am not a widow, and I shall not see weeping, *or mourning*.

(p) As much as she glorified herself, and was in delights, so much torment give to her, and wailing; for in her heart she saith, I sit a queen, and I am not a widow, and I shall not see wailing.

(t) And as much as she glorified herself and lived wantonly, so much pour ye in for her of punishment, and sorrow, for she said in her heart: I sit being a queen and am no widow and shall see no sorrow.

(g) In as much as she glorified herself, and lived in pleasure, so much give ye to her torment and sorrow; for she saith in her heart, I sit being a queen, and am no widow, and shall see no mourning.

(k) How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

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- 18:8 (w) And therefore in one day her plagues shall come, death, and mourning, and hunger; and she shall be burnt in fire, for God is strong, that shall deem her.
(p) And therefore in one day her wounds shall come, death, and mourning, and hunger; and she shall be burnt in fire, for God is strong, that shall deem her.
(t) Therefore shall her plagues come at one day, death, and sorrow, and hunger, and she shall be burned with fire: for strong is the Lord God which judgeth her.
(g) Therefore shall her plagues come at one day, death, and sorrow, and famine, and she shall be burned with fire; for strong is the Lord God which will condemn her.
(k) Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.
- 18:9 (w) And the kings of the earth shall beweepe, and bewail themselves on her, which did fornication with her, and lived in delights, when they shall see the smoke of burning of her;
(p) And the kings of the earth shall beweepe, and bewail themselves on her, which did fornication with her, and lived in delights, when they shall see the smoke of the burning of it;
(t) ¶ And the kings of the earth shall beweepe her and wail over her, which have committed fornication with her, and have lived wantonly with her, when they shall see the smoke of her burning,
(g) And the kings of the earth shall bewail her, and lament for her, which have committed fornication, and lived in pleasure with her, when they shall see the smoke of her burning,
(k) And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,
- 18:10 (w) standing far for dread of torments of her, saying, Woe! woe! that great city Babylon, and that strong city; for in one hour thy doom cometh.
(p) standing afar, for dread of the torments of it, saying, Woe! woe! that great city Babylon, and that strong city; for in one hour thy doom cometh.
(t) and shall stand afar off, for fear of her punishment, saying: Alas, alas, that great city Babylon, that mighty city: For at one hour is her judgment come.
(g) And shall stand afar off for fear of her torment, saying, Alas, alas, the great city Babylon, the mighty city, for in one hour is thy judgment come.
(k) Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.
- 18:11 (w) And merchants of earth shall weep upon her, and mourn, for no man shall buy more the merchandise of them;
(p) And merchants of the earth shall weep on it, and mourn, for no man shall buy more the merchandise of them;
(t) ¶ And the merchants of the earth shall weep and wail in themselves, for no man will buy their ware any more,
(g) And the merchants of the earth shall weep and wail over her, for no man buyeth their ware anymore.
(k) And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:
- 18:12 (w) the merchandise of gold, and silver, and precious stones, and margarites, *or pearl*, and bis, and purple, and silk, and cotton, and each tree thyme, and all vessels of ivory, and all vessels of precious stone, and of brass, and iron, and marble.
(p) the merchandise of gold, and of silver, and of precious stone, and of pearl, and of fine linen, and of purple, and of silk, and of cotton, and of each tree thyme, and all vessels of ivory, and all vessels of precious stone, and of brass, and of iron, and of marble.
(t) the ware of gold and silver, and precious stones, neither of pearl, and rayons, and purple, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and of iron,
(g) The ware of gold, and silver, and of precious stone, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and of all manner of thyine wood, and of all vessels of ivory, and of all vessels of most precious wood, and of brass, and of iron, and of marble,

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(k) The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine {or, sweet} wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

- 18:13 (w) and cinnamon, *that is, a sweet savouring tree*, and of odourments, and ointments, and incense, and of wine, and oil, and flour, and wheat, and of work beasts, and sheep, and horses, and carts, and of servants, and of souls of men.
(p) and of cinnamon, and of sweet smelling things, and ointments, and of incense, and of wine, and of oil, and of flour, and of wheat, and of work beasts, and of sheep, and of horses, and of chariots, and of servants, and of other lives of men.
(t) and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, beasts, and sheep, and horses, and chariots, and bodies and souls of men.
(g) And of cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and servants, and souls of men.
(k) And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves {or, bodies}, and souls of men.
- 18:14 (w) And thine apples, the desires of thy life, went away from thee, and all fatted things, and full clear perished away from thee.
(p) And thine apples of the desire of thy life went away from thee, and all fatted things, and full clear perished from thee.
(t) ¶ And the apples that thy soul lusted after, are departed from thee. And all things which were dainty, and had in price are departed from thee, and thou shalt find them no more.
(g) (And the apples that thy soul lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt find them no more.)
(k) And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.
- 18:15 (w) And merchants of these things shall no more find these goods. They that be made rich of her, shall stand afar, for dread of torments of her, weeping, and mourning,
(p) And merchants of these things shall no more find those things. They that be made rich of it, shall stand far, for dread of torments of it, weeping, and mourning,
(t) The merchants of these things which were waxed rich shall stand afar off from her, for fear of the punishment of her, weeping and wailing,
(g) The merchants of these things which were waxed rich, shall stand afar off from her, for fear of her torment, weeping and wailing,
(k) The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,
- 18:16 (w) and saying, Woe! woe! that great city, that was clothed with bis, and purple, and red scarlet, and was over-gilt with gold, and precious stone, and margarites,
(p) and saying, Woe! woe! that great city, that was clothed with fine linen, and purple, and red scarlet, and was over-gilded with gold, and precious stone, and margarites,
(t) and saying: alas alas, that great city, that was clothed in rayons, and purple, and scarlet, and decked with gold, and precious stone, and pearls: for at one hour so great riches is come to nought.
(g) And saying, Alas, alas, the great city, that was clothed in fine linen and purple, and scarlet, and gilded with gold, and precious stones, and pearls.
(k) And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
- 18:17 (w) for in one hour so many riches be destitute, *either done away*. And each governor, and all that ship into place, and mariners, and they that work in the sea, stood far,

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(p) for in one hour so many riches be destitute, *either done away*. And each governor, and all that sail by ship into place, and mariners, and they that work in the sea, stood far,

(t) ¶ And every ship governor, and all they that occupied ships, and shipmen which work in the sea, stood afar off,

(g) For in one hour so great riches are come to desolation. And every shipmaster, and all the people that occupy ships, and shipmen, and whosoever traffic on the sea, shall stand afar off,

(k) For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18:18 (w) and cried, seeing the place of burning of her, saying, What *city is* like to this great city?

(p) and cried, seeing the place of the burning of it, saying, What *is* like this great city?

(t) and cried, when they saw the smoke of her burning, saying: what city is like unto this great city?

(g) And cry, when they see the smoke of her burning, saying, What *city was* like unto this great city?

(k) And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

18:19 (w) And they cast powder on their heads, and cried, weeping, and mourning, saying, Woe! woe! that great city, in which all that have ships in the sea be made rich of the prices of it; for in one hour it is desolate.

(p) And they cast powder on their heads, and cried, weeping, and mourning, and saying, Woe! woe! that great city, in which all that have ships in the sea be made rich of the prices of it; for in one hour it is desolate.

(t) And they cast dust on their heads, and cried weeping, and wailing, and said [saying]: Alas alas that great city, wherein were made rich all that had ships in the sea, by the reason of her costliness ware, for at one hour is she made desolate.

(g) And they shall cast dust on their heads, and cry, weeping, and wailing, and say, Alas, alas, the great city, wherein were made rich all that had ships on the sea by her costliness, for in one hour she is made desolate.

(k) And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

18:20 (w) Heaven, and holy apostles, and prophets, glad ye on it, for God hath deemed your doom on it.

(p) Heaven, and holy apostles, and prophets, make ye full out joy on it, for God hath deemed your doom on it.

(t) ¶ Rejoice over her thou heaven, and ye holy Apostles, and prophets: for God hath given your judgment on her.

(g) O heaven, rejoice of her, and ye holy Apostles and Prophets, for God hath given your judgment on her.

(k) Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

18:21 (w) And one strong angel took up a stone, as a great millstone, and cast into the sea, saying, In this force, *or fierceness*, that great city Babylon shall be sent, and now it shall no more be found.

(p) And one strong angel took up a stone, as a great millstone, and cast into the sea, and said, In this force that great city Babylon shall be sent, and now it shall no more be found.

(t) And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying: with such violence shall that great city Babylon be cast, and shall be found no more.

(g) Then a mighty Angel took up a stone like a great millstone, and cast it into the sea, saying, With such violence shall the great city Babylon be cast, and shall be found no more.

(k) And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

18:22 (w) And the voice of harpers, and of men of music, and singing with pipe and trump, shall no more be heard in it. And each craftsman, and each craft, shall no more be found in it. And the voice of a millstone shall no more be heard in thee,

(p) And the voice of harps, and of men of music, and singing with pipe and trumpet, shall no more be heard in it. And each craftsman, and each craft, shall no more be found in it. And the voice of a millstone shall no more be heard in thee,

(t) And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more in thee: and no craftsman, of whatsoever craft he be, shall be found any more in thee, and the sound of a mill shall be heard no more in thee,

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(g) And the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no craftsman, of whatsoever craft *he be*, shall be found anymore in thee; and the sound of a millstone shall be heard no more in thee.

(k) And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

18:23 (w) and the light of the lantern shall no more shine in thee, and the voice of the husband and of the wife shall no more be heard in thee; for thy merchants were princes of the earth. For in thy witchcrafts all folks erred.

(p) and the light of lantern shall no more shine in thee, and the voice of the husband and of the wife shall no more be heard in thee; for thy merchants were princes of the earth. For in thy witchcrafts all folks erred.

(t) and the voice of the bridegroom and of the bride, shall be heard no more in thee: for thy merchants were the great men of the earth. And with thine enchantment were deceived all nations:

(g) And the light of a candle shall shine no more in thee; and the voice of the bridegroom and of the bride shall be heard no more in thee; for thy merchants were the great men of the earth, and with thy enchantments were deceived all nations.

(k) And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

18:24 (w) And the blood of prophets and of saints is found in it, and of all men that be slain in earth.

(p) And the blood of prophets and of saints is found in it, and of all men that be slain in earth.

(t) and in her was found the blood of the prophets, and of the saints, and of all that were slain upon the earth.

(g) And in her was found the blood of the Prophets, and of the Saints, and of all that were slain upon the earth.

(k) And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER 19

19:1 (w) After these things I heard as a great voice of many trumps in heaven, saying, Alleluia; praising, and glory, and virtue is to our God;

(p) After these things I heard as a great voice of many trumpets in heaven, saying, Alleluia; praising, and glory, and virtue is to our God;

(t) ¶ And after that, I heard the voice of much people in heaven saying: Alleluia. Salutation [Health] and glory and honor, and power be ascribed to the Lord our God [unto our Lord God],

(g) And after these things I heard a great voice of a great multitude in heaven, saying, Hallelujah, salvation, and glory, and honor, and power *be* to the Lord our God.

(k) And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

19:2 (w) for true and just be the dooms of him, which deemed the great whore, that corrupted the earth in her lechery, and venged the blood of his servants, of the hands of her.

(p) for true and just be the dooms of him, which deemed the great whore, that defouled the earth in her lechery, and venged the blood of his servants, of the hands of her.

(t) for true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants of her hand.

(g) For true and righteous *are* his judgments; for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants *shed* by her hand.

(k) For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

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- 19:3 (w) And again they said, Alleluia. And the smoke of it ascendeth up, into worlds of worlds.
(p) And again they said, Alleluia. And the smoke of it ascendeth up, into the worlds of worlds.
(t) And again they said: Alleluia. And smoke rose up forevermore.
(g) And again they said, Hallelujah; and her smoke rose up for evermore.
(k) And again they said, Alleluia. And her smoke rose up for ever and ever.
- 19:4 (w) And the four and twenty seniors and the four beasts fell down, and worshipped God sitting on (the) throne, saying, Amen, Alleluia.
(p) And the four and twenty elder men and the four beasts felled down, and worshipped God sitting on the throne, and said, Amen, Alleluia.
(t) And the twenty four elders [seniors], and the four beasts fell down, and worshipped God that sat on the seat saying: Amen Alleluia.
(g) And the four and twenty Elders, and the four beasts fell down, and worshipped God that sat on the throne, saying, Amen, Hallelujah.
(k) And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.
- 19:5 (w) And a voice went out of the throne, saying, All the servants of our God, say ye praises to our God, and ye that dread God, small and great.
(p) And a voice went out of the throne, and said, All the servants of our God, say ye praises to our God, and ye that dread God, small and great.
(t) And a voice came out of the seat, saying: praise our Lord God all ye that are his servants, and ye that fear him both small and great.
(g) Then a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.
(k) And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.
- 19:6 (w) And I heard a voice as of a great trump, as the voice of many waters, and as the voice of great thunders, saying, Alleluia; for our Lord God almighty hath reigned.
(p) And I heard a voice of a great trumpet, as the voice of many waters, and as the voice of great thunders, saying, Alleluia; for our Lord God almighty hath reigned.
(t) ¶ And I heard the voice of much people, even as the voice of many waters, and as the voice of strong thunderings, saying: Alleluia, for God omnipotent reigneth [hath reigned].
(g) And I heard like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thunderings, saying, Hallelujah! For the Lord God almighty hath reigned.
(k) And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.
- 19:7 (w) Enjoy we, and glad we, and give glory to him; for the weddings of the lamb came, and the wife of him made ready herself.
(p) Joy we, and make we mirth, and give glory to him; for the weddings of the lamb came, and the wife of him made ready herself.
(t) Let us be glad and rejoice and give honor to him: for the marriage of the lamb is come, and his wife made herself ready.
(g) Let us be glad and rejoice, and give glory to him, for the marriage of the Lamb is come, and his wife hath made herself ready.

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(k) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

- 19:8 (w) And it is given to her, that she cover herself with white bisso shining; forsooth bisso be the justifying of saints.
(p) And it was given to her, that she cover her with white fine linen shining; for why fine linen is the justifying of saints.
(t) And to her was granted, that she should be arrayed with pure and goodly rayons. For the rayons is the righteousness of saints.
(g) And to her was granted, that she should be arrayed with pure fine linen and shining, for the fine linen is the righteousness of Saints.
(k) And to her was granted that she should be arrayed in fine linen, clean and white {or, bright}: for the fine linen is the righteousness of saints.
- 19:9 (w) And he said to me, Write thou, Blessed *be* they that be called to the supper of the weddings of the lamb. And he said to me, These words of God be true.
(p) And he said to me, Write thou, Blessed *be* they that be called to the supper of the weddings of the lamb. And he said to me, These words of God be true.
(t) And he said unto me: happy are they which are called unto the Lamb's supper. And he said unto me: these are the true sayings of God.
(g) Then he said unto me, Write, Blessed *are* they which are called unto the Lamb's supper. And he said unto me, These words of God are true.
(k) And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.
- 19:10 (w) And I fell down before his feet, for to worship him. And he said to me, See, that thou do not; I am thine even-servant, and of thy brethren, having the witnessing of Jesus; worship thou God. For the witnessing of Jesus is the spirit of prophecy.
(p) And I felled down before his feet, to worship him. And he said to me, See thou, that thou do not; I am a servant with thee, and of thy brethren, having the witnessing of Jesus; worship thou God. For the witnessing of Jesus is the spirit of prophecy.
(t) And I fell at his feet, to worship him. And he said unto me: see thou do it not. For I am thy fellow servant, and one of thy brethren, and of them that have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy.
(g) And I fell before his feet, to worship him. But he said unto me, See thou do it not; I am thy fellow servant, and one of thy brethren, which have the testimony of Jesus. Worship God, for the testimony of Jesus is the Spirit of prophecy.
(k) And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
- 19:11 (w) And I saw heaven opened, and lo! a white horse, and he that sat upon him was called Faithful and soothfast; and with rightwiseness he deemeth, and fighteth.
(p) And I saw heaven opened, and lo! a white horse, and he that sat on him was called Faithful and soothfast; and with rightwiseness he deemeth, and fighteth.
(t) And I saw heaven open, and behold a white horse: and he that sat upon him was faithful and true, and in righteousness did judge and make battle.
(g) And I saw heaven open, and behold, a white horse, and he that sat upon him was called Faithful and true, and he judgeth and fighteth righteously.
(k) And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

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- 19:12 (w) And his eyes *were* as flame of fire, and in his head many diadems; and he had a name written, which no man knew, but he.
(p) And his eyes *were* as flame of fire, and in his head many diadems; and he had a name written, which no man knew, but he.
(t) His eyes were as a flame of fire: and on his head were many crowns: and he had a name written, that no man knew but himself.
(g) And his eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but himself.
(k) His eyes *were* as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
- 19:13 (w) And he was clothed in a cloth sprinkled with blood; and the name of him was called The word, *or Son*, of God.
(p) And he was clothed in a cloak sprinkled with blood; and the name of him was called The Son of God.
(t) And he was clothed with a vesture dipped in blood, and his name is called the word of God.
(g) And he was clothed with a garment dipped in blood, and his name is called THE WORD OF GOD.
(k) And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
- 19:14 (w) And the hosts that be in heaven, followed him on white horses, clothed with bisso, white and clean.
(p) And the hosts that be in heaven, followed him on white horses, clothed with fine linen, white and clean.
(t) And the warriors which were in heaven, followed him upon white horses, clothed with white and pure rayons:
(g) And the warriors which were in heaven, followed him upon white horses, clothed with fine linen white and pure.
(k) And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
- 19:15 (w) And a sword sharp on each side came forth of his mouth, that with it he smite folks; and he shall rule them with an iron rod. And he treadeth the presser of wine of strong vengeance and of the wrath of almighty God.
(p) And a sword sharp on either side came forth of his mouth, that with it he smite folks; and he shall rule them with an iron rod. And he treadeth the presser of wine of strong vengeance of the wrath of almighty God.
(t) and out of his mouth went out a sharp sword, that with it he should smite the heathen. And he shall rule them with a rod of iron, and he trod the winefat of fierceness and wrath of almighty God.
(g) And out of his mouth went out a sharp sword, that with it he should smite the heathen, for he shall rule them with a rod of iron; for he it is that treadeth the winepress of the fierceness and wrath of Almighty God.
(k) And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
- 19:16 (w) And he hath written in his cloth, and in his hem, King of kings and Lord of lords.
(p) And he hath written in his cloak, and in the hip, King of kings and Lord of lords.
(t) And hath on his vesture and on his thigh a name written: King of kings, and Lord of lords.
(g) And he hath upon his garment, and upon his thigh a name written, THE KINGS OF KINGS, AND LORD OF LORDS.
(k) And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
- 19:17 (w) And I saw an angel, standing in the sun; and he cried with a great voice, saying to all birds that flew by the middle of heaven, Come ye, and be ye gathered together to the great supper of God,
(p) And I saw an angel, standing in the sun; and he cried with a great voice, and said to all birds that flew by the middle of heaven, Come ye, and be ye gathered to the great supper of God,
(t) ¶ And I saw an angel stand in the sun, and he cried with a loud voice, saying to all the fowls that fly by the midst of heaven: come and gather yourselves together unto the supper of the great God,

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(g) And I saw an Angel stand in the sun, who cried with a loud voice, saying to all the fowls that did fly by the midst of heaven, Come, and gather yourselves together unto the supper of the great God,

(k) And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

19:18 (w) that ye eat the flesh of kings, and the flesh of tribunes, and the flesh of strong men, and flesh of horses, and of those that sit on them, and the flesh of all free men and of bondmen, and small and great.

(p) that ye eat the flesh of kings, and flesh of tribunes, and flesh of strong men, and flesh of horses, and of those that sit on them, and the flesh of all free men and of bondmen, and of small and of great.

(t) that ye may eat the flesh of kings, and of high captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bond men, and of small and great.

(g) That ye may eat the flesh of Kings, and the flesh of high Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of small and great.

(k) That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19:19 (w) And I saw the beast, and the kings of the earth, and the hosts of them gathered, to make battle with him, that sat on the horse, and with his host.

(p) And I saw the beast, and the kings of the earth, and the hosts of them gathered, to make battle with him, that sat on the horse, and with his host.

(t) And I saw the beast and the kings of the earth, and their warriors gathered together to make battle against him that sat on the horse and against his soldiers.

(g) And I saw the beast, and the Kings of the earth, and their warriors gathered together to make battle against him that sat on the horse, and against his army.

(k) And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

19:20 (w) And the beast was caught, and with her the false prophet, that made signs before her; in which he deceived them that took the mark of the beast, and that worshipped the image of it. These two were sent quick into the pool of fire, burning with brimstone.

(p) And the beast was caught, and with her the false prophet, that made signs before her; in which he deceived them that took the character of the beast, and that worshipped the image of it. These two were sent quick into the pool of fire, burning with brimstone.

(t) ¶ And the beast was taken, and with him that false prophet that wrought miracles before him, with which he deceived them that received the beast's mark, and them that worshipped his image. These both were cast into a pond of fire burning with brimstone:

(g) But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceived them that received the beast's mark, and them that worshipped his image. These both were alive cast into a lake of fire burning with brimstone.

(k) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

19:21 (w) And the others were slain with the sword of him that sat upon the horse, that cometh forth of the mouth of him; and all birds were filled with the flesh of them.

(p) And the others were slain with the sword of him that sat on the horse, that cometh forth of the mouth of him; and all birds were filled with the flesh of them.

(t) and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were fulfilled with their flesh.

(g) And the remnant were slain with the sword of him that sitteth upon the horse, which cometh out of his mouth, and all the fowls were filled full with their flesh.

(k) And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER 20

- 20:1 (w) And I saw an angel coming down from heaven, having the key of deepness, and a great chain in his hand.
(p) And I saw an angel coming down from heaven, having the key of deepness, and a great chain in his hand.
(t) ¶ And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.
(g) And I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.
(k) And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
- 20:2 (w) And he caught the dragon, the old serpent, that is the Devil and Satan; and he bound him by a thousand years.
(p) And he caught the dragon, the old serpent, that is the Devil and Satan; and he bound him by a thousand years.
(t) And he took the dragon that old serpent, which is the devil and satan, and he bound him a thousand years:
(g) And he took the dragon that old serpent, which is the devil and Satan, and he bound him a thousand years;
(k) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
- 20:3 (w) And he sent him into deepness, and closed, and signed, *or sealed*, upon him, that he deceive no more folks, till a thousand years be fulfilled. After these things it behooveth him to be unbound a little time.
(p) And he sent him into deepness, and closed, and marked on him, that he deceive no more the folks, till a thousand years be filled. After these things it behooveth him to be unbound a little time.
(t) and cast him into the bottomless pit, and he bound him, and set a seal on him, that he should deceive the people no more, till the thousand years were fulfilled. And after that he must be loosed for a little season.
(g) And cast him into the bottomless pit, and he shut him up, and sealed *the door* upon him, that he should deceive the people no more, till the thousand years were fulfilled; for after that he must be loosed for a little season.
(k) And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
- 20:4 (w) And I saw seats, and they sat on them, and doom was given to them. And the souls of men beheaded for the witnessing of Jesus, and for the word of God, and them that worshipped not the beast, neither the image of it, neither took the character of it in their foreheads, or in their hands. And they lived, and reigned with Christ a thousand years.
(p) And I saw seats, and they sat on them, and doom was given to them. And the souls of men beheaded for the witnessing of Jesus, and for the word of God, and them that worshipped not the beast, neither the image of it, neither took the character of it in their foreheads, neither in their hands. And they lived, and reigned with Christ a thousand years.
(t) ¶ And I saw seats, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God: which had not worshipped the beast, neither his image, neither had taken his mark upon their foreheads, or on their hands: and they lived, and reigned with Christ a thousand years:
(g) And I saw seats, and they sat upon them, and judgment was given unto them, and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his mark upon their foreheads, or on their hands; and they lived, and reigned with Christ a thousand years.
(k) And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

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- 20:5 (w) The others of dead lived not, till a thousand years were ended. This is the first again-rising.
(p) And others of dead men lived not, till a thousand years were ended. This is the first again-rising.
(t) but the other of the dead men lived not again, until the thousand years were finished. This is that first resurrection.
(g) But the rest of the dead men shall not live again, until the thousand years be finished. This is the first resurrection.
(k) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
- 20:6 (w) Blessed and holy *is* he, that hath part in the first again-rising. In these the second death hath no power; but they shall be priests of God, and of Christ, and they shall reign with him a thousand years.
(p) Blessed and holy *is* he, that hath part in the first again-rising. In these men the second death hath not power; but they shall be priests of God, and of Christ, and they shall reign with him a thousand years.
(t) Blessed and holy is he that hath part in the first resurrection. For on such shall the second death have no power, for they shall be the priests of God and of Christ, and shall reign with him a thousand years.
(g) Blessed and holy is he, that hath part in the first resurrection; *for* on such the second death hath no power, but they shall be the Priests of God and of Christ, and shall reign with him a thousand years.
(k) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
- 20:7 (w) And when a thousand years shall be ended, Satan shall be unbound of his prison;
(p) And when a thousand years shall be ended, Satan shall be unbound of his prison;
(t) ¶ And when the thousand years are expired, Satan shall be loosed out of his prison,
(g) And when the thousand years are expired, Satan shall be loosed out of his prison,
(k) And when the thousand years are expired, Satan shall be loosed out of his prison,
- 20:8 (w) and he shall go out, and shall deceive folks, that be in four corners of the earth, Gog and Magog. And he shall gather them together into battle, whose number is as the gravel of the sea.
(p) and he shall go out, and shall deceive folks, that be on four corners of the earth, Gog and Magog. And he shall gather them into battle, whose number is as the gravel of the sea.
(t) and shall go out to deceive the people which are in the four quarters of the earth Gog and Magog, to gather them together to battle whose number is as the sand of the sea:
(g) And shall go out to deceive the people, which are in the four quarters of the earth, *even* Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea.
(k) And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
- 20:9 (w) And they ascended up on the broadness of the earth, and environed the castles of saints, and the loved city. And fire came down from God from heaven, and devoured them.
(p) And they ascended up on the broadness of the earth, and environed the castles of saints, and the loved city. And fire came down of God from heaven, and devoured them.
(t) and they went up on the plain of the earth, and compassed the tents of the saints about, and the beloved city. And fire came down from God, out of heaven, and devoured them:
(g) And they went up into the plain of the earth, and they compassed the tents of the Saints about, and the beloved city, but fire came down from God out of heaven, and devoured them.
(k) And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.
- 20:10 (w) And the devil, that deceived them, was sent into the pool of fire and brimstone, where both the beast and false prophets shall be tormented day and night, into worlds of worlds. Amen.

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(p) And the devil, that deceived them, was sent into the pool of fire and brimstone, where both the beast and false prophets shall be tormented day and night, into worlds of worlds. Amen.

(t) and the devil that deceived them, was cast into a lake of fire and brimstone, where the beast and the false prophet were and shall be tormented day and night forevermore.

(g) And the devil that deceived them, was cast into a lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented even day and night for evermore.

(k) And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

20:11 (w) And I saw a great white throne, and one sitting on it, from whose sight earth flew away and heaven; and the place is not found of them.

(p) And I saw a great white throne, and one sitting on it, from whose sight earth fled and heaven; and the place is not found of them.

(t) ¶ And I saw a great white seat and him that sat on it, from whose face fled away both the earth and heaven, and their place was no more found.

(g) And I saw a great white throne, and one that sat on it, from whose face fled away both the earth and heaven, and their place was no more found.

(k) And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

20:12 (w) And I saw dead men, great and small, standing in the sight of the throne; and books were opened; and another book was opened, which is the book of life; and dead men were deemed of these things that were written in the books, after the works of them.

(p) And I saw dead men, great and small, standing in the sight of the throne; and books were opened; and another book was opened, which is the book of life; and dead men were deemed of these things that were written in the books, after the works of them.

(t) And I saw the dead, both great and small stand before God: And the books were opened, and another book was opened, which is the book of life, and the dead were judged of those things which were written in the books according to their deeds:

(g) And I saw the dead, both great and small stand before God, and the books were opened, and another book was opened, which is *the* book of life, and the dead were judged of those things, which were written in the books, according to their works.

(k) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the* book of life: and the dead were judged out of those things which were written in the books, according to their works.

20:13 (w) And the sea gave his dead men, that were in it; and death and hell gave their dead, that were in them. And it is deemed of all, after the works of them.

(p) And the sea gave his dead men, that were in it; and death and hell gave their dead men, that were in them. And it was deemed of each, after the works of them.

(t) and the sea gave up her dead, which were in her, and death and hell delivered up the dead, which were in them: and they were judged every man according to his deeds.

(g) And the sea gave up her dead, which were in her, and death and hell delivered up the dead, which were in them; and they were judged every man according to their works.

(k) And the sea gave up the dead which were in it; and death and hell {or, the grave} delivered up the dead which were in them: and they were judged every man according to their works.

20:14 (w) And death and hell be sent into pool of fire. This is the second death.

(p) And hell and death were sent into the pool of fire. This is the second death.

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(t) And death and hell were cast into the lake of fire. This is that second death.

(g) And death and hell were cast into the lake of fire. This is the second death.

(k) And death and hell were cast into the lake of fire. This is the second death.

20:15 (w) And he that was not found written in the book of life, was sent into the pool of fire.

(p) And he that was not found written in the book of life, was sent into the pool of fire.

(t) And whosoever was not found written in the book of life, was cast into the lake of fire.

(g) And whosoever was not found written in the book of life, was cast into the lake of fire.

(k) And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER 21

21:1 (w) And I saw new heaven and new earth; for the first heaven and the first earth went away, and now is not the sea.

(p) And I saw new heaven and new earth; for the first heaven and the first earth went away, and the sea is not now.

(t) ¶ And I saw a new heaven, and a new earth. For the first heaven, and the first earth, were vanished away, and there was no more sea.

(g) And I saw a new heaven, and a new earth; for the first heaven, and the first earth were passed away, and there was no more sea.

(k) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

21:2 (w) And I John saw the holy city Jerusalem, new, coming down from heaven of God, made ready as a wife adorned to her husband.

(p) And I John saw the holy city Jerusalem, new, coming down from heaven, made ready of God, as a wife adorned to her husband.

(t) And I John saw that holy city new Jerusalem come down from God out of heaven prepared as a bride garnished for her husband.

(g) And I John saw the holy city new Jerusalem come down from God out of heaven, prepared as a bride trimmed for her husband.

(k) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

21:3 (w) And I heard a great voice of the throne, saying, Lo! the tabernacle of God *is* with men, and he shall dwell with them; and they shall be his people, and he God with them shall be their God.

(p) And I heard a great voice from the throne, saying, Lo! the tabernacle of God *is* with men, and he shall dwell with them; and they shall be his people, and he God with them shall be their God.

(t) And I heard a great voice out of heaven [from the throne], saying: behold, the tabernacle of God *is* with men, and he will dwell with them. And they shall be his people, and God himself shall be with them and be their God.

(g) And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be their God with them.

(k) And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

21:4 (w) And God shall wipe away each tear from the eyes of them; and death shall no more be, neither mourning, neither crying, neither sorrow, shall (all) be over; which first things went away.

(p) And God shall wipe away each tear from the eyes of them; and death shall no more be, neither mourning, neither crying, neither sorrow, shall (all) be over; which first things went away.

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(t) And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, neither crying, neither shall there be any more pain, for the old things are gone.

(g) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, neither crying, neither shall there be anymore pain; for the first things are passed.

(k) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

21:5 (w) And he said, that sat in the throne, Lo! I make all things new. And he said to me, Write thou, for these words be most faithful and true.

(p) And he said, that sat in the throne, Lo! I make all things new. And he said to me, Write thou, for these words be most faithful and true.

(t) And he that sat upon the seat, said: Behold I make all things new. And he said unto me: write, for these words are faithful and true.

(g) And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write, for these words are faithful and true.

(k) And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

21:6 (w) And he said to me, It is done; I am alpha and omega, the beginning and the end. I shall give freely to the thirsting of the well of quick water.

(p) And he said to me, It is done; I am alpha and omega, the beginning and the end. I shall give freely of the well of quick water to him that thirsteth.

(t) ¶ And he said unto me: it is done I am Alpha and Omega, the beginning, and the end. I will give to him that is athirst of the well of the water of life free.

(g) And he said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give to him that is athirst, of the well of the water of life freely.

(k) And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

21:7 (w) He that shall overcome, shall wield these things; and I shall be God to him, and he shall be son to me.

(p) He that shall overcome, shall wield these things; and I shall be God to him, and he shall be son to me.

(t) He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

(g) He that overcometh, shall inherit all things, and I will be his God, and he shall be my son.

(k) He that overcometh shall inherit all things {or, these things}; and I will be his God, and he shall be my son.

21:8 (w) But to fearedful men, and unbelievful, and cursed, and man-quellers, and fornicators, and to witches, and to worshippers of idols, and to all liars, the part of them shall be in the pool burning with fire and brimstone, that is the second death.

(p) But to fearedful men, and unbelievful, and cursed, and man-quellers, and fornicators, and to witches, and to worshippers of idols, and to all liars, the part of them shall be in the pool burning with fire and brimstone, that is the second death.

(t) But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.

(g) But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.

(k) But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

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- 21:9 (w) And one came of the seven angels, having vials full of the seven last plagues. And he spake with me saying, Come thou, I shall show to thee the spouse, wife of the lamb.
(p) And one came of the seven angels, having vials full of the seven last vengeancees. And he spake with me, and said, Come thou, and I shall show to thee the spouses, the wife of the lamb.
(t) ¶ And there came unto me one of the seven angels which had the seven vials full of the seven last plagues: and talked with me saying: come hither I will show thee the bride, the lamb's wife.
(g) And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come, I will shew thee the bride, the Lamb's wife.
(k) And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
- 21:10 (w) And he took me up in Spirit into a great hill and high; and he showed to me the holy city of Jerusalem, coming down from heaven of God,
(p) And he took me up in Spirit into a great hill and high; and he showed to me the holy city of Jerusalem, coming down from heaven of God,
(t) And he carried me away in the spirit to a great and an high mountain, and he showed me the great city, holy Jerusalem descending out of heaven from God,
(g) And he carried me away in the spirit to a great and a high mountain, and he shewed me the great city, holy Jerusalem, descending out of heaven from God,
(k) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,
- 21:11 (w) having the clarity of God; and the light of it like to a precious stone, as the stone jasper, and as crystal.
(p) having the clarity of God; and the light of it like a precious stone, as the stone jasper, as crystal.
(t) having the brightness of God. And her shining was like unto a stone most precious, even a Jasper clear as crystal:
(g) Having the glory of God, and her shining was like unto a stone most precious, as a jasper stone clear as crystal,
(k) Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;
- 21:12 (w) And it had a wall great and high, having twelve gates, and in the gates of it twelve angels, and names written in, that be the names of the twelve lineages of the sons of Israel;
(p) And it had a wall great and high, having twelve gates, and in the gates of it twelve angels, and names written in, that be the names of twelve lineages of the sons of Israel;
(t) and had walls great and high, and had twelve gates, and at the gates twelve angels: and names written, which are the twelve tribes of Israel:
(g) And had a great wall and high, and had twelve gates, and at the gates twelve Angels, and the names written, which are the twelve tribes of the children of Israel.
(k) And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:
- 21:13 (w) from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates.
(p) from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates.
(t) on the east part three gates, and on the north side three gates, and towards the south three gates, and from the west three gates:
(g) On the East part *there were* three gates, *and* on the Northside three gates, on the Southside three gates, and on the Westside three gates.
(k) On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

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- 21:14 (w) And the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles, and of the lamb.
(p) And the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles, and of the lamb.
(t) and the wall of the city had twelve foundations, and in them the names of the lamb's .twelve Apostles.
(g) And the wall of the city had twelve foundations, and in them the Names of the Lamb's twelve Apostles.
(k) And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.
- 21:15 (w) And he that spake with me, had a golden measure of a reed, that he should mete the city, and the gates of it, and the wall.
(p) And he that spake with me, had a golden measure of a reed, that he should mete the city, and the gates of it, and the wall.
(t) ¶ And he that talked with me, had a golden reed to measure the city withal and the gates thereof and the wall thereof.
(g) And he that talked with me, had a golden reed, to measure the city withal, and the gates thereof, and the wall thereof.
(k) And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.
- 21:16 (w) And the city was set in square; and the length of it is so much, as much as *is* the breadth. And he meted the city with the reed, by furlongs twelve thousand. And the height, and the length and the breadth of it, be even.
(p) And the city was set in square; and the length of it is so much, as much as *is* the breadth. And he meted the city with the reed, by furlongs twelve thousands. And the height, and the length and the breadth of it, be even.
(t) And the city was built foursquare, and the length was as large as the breadth of it, and he measured the city with the reed twelve thousand. furlongs: and the length, and the breadth, and the height of it, were equal.
(g) And the city lay foursquare, and the length is as large as the breadth of it, and he measured the city with the reed, twelve thousand furlongs; and the length, and the breadth, and the height of it are equal.
(k) And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.
- 21:17 (w) And he meted the walls of it, of an hundred and forty and four cubits, by measure of man, that is, of the angel.
(p) And he meted the walls of it, of an hundred and forty and four cubits, by measure of man, that is, of the angel.
(t) And he measured the wall thereof an hundred and forty four cubits: the measure that the angel had was after the measure that man useth.
(g) And he measured the wall thereof, a hundred forty and four cubits, by the measure of man, that is, of the Angel.
(k) And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.
- 21:18 (w) And the building of the wall thereof was of the stone jasper. And the city itself was clean gold, like to clean glass.
(p) And the building of the wall thereof was of the stone jasper. And the city itself was clean gold, like clean glass.
(t) And the building of the wall of it was of jasper. And the city was pure gold like unto clear glass
(g) And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.
(k) And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.
- 21:19 (w) And the foundations of the wall of the city *were* adorned with all precious stone. The first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, smaragdus;
(p) And the foundations of the wall of the city *were* adorned with all precious stone. The first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

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- (t) and the foundations of the wall of the city was garnished with all manner of precious stones. The first foundation was jasper, the second sapphire, the third a chalcedony, the fourth an emerald:
- (g) And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was Jasper; the second of Sapphire; the third of a Chalcedony; the fourth of an Emerald;
- (k) And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;
- 21:20 (w) the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.
- (p) the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.
- (t) the fifth sardonyx: the sixth sardius: the seventh chrysolite: the eighth beryl: the ninth a topaz: the tenth a chrysoprasus: the eleventh a hyacinth: the twelfth an amethyst.
- (g) The fifth of a Sardonyx; the sixth of a Sardius; the seventh of a Chrysolite; the eighth of a Beryl; the ninth of a Topaz; the tenth of a Chrysoprasus; the eleventh of a Jacinth; the twelfth an Amethyst.
- (k) The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.
- 21:21 (w) And the twelve gates be twelve margarites, by each; and each gate was of each margarite. And the streets of the city were clean gold, as glass full shining.
- (p) And the twelve gates be twelve margarites, by each; and each gate was of each margarite. And the streets of the city were clean gold, as of glass full shining.
- (t) ¶ The twelve gates were twelve pearls, every gate was of one pearl, and the street of the city was pure gold, as though shining glass.
- (g) And the twelve gates were twelve pearls, and every gate is of one pearl, and the street of the city is pure gold, as shining glass.
- (k) And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.
- 21:22 (w) And I saw no temple in it, for the Lord God almighty and the lamb, is the temple of it.
- (p) And I saw no temple in it, for the Lord God almighty and the lamb, is the temple of it.
- (t) And there was no temple therein. For the Lord God almighty and the lamb are the temple of it.
- (g) And I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it.
- (k) And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.
- 21:23 (w) And the city hath no need of the sun, neither of moon, that they shine in it; for the clarity of God shall lighten it; and the lamb is the lantern of it.
- (p) And the city hath no need of the sun, neither moon, that they shine in it; for the clarity of God shall lighten it; and the lamb is the lantern of it.
- (t) and the city hath no need of the sun neither of the moon to lighten it. For the brightness of God did light it: and the lamb was the light of it.
- (g) And the city hath no need of the sun, neither of the moon to shine in it, for the glory of God did light it, and the Lamb is the light of it.
- (k) And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
- 21:24 (w) And folks shall walk in the light of it; and the kings of the earth shall bring their glory and honour into it.
- (p) And folks shall walk in the light of it; and the kings of the earth shall bring their glory and honour into it.

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(t) And the people which are saved shall walk in the light of it: and the kings of the earth shall bring their glory unto it.

(g) And the people which are saved, shall walk in the light of it; and the Kings of the earth shall bring their glory and honor unto it.

(k) And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

21:25 (w) And the gates of it shall not be closed by day; and night shall not be there.

(p) And the gates of it shall not be closed by day; and night shall not be there.

(t) And the gates of it are not shut by day. For there shall be no night there.

(g) And the gates of it shall not be shut by day, for there shall be no night there.

(k) And the gates of it shall not be shut at all by day: for there shall be no night there.

21:26 (w) And they shall bring the glory and honour of folks into it.

(p) And they shall bring the glory and honour of folks into it.

(t) Verse not included

(g) And the glory and honor of the Gentiles shall be brought unto it.

(k) And they shall bring the glory and honour of the nations into it.

21:27 (w) Neither any thing defouled, and doing abomination and lying, shall enter into it; but they that be written in the book of life of the lamb.

(p) Neither any man defouled, and doing abomination and lying, shall enter into it; but they that be written in the book of life of the lamb.

(t) And there shall enter into it none unclean thing: neither whatsoever worketh abomination: or maketh lies: but they only which are written in the lamb's book of life.

(g) And there shall enter into it none unclean thing, neither whatsoever worketh abomination or lies, but they which are written in the Lamb's book of life.

(k) And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAPTER 22

22:1 (w) And he showed to me a flood of quick water, shining as crystal, coming forth of the seat of God, and of the lamb.

(p) And he showed to me a river of quick water, shining as crystal, coming forth of the seat of God, and of the lamb,

(t) ¶ And he showed me a pure river of water of life clear [pure] as crystal: proceeding out of the seat of God and of the lamb.

(g) And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

(k) And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

22:2 (w) In the middle of the street of it, and on each side of the flood, the tree of life, bringing forth twelve fruits, yielding his fruit by each month; and the leaves of the tree *be* to health of folks.

(p) in the middle of the street of it. And on each side of the river, the tree of life, bringing forth twelve fruits, yielding his fruit by each month; and the leaves of the tree *be* to healing of folks.

(t) In the midst of the street of it, and on either side of the river was there wood of life: which bare twelve manner of fruits: and gave fruit every month: and the leaves of the wood served to heal the people withal.

(g) In the midst of the street of it, and of either side of the river, was the tree of life, which bare twelve manner of fruits, and gave fruit every month; and the leaves of the tree *served* to heal the nations with.

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(k) In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

22:3 (w) And each cursed thing shall no more be; but the seats of God and of the lamb shall be in it. And the servants of him shall serve him.

(p) And each cursed thing shall no more be; but the seats of God and of the lamb shall be in it. And the servants of him shall serve him.

(t) And there shall be no more curse, but the fear of God and the lamb shall be in it: and his servants shall serve him.

(g) And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

(k) And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

22:4 (w) And they shall see his face, and his name *shall be* in their foreheads.

(p) And they shall see his face, and his name in their foreheads.

(t) And they shall see his face, and his name shall be in their foreheads.

(g) And they shall see his face, and his Name shall be in their foreheads.

(k) And they shall see his face; and his name *shall be* in their foreheads.

22:5 (w) And night shall no more be, and they shall not have need to light of lantern, neither to light of the sun; for the Lord God shall light them, and they shall reign into worlds of worlds.

(p) And night shall no more be, and they shall not have need to the light of a lantern, neither to light of the sun; for the Lord God shall lighten them, and they shall reign into worlds of worlds.

(t) And there shall be no [more] night there and they need no candle, neither light of the sun: for the Lord God giveth them light, and they shall reign forevermore.

(g) And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for evermore.

(k) And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

22:6 (w) And he said to me, These words be most faithful and true. And the Lord God of spirits prophets sent his angel, to show to his servants, what things it behooveth to be done soon.

(p) And he said to me, These words be most faithful and true. And the Lord God of spirits of prophets sent his angel, to show to his servants, what things it behooveth to be done soon.

(t) ¶ And he said unto me: these sayings are faithful, and true. And the Lord God of saints and prophets sent his angel to show unto his servants, the things which must shortly be fulfilled.

(g) And he said unto me, These words are faithful and true; and the Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be fulfilled.

(k) And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

22:7 (w) And lo! I come swiftly. Blessed *is* he, that keepeth the words of prophecy of this book.

(p) And lo! I come swiftly. Blessed *is* he, that keepeth the words of prophecy of this book.

(t) Behold I come shortly. Happy is he that keepeth the saying of the prophecy of this book.

(g) Behold, I come shortly. Blessed *is* he that keepeth the words of the prophecy of this book.

(k) Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

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- 22:8 (w) And I *am* John, that heard and saw these things. And after that I had heard and seen, I fell down, to worship before the feet of the angel, that showed to me these things.
(p) And I *am* John, that heard and saw these things. And after that I had heard and seen, I felled down, to worship before the feet of the angel, that showed to me these things.
(t) I am John, which saw these things and heard them. And when I had heard and seen, I fell down, to worship before the feet of the angel which showed me these things.
(g) And I am John, which saw and heard these things. And when I had heard and seen, I fell down to worship before the feet of the Angel which shewed me these things.
(k) And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
- 22:9 (w) And he said to me, See that thou do not; for I am thine even-servant, and of thy brethren, prophets, and of them that keep the words of prophecy of this book; worship thou God.
(p) And he said to me, See thou, that thou do not; for I am a servant with thee, and of thy brethren, prophets, and of them that keep the words of prophecy of this book; worship thou God.
(t) And he said unto me: see thou do it not, for I am thy fellow servant and the fellow servant of thy brethren the prophets and of them which keep the sayings of this book. But worship God.
(g) But he said unto me, See thou *do it* not, for I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the words of this book. Worship God.
(k) Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.
- 22:10 (w) And he said to me, Sign, *or seal*, thou not the words of prophecy of this book; for the time is nigh.
(p) And he said to me, Sign, *or seal*, thou not the words of prophecy of this book; for the time is nigh.
(t) ¶ And he said unto me: seal not the sayings of prophesy of this book. For the time is at hand.
(g) And he said unto me, Seal not the words of the prophecy of this book, for the time is at hand.
(k) And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.
- 22:11 (w) He that harmeth, harm he yet; and he that is in filths, wax he foul yet; and he that is just, be he yet justified; and the holy, be he hallowed yet.
(p) He that harmeth, harm he yet; and he that is in filths, wax he foul yet; and a just man, be justified yet; and the holy, be hallowed yet.
(t) He that doth evil, let him do evil still: and he which is filthy, let him be filthy still: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy.
(g) He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.
(k) He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
- 22:12 (w) Lo! I come soon, and my meed with me, to yield to each man after his works.
(p) Lo! I come soon, and my meed with me, to yield to each man after his works.
(t) And behold I come shortly, and my reward with me, to give every man according as his deeds shall be.
(g) And behold, I come shortly, and my reward is with me, to give every man according as his work shall be.
(k) And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.
- 22:13 (w) I am alpha and omega, the first and the last, beginning and end.
(p) I am alpha and omega, the first and the last, beginning and end.

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(t) I am Alpha and Omega, the beginning and the end, the first and the last.

(g) I am Alpha and Omega, the beginning and the end, the first and the last.

(k) I am Alpha and Omega, the beginning and the end, the first and the last.

22:14 (w) Blessed *be* they, that wash their stoles, that the power of them be in the tree of life, and enter by the gates into the city.

(p) Blessed *be* they, that wash their stoles, that the power of them be in the tree of life, and enter by the gates into the city.

(t) Blessed are they that do his commandments, that their power may be in the tree of life, and may enter in through the gates into the city.

(g) Blessed *are* they, that do his Commandments, that their right may be in the tree of Life, and may enter in through the gates into the City.

(k) Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

22:15 (w) For withoutforth *shall be shut* hounds, and witches, and unchaste men, and man-quellers, and serving to idols, and each that loveth and maketh lying.

(p) For withoutforth hounds, and witches, and unchaste men, and man-quellers, and serving to idols, and each that loveth and maketh lying.

(t) For without shall be dogs and enchanterers, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh leasings.

(g) For without *shall be* dogs and enchanterers, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh lies.

(k) For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

22:16 (w) I Jesus sent mine angel, to witness to you these things in churches. I am the root and kind of David, and the shining morrow star.

(p) I Jesus sent mine angel, to witness to you these things in churches. I am the root and kin of David, and the shining morrow star.

(t) ¶ I Jesus sent mine angel, to testify unto you these things in the congregations. I am the root and the generation of David, and the bright morning star.

(g) I Jesus have sent my Angel, to testify unto you these things in the Churches. I am the root and the generation of David, and the bright morning star.

(k) I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

22:17 (w) And the Spirit and the spouse, *or wife*, say, Come thou. And he that heareth, say, Come thou; and he that thirsteth, come; and he that will, take freely the water of life.

(p) And the Spirit and the spouses say, Come thou. And he that heareth, say, Come thou; and he that thirsteth, come; and he that will, take he freely the water of life.

(t) And the spirit and the bride said come. And let him that heareth, say also come. And let him that is athirst come. And let whosoever will, take of the water of life free.

(g) And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come; and let whosoever will, take of the water of life freely.

(k) And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

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- 22:18 (w) And I witness to each man hearing the words of prophecy of this book, if any man shall put to these things, God shall put upon him the plagues written in this book.
(p) And I witness to each man hearing the words of prophecy of this book, if any man shall put to these things, God shall put on him the vengeance written in this book.
(t) ¶ I testify unto every man that heareth the words of prophecy of this book: if any man shall add unto these things, God shall add unto him the plagues that are written in this book.
(g) For I protest unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book;
(k) For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
- 22:19 (w) And if any man do away of the words of the book of this prophecy, God shall take away the part of him from the book of life, and from the holy city, and from these things that be written in this book.
(p) And if any man do away of the words of the book of this prophecy, God shall take away the part of him from the book of life, and from the holy city, and from these things that be written in this book.
(t) And if any man shall diminish of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book.
(g) And if any man shall diminish of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from those things which are written in this book.
(k) And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.
- 22:20 (w) He saith, that beareth witnessing of these things, Yea, Amen. Lo! I come soon. Amen. Come thou, Lord Jesus.
(p) He saith, that beareth witnessing of these things, Yea, Amen. I come soon. Amen. Come thou, Lord Jesus.
(t) He which testifieth these things saith: be it, I come quickly, Amen. Even so: come Lord Jesus.
(g) He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, come Lord Jesus.
(k) He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.
- 22:21 (w) The grace of our Lord Jesus Christ *be* with you all. Amen.
(p) The grace of our Lord Jesus Christ *be* with you all. Amen.
(t) The grace of our Lord Jesus Christ *be* with you all Amen.
(g) The grace of our Lord Jesus Christ *be* with you all, AMEN.
(k) The grace of our Lord Jesus Christ *be* with you all. Amen

REVELATION END