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COLLECTION
OF
BRITISH AUTHORS

TAUCHNITZ EDITION.

VOL. I000.

THE NEW TESTAMENT.

CODEX SINAITICUS.

ΠΖ ΧΕΤΕΔΕΑΠΟΤΩΝ
Σ ΑΝΩΝ ΠΑΡΑΔΩ
ΣΟΥΣΙΝ ΓΑΡΥΜΑ
ΕΙΣΣΥΝΕΔΡΙΑΚΑΙ
ΕΝΤΑΙΣΣΥΝΑΓΩ
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ΧΘΗΣΕΣΘΑΙΕΝΕ
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CODEX VATICANUS.

ΚΑΛΥΜΜΑ ΕΠΙ ΤΗΝ ΚΑΡ
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CODEX ALEXANDRINUS.

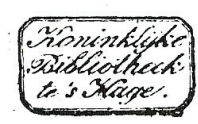
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THE
NEW TESTAMENT:

THE AUTHORISED ENGLISH VERSION;
WITH INTRODUCTION, AND VARIOUS READINGS
FROM THE THREE MOST CELEBRATED MANUSCRIPTS
OF THE ORIGINAL GREEK TEXT.

BY
CONSTANTINE TISCHENDORF.

TAUCHNITZ EDITION, VOLUME 1000.



LEIPZIG: BERNHARD TAUCHNITZ
1869.

I DEDICATE THIS VOLUME
TO MY
ENGLISH AND AMERICAN AUTHORS;
AS
A TOKEN OF ESTEEM
FOR THE LIVING
AND A TRIBUTE OF REMEMBRANCE
TO THE DEAD.

LEIPZIG, *January* 1869.

TAUCHNITZ.

INTRODUCTION
BY
CONSTANTINE TISCHENDORF.

A MAGNIFICENT display of human intellect in the Literature of England and America was that which the noble originator of this collection aspired to accomplish, for the benefit of the educated world beyond the native countries of the Authors represented. As the *thousandth volume* he introduces the Word of God which we have received at the hands of the Apostles of the Lord; and it is without a doubt the most worthy crown of this edifice erected by human genius.

Not to mention earlier English versions, in the reign of Elizabeth, in the year 1568, or precisely three centuries ago, the English nation received at the hands of the Bishops with Parker at their head, an authorised translation of the Bible. Fifty years later King James I. ordered a revision to be undertaken by a select body of learned divines, and in this amended form, it has continued until now in the hands of everybody as The Authorised Version. The New Testament of this translation, is contained, so far as the text is concerned, in the thousandth volume of the Tauchnitz collection. Formed from the Original Greek text as it was in use among Protestant theologians in the days of Elizabeth and James the First, and executed with scholarship, conscientiousness, and love, this translation of the New Testament has not only become an object of great reverence, but has deserved to be such. The English Church possesses in it a national treasure. Only the German Church inherits one equal to it, in its New Testament by the hand of Luther. But the Greek text of the Apostolic writings,

has, since its origin in the first century, experienced sundry vicissitudes in the hands of faithful men who have studied and made use of it; copies continually departed more and more from the first, and in this way numerous variations obtained currency. The English Authorised Version, equally with the Lutheran translation, is based upon the editions of the Greek text which Erasmus in 1516, and Robert Stephens in 1550, had founded upon manuscripts written after the tenth century. Whether those Greek copies out of which Erasmus and Stephens prepared their editions, were altogether reliable, that is, whether they exhibited as far as possible the Apostolic text, has long been matter of earnest discussion with the learned. Since the sixteenth century, Greek manuscripts have become known far older than those of Erasmus and Robert Stephens, and besides the Greek, also Syriac, Egyptian, Latin, and Gothic, into which languages the original text was translated in the second, third, and fourth centuries; moreover, in the works of the Christian Fathers who wrote in the second and following centuries, many citations from texts of the New Testament have been found and compared. What was the result? The learned saw, on the one hand, that the text of Erasmus and Stephens, had been for the most part in use in the Byzantine national Church long before the tenth century; but on the other hand, they learned the existence of thousands of readings which had not been edited by Erasmus and Stephens. Now the problem came to be, what reading in each instance most correctly represented that which the Apostles had written. This problem is by no means an easy one; for variations in the documents are very ancient; Jerome already notices them. Even in the fourth century there were diversities in very many places of the New Testament text. The learned have been and are very much divided in opinion as to which readings represent the word of God most exactly; but one thing has been admitted by most who understand the matter, and it is that the oldest documents must come nearer to the original text than those that are later.

Providence has ordered it so that the New Testament can appeal to a far larger number of all kinds of original sources than the whole

which have preserved these documents for fourteen or fifteen centuries, amid all the vicissitudes of time and given them into our hands, if we were not ready most thankfully to give heed to them as instruments worthy of the highest respect for the recovery of the truth.

Is our undertaking by any possibility adverse to religion? May that which by long use for several centuries in churches and schools and houses has won respect and affection, be called in question as uncertain, and distrusted as inexact? He who should recognise irreligion in our testing and even calling into doubt that text of the Bible, respect for which simply results from common use, would greatly err. It seems to us much rather the greatest act of piety, to regard confidently as the Word of God, nothing which is not accredited and established as such by the most ancient, and also most trustworthy evidences which the Lord has placed in our hands. From this point of view and with this conviction, the writer of this introduction has for thirty years past explored the libraries of Europe as well as the recesses of monasteries in the Asiatic and African East, in search of the most ancient copies of Holy Scripture; and he has devoted his whole energy to collect all the most weighty documents of the kind, to labour upon them, to publish them for the benefit of posterity, and to restore on the basis of scientific research the very original text of the Apostles. With the same conviction he has undertaken this popular task, this work upon the English New Testament. No nation has distinguished his labours and their happy results by so extensive a reception as the English, ever since he visited London, Oxford, and Cambridge for the first time, a quarter of a century ago; he may hope then, that the same nation will receive with genuine interest the book which we now place in its hands.

But before we proceed to speak of our indication of the various readings, it is but fitting that we should give a few more specific details about the three famous manuscripts which have been employed for the undertaking.

The *Codex Vaticanus* came first into the possession of learned Europe. From what place it came into the Vatican Library is not

of the rest of ancient Greek literature. Before all others which it possesses, Christian scholars have for a long time highly valued two manuscripts, which to great antiquity add the distinction that they contain, not merely more or fewer portions of the Sacred text, but the greater part of the entire New Testament as well as the Old. One of these manuscripts is deposited in the Vatican at Rome, and the other in the British Museum. To these, within these ten years a third has been added, brought from Mount Sinai and now at St. Petersburg. These three hold undoubtedly the first place among the many copies of the New Testament of a thousand years old; and by their authority will have to be judged and rectified, both the earlier Greek editions of the New Testament, and all existing modern translations of it. Indeed it is to be hoped that out of them a Greek text will be prepared for the good of theological science in general; and that it will be taken as the basis of new translations for the use of Christian Churches everywhere. Before this comes to pass, it is for all Christians, who highly value and esteem the Holy Scriptures, of great interest to learn to know the relation wherein the current European and American translations stand to the oldest copies of the original text of so great authority. And therefore it appeared to Baron Tauchnitz and to myself, as at once a work of piety and of learning, on the occasion of the thousandth volume of this collection, to present to English readers of the Bible, an edition of the New Testament in which they would find, along with their authorised text, the readings which vary from it in the three most ancient and important manuscripts.

This comparison of the current English text with the most ancient authorities is fitted to draw attention to the degree in which these last confirm it, as well as to the frequency with which they deviate from it. It should not be forgotten, however, that the three manuscripts of which we speak, differ among themselves both in age and importance, and that not one of them stands so high as to exclude all gainsaying of its bare authority. But it would be either unwarrantable arrogance or blameworthy indolence, to treat these primeval documents with neglect; it would be a misunderstanding of the dispensations of Providence

known, but it is entered in the very first catalogue of the collection dating from 1475. It contains the Old and New Testaments. Of the New it at present contains the four Gospels, the Acts, the seven General Epistles, nine of St. Paul's Epistles, and that to the Hebrews as far as Chap. 9, 14; but all that followed this place is lost, namely, the last chapters of the Hebrews, the two Epistles to Timothy, the Epistles to Titus and Philemon, and the Revelation. The text is written in three columns to a page. The peculiarity of the handwriting, the arrangement of the manuscript, and the character of the text itself, more especially certain remarkable readings, induce the opinion that the codex is to be referred to the fourth century, and probably to about the middle of that century. During a long period the Roman Court very seldom granted access to the manuscript for any critical use of it; but in the year 1828, by the command of Leo the XIIth, the late Cardinal Angelo Mai undertook an edition of it. His edition first appeared in 1857, three years after his death, and was found to be full of mistakes. The writer of the present introduction corrected Mai's New Testament in several hundreds of passages in his *Novum Testamentum Vaticanum*, published in 1867. Still further corrections are supplied in the fac-simile edition of 1868 by Vercellone and Cozza; inserted also in the *Appendix Novi Testamenti Vaticani*, 1869.

The *Codex Alexandrinus* was, in 1628, sent as a present to King Charles I. of England, from Cyril Lucar, patriarch of Constantinople. Cyril Lucar, who had formerly been patriarch of Alexandria, brought it with him to Constantinople; and this explains why it is called the Alexandrian Codex. It is written in two columns to a page, and contains the Old and New Testaments. It is imperfect in the New Testament, having lost Matt. 1, 1 to xxv, 6; John vi, 50 to viii, 52, and 2 Cor. iv, 13 to xii, 6. It contains, however, the two epistles by Clement of Rome, which in it alone have descended to posterity; also an epistle of Athanasius, and a production by Eusebius on the Psalter. On palæographic and other grounds it is believed to have been written in the middle of the fifth century. The New Testament

was edited in 1786 by C. G. Woide, and republished with corrections by B. Harris Cowper in an octavo edition issued in 1860.

The *Codex Sinaiticus* I was so happy as to discover in 1844 and 1859 in the monastery of St. Katharine on Mount Sinai. In the year last named I was travelling in the East under the patronage of the Emperor Alexander the Second of Russia, and to him it was my good fortune to transfer the manuscript. It contains the Old and New Testaments, and is written with four columns to a page. The New Testament is perfect, not having been deprived of a single leaf. To the twenty-seven books of the New Testament are appended the Epistle of Barnabas complete, and part of the Shepherd of Hermas, which books, even at the beginning of the fourth century were reckoned for Holy Scripture by a good many. We are led, by all the data upon which we calculate the antiquity of manuscripts, to assign the *Codex Sinaiticus* to the middle of the fourth century. The evidence in favour of so great an age is more certain in the case of the Sinaitic Codex, than in that of the Vatican manuscript. It is even not impossible that the Sinaitic Codex, — we cannot say as much of the Vatican MS., — formed one of the fifty copies of the Bible which in the year 331 the Emperor Constantine ordered to be executed for Constantinople under the direction of Eusebius, the bishop of Cæsarea, best known as a Church historian. In this case it must be understood that the Emperor Justinian, the founder of the Sinaitic monastery, sent it as a present from Constantinople to the monks at Sinai. The manuscript was edited by the discoverer in 1862 at the cost of the Russian Emperor Alexander II., in a form as literally exact as it was splendid; the New Testament of the same was reproduced for ordinary use in a cheaper form in 1863 and 1865.

From all that has been said it follows, that the first place for antiquity and extent, among the three chief manuscripts, belongs to the Sinaitic Codex, the second place belongs to the Vatican, and the third to the Alexandrian. This arrangement is altogether confirmed by the condition of the text of the manuscripts. That text is not only, in accordance with the writing of manuscripts in the fourth and fifth

not find the words 'at Ephesus' in his copy. The same is true of Origen (A. D. 185—254); and Basil (who died A. D. 379), affirmed that those words were wanting in *old* copies. And this omission accords very well with the encyclical or general character of the epistle. At the present day, our ancient Greek MSS., and all ancient versions, contain the words 'at Ephesus;' yea, even Jerome knew no copy with a different reading. Now, only the Sinaitic and the Vatican correspond with the *old* copies of Basil, and those of Origen and Marcion.

To these examples, others might be added: thus Origen says on John 1, 4, that in some copies it was written, 'in Him *is* life,' for 'in Him *was* life.' This is a reading which we find in sundry quotations before the time of Origen; but now, among all known Greek MSS. it is only in the Sinaitic, and the famous old Codex Beza, a copy of the Gospels at Cambridge; yet it is also found in most of the early Latin versions, in the most ancient Syriac, and in the oldest Coptic. Again, in Matt. XIII, 35, Jerome observes that in the third century Porphyry, the antagonist of Christianity, had found fault with the Evangelist Matthew for having said, 'which was spoken by the prophet Esaias.' A writing of the second century had already witnessed to the same reading; but Jerome adds further that well-informed men had long ago removed the name of Esaias. Among all our MSS. of a thousand years old and upwards, there is not a solitary example containing the name of Esaias in the text referred to, — except the Sinaitic, to which a few of less than a thousand years old may be added. Once more, Origen quotes John XIII, 10 six times; but only the Sinaitic and several ancient Latin MSS. read it the same as Origen: 'He that is washed needeth not to wash, but is clean every whit.' In John VI, 51, also, where the reading is very difficult to settle, the Sinaitic is alone among all Greek copies indubitably correct, and Tertullian, at the end of the second century, confirms the Sinaitic reading: 'If any man eat of my bread, he shall live for ever. The bread that I will give for the life of the world is my flesh.' We omit to indicate further illustrations of this kind, although there are many others like them.

centuries, the same which was read in the East in precisely those centuries; but rather, for the most part it truly represents the text which was then copied from much earlier documents by Alexandrian scribes who knew very little of Greek, and, therefore, did not intentionally make the least alteration; — that is to say the very text which, in the third and second centuries, was spread over a great part of Christendom. In further confirmation of this idea we may refer to the agreement of our three ancient copies with the oldest translations, — the Latin, made in the second century in proconsular Africa; the Syriac version of the Gospels made at the same time, and recently brought from the Nitrian desert in Egypt to the British Museum; and the Coptic or Egyptian versions of the third century. The same opinion is also further confirmed by the agreements of the text of the three great MSS., with Irenæus, Clement of Alexandria, Origen, and others of the older Fathers of the Church. What we have been saying applies most of all to the *Codex Sinaiticus*, which, for example, is unapproachable in its close relation to the Latin version of the second century; it applies in a lesser degree to the Vatican MS., and still less to the Alexandrian, which, however, is far preferable in the Acts, Epistles and Revelation, to what it is in the Gospels.

There are two remarkable readings which are very instructive towards determining the age of the manuscripts and their authority, and these we shall forthwith take the liberty to lay before the reader.

1. The ordinary conclusion of the Gospel of S. Mark (chap. XVI, 9—21), is to be found in more than five hundred Greek manuscripts, in all Syriac and Coptic manuscripts, in almost all the Latin, and in the Gothic version. But Eusebius and Jerome say expressly that in nearly all correct copies of their time, S. Mark's Gospel ended with the 8th verse of the last chapter, and was without verses 9—21. With these famous accurate manuscripts of Eusebius (who died A. D. 340), there agree, — among all extant Greek MSS., — only the Sinaitic and the Vatican.

2. In the beginning of the Epistle to the Ephesians we read, 'to the saints which are at Ephesus;' but Marcion (A. D. 130—140), did

In a plate engraved on steel we have exhibited to the eyes of our readers the peculiar writing of our three important MSS. Initial letters, such as are displayed by the Alexandrian Codex, are altogether wanting in the Sinaitic and in the Vatican, which, in this respect, correspond with the documents of the first century found at Herculaneum.

While the text of the English Authorised Version is faithfully represented in this edition, such readings as differ from it in the three great authorities are indicated in the notes. The letter S means the Sinaitic MS., V the Vatican, and A the Alexandrian. S*, V*, A* point out any reading of S, V, or A, which has been altered by some later hand; though we give the original and not the altered reading in such cases. When we give an altered reading, it is marked S?, V?, or A?; but as a rule, only original readings are noted, and reference is made but seldom to changes introduced by ancient correctors. The abbreviation 'om.' signifies the omission of the word or words to which it refers; 'adds' or 'add,' point to the omission of a word or words in one or more of our MSS. If two or more notes belong to the same words of the Text, they are divided by a comma, and not by a semicolon. If words of the Text itself are quoted, they have after them the sign : , and then follow the readings of the Codices. Sundry manifest slips of the pen which occur in the MSS., especially in those of the Alexandrian scribes, have been passed over in silence. Yet there are some which have been noted which are to be regarded as erroneous, even if not pointed out by the words 'an error,' or 'a mere error.' I have no doubt that in the very earliest ages after our Holy Scriptures were written, and before the authority of the Church protected them, wilful alterations, and especially additions, were made in them. Many various readings consist only in the forms of words and their arrangement, and are of small import. Many others did not at all require to be noticed here, because they merely relate to the Greek idiom. In some cases I have allowed myself to indicate an inaccurate or unsuitable rendering of the Greek, prefixing 'translate,' or 'all MSS.' Distinguished scholars, such as Trench, Scrivener, and Alford, whom I have usually followed in these cases, know how to

supply still more of these rectifications; but a larger introduction of them was not in accordance with the plan of this work.

In conclusion I have to record that my learned friend Mr. B. Harris Cowper has lent a helping hand in this undertaking.

For no single book of classic Greek antiquity is it possible to summon three primitive witnesses comparable to the Sinaitic, the Vatican, and the Alexandrian codices, for the confirmation and rectification of its text. That we can manifestly do this in the case of the most holy and influential Book which the world possesses, calls for our profoundest gratitude to the Lord our God.

Leipzig, Christmas, 1868.

Constantine Tischendorf.

a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

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

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

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

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

CHAPTER II.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

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

4 And when he had gathered all the

chief priests and scribes of the people together, he demanded of them where Christ should be born.

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

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

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

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

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

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and

23 SV had brought forth a son 2,3 SV the king Herod 6 S om. for

THE GOSPEL ACCORDING TO S. MATTHEW.

CHAPTER I.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

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

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

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

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

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

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

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

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

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

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

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

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

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

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

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

17 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.

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

19 Then Joseph her husband, being

Title: SV After Matthew. 1,3 V Zare 5 SV Boes; SV Iobed 6 SV and David (om. the king) begat 7 SV Asaph 8 SV Asaph 10 SV Amos 12 V Selathiel 14 S Sadoch

be thou there until I bring thee word: for Herod will seek the young child to destroy him.

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

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

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

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

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

20 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.

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

22 But when he heard that Archelaus did reign in Judæa 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:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER III.

IN those days came John the Baptist, preaching in the wilderness of Judæa,

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

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 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.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan.

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

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

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

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth

18 SV om. lamentation and 21 SV and entered into 3,2 SV om. and 6 S om. of him; SV in the river of Jordan 7 S*V to the baptism 8 SV fruit 10 SV om. also