
THE NEW COVENANT
COMMONLY CALLED
THE NEW TESTAMENT
OF
OUR LORD AND SAVIOR
JESUS CHRIST

TRANSLATED OUT OF THE GREEK

Being the version set forth A.D. 1611
compared with the most ancient authorities and revised
A.D. 1881-1885

Edited by the New Testament Members of the
American Revision Committee
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PREFACE

This edition of the Revised New Testament of 1881 embodies a purpose entertained by many members of the American Revision Committee almost from the publication of the work. The list of passages in which the New Testament Company dissented from the decisions of their English associates, when it was transmitted to them, bore the heading, "The American New Testament Revision Company, having in many cases yielded their preference for certain readings and renderings, present the following instances in which they differ from the English Company, as in their view of sufficient importance to be appended to the revision, in accordance with an understanding between the Companies."

The knowledge of the existence of these suppressed deviations naturally stirred a desire that they should be made accessible to at least the American public. This desire, especially on the part of those whose generous interest in the work from its inception had enabled the American revisers to meet the pecuniary outlay its preparation involved, they were not unwilling to gratify. The obligation they felt, however, to guard as far as they might the purity and integrity of the version, led them to pledge their support for fourteen years to the editions issued by the University Presses of Oxford and Cambridge. But the reiterated suggestion to those Presses to publish an edition especially for American readers not having met with favor, they acceded to the overtures of the Messrs. Nelson and engaged in preparing gratuitously the desired edition, to be issued when the expiration of the period specified should open the way for its honorable publication. The publishers, on their part, agreed to protect the version in its integrity, and to sell the book at a price not exceeding a fair profit on its cost.

In the preparation of this edition no attempt has been made to preserve a full record of the other readings and renderings than those that appeared in the work as published in 1881 which were preferred by the American revisers. The Appendix of that edition, however, was not only hastily compiled under pressure from the University Presses, but its necessarily limited compass compelled, as the original heading intimated, the exclusion of many suggestions that the American Company held to be of interest and importance. These, amounting in the aggregate to a considerable number, have been incorporated in the present edition. The opportunity has been taken also to introduce not a few alterations, individually of slight importance, yet as a body contributing decidedly to the perfection of the work. But the survivors of the New Testament Company have not felt at liberty to make new changes of moment which were not favorably passed upon by their associates at one stage or another of the original preparation of the work.

Respecting details, but little need be added to the ample statements made in the Preface prefixed to the work on its first appearance and reproduced in the present volume.

In the delicate matter of rendering the names of several coins that occur in the New Testament, we have departed somewhat from our English brethren. For the Greek λεπτόν the term "mite" has

been retained, and for κοδράντης the rendering “farthing” (see Mk. xii. 42). But ἀσσάριον has been translated “penny” (Matt. x. 29; Lk. xii. 6); while in thirteen out of the sixteen instances where in the edition of 1881 the Greek δηνάριον was represented by this English word, the term “shilling” has been substituted, not only as corresponding more nearly to the coin’s relative value, but also because “penny” according to its modern use, is in some cases highly inappropriate (see Matt. xx. 2; Lk. x. 35; Rev. vi. 6). In the three remaining instances (Matt. xxii. 19; Mk. xii. 15; Lk. xx. 24), the Greek name of the coin has been introduced, in order to meet the obvious requirement of the context. Where the English value of coins is given in the margin, we have added the equivalents in our national currency; but in the case of the talent (Matt. xviii. 24) what is believed to be a more accurate valuation has been given.

In formal particulars, this new edition will show but slight and infrequent deviations from its predecessor. The division of the text into paragraphs in that edition has not been often departed from; and then chiefly in cases where the same matter is found in more than one of the Gospels, and hence uniformity of division seemed desirable. Further, in the Epistles and the Revelation the more decided transitions to a new topic have been indicated by leaving a line blank. The somewhat ponderous and peculiar system of punctuation of the original edition has been in the main adhered to; although, pursuant to the principle there followed (see its Preface, paragraph d, p. xv.), a comma has here and there been dropped which seemed likely to obstruct the reader, and the gradations of thought have been occasionally indicated more distinctly by substituting a semicolon for the overworked colon. The titles of the books, which in the former edition were given as printed in 1611, have been somewhat abbreviated, at the dictate of convenience, and agreeably to usage, ancient as well as modern. They have been altered only in the few instances where the former heading was erroneous (as in the case of the Epistle to the Hebrews), or apt to mislead (as in the case of the Book of Acts), or hardly intelligible to the ordinary reader (as the “General” in the heading of some of the shorter Epistles), or founded in a misapprehension (as in the case of “Saint” prefixed to the names of the Evangelists). Moreover, the alternate title of the New Testament, and the mode of printing the headings of the Four Evangelists’ narratives, are designed to recall to mind the inherent signification and primitive use of the terms “Testament” (compare Hebrews ix. 15f.), and “Gospel.” In the Book of Revelation, also, the “Glorias,” “Trisagia,” etc., have been marked typographically.

In dealing with language, the American revisers have endeavored to act with becoming deference and reserve. A few archaisms, such as “how that,” “for to,” “the which,” “howbeit,” etc., which are becoming uncouth to a modern ear, have been generally although not invariably discarded. Not a few of the instances of the superfluous use of “do” and “did” as auxiliaries, of “that” as equivalent to “that which,” and the like, have also been removed; and current usage that has been recognized in the case of forms which King James’ revision employed indiscriminately, as “beside” and “besides” (see Mk. iii. 21; 2 Cor. v. 13). But in making these and other slight changes, the American editors have not forgotten that they were dealing with a venerable monument of English usage, and have been careful not to obliterate the traces of the historic origin and descent.

The two most obvious departures of this edition from that of 1881 consist in the addition of references to parallel and illustrative Biblical passages, and of running headings to indicate the contents of the pages.

Notwithstanding the caution—as wise perhaps as prudent—which led the English Company wholly to omit the headings of chapters and pages (see their Preface, p. x.), and in spite of the disfavor which has been the fate of many attempts to furnish them from the days of Dr. Blayney who, with

four assistants, produced a set which speedily fell into neglect, it has been deemed best to equip the present edition, at least experimentally, with running headlines, which may serve in some sort instead of a detailed Table of Contents, and as landmarks to a reader familiar with the text. In preparing them it has been the constant aim to avoid as far as possible pre-commitments, whether doctrinal or exegetical; and with this object in view, the forms of a statement employed have been drawn in the main from the Biblical text. Often a fragmentary quotation which might serve as a catchword or reminder of a well-known passage has been deemed sufficient. The limitations of space have frequently compelled a partial selection from the contents of a given page, the continuation of a heading from one page to the next, or even the entry of the kernel of a statement on a page adjoining that on which it appears in the text. Slight displacement in such a case seemed preferable to total omission.

It is not superfluous to mention expressly the fact that in this edition the variant readings and renderings are placed in the margin in close juxtaposition with the passages to which they relate. The reader's attention is thus drawn at once to the circumstance that some degree of uncertainty still cleaves, in the judgment of scholars, either to the text of the passage before him, or to its translation, or to both. Accordingly, when he remembers that, by the rule of procedure which the Committee followed, the translation of 1611 held its place in every instance until an alteration commanded the votes of two-thirds of the revisers, it will become evident to him that a rendering given in the margin may have commended itself to a majority, while still falling short of the degree of approval necessary to enable it to supplant the text. It is known that this was the case in a considerable number of instances, of which the established term "Comforter" as the appellation of the Holy Spirit in the fourteenth chapter of the Gospel of John is a notable representative.

The present volume, it is believed, will on the one hand bring a plain reader more closely into contact with the exact thought of the sacred writers than any version now current in Christendom, and on the other hand prove itself especially serviceable to students of the Word. In this belief the editors bid it anew God-speed, and in the realization of this desired result they will find their all-sufficient reward.

THE GOSPEL ACCORDING TO MATTHEW

1 ¹The book of the ²generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; 3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat ³Ram; 4 and ³Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; 5 and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; 6 and Jesse begat David the king.

And David begat Solomon of her *that had been the wife* of Uriah; 7 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat ⁴Asa; 8 and ⁴Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; 9 and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; 10 and Hezekiah begat Manasseh; and Manasseh begat ⁵Amon; and ⁵Amon begat Josiah; 11 and Josiah begat Jechoniah and his brethren, at the time of the ⁶carrying away to Babylon.

12 And after the ⁶carrying away to Babylon, Jechoniah begat ⁷Shealtiel; and ⁷Shealtiel begat Zerubbabel; 13 and Zerubbabel 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

¹Or, *The genealogy of Jesus Christ* ²Or, *birth*: as in ver. 18 ³Gr. *Aram* ⁴Gr. *Asaph* ⁵Gr. *Amos* ⁶Or, *removal to Babylon* ⁷Gr. *Salathiel*

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 unto David are fourteen generations; and from David unto the ⁶carrying away to Babylon fourteen generations; and from the ⁶carrying away to Babylon unto the Christ fourteen generations.

18 Now the ⁸birth ⁹of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. 20 But when he thought on these things, behold, an 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 ¹⁰conceived in her is of the Holy Spirit. 21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 ¹¹Behold, the virgin shall be with child, and shall bring forth a son,
And they shall call his name
¹²Immanuel;

⁸Or, *generation*: as in ver. 1 ⁹Some ancient authorities read *of the Christ* ¹⁰Gr. *begotten* ¹¹Is. 7.14 ¹²Gr. *Emmanuel*

which is, being interpreted, God with us. 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; 25 and knew her not till she had brought forth a son: and he called his name JESUS.

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, ¹Wise-men from the east came to Jerusalem, saying, ²Where is he that is born King of the Jews? for we saw his star in the east, and are come to ³worship him. 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5 And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6 ⁴And thou Bethlehem, land of Judah,
Art in no wise least among the
princes of Judah:
For out of thee shall come forth a
governor,
Who shall be shepherd of my people
Israel.

7 Then Herod privily called the ¹Wise-men, and learned of them exactly ⁵what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found *him*, bring me word, that I also may come and ³worship him. 9 And they, having heard the king, went their way; 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 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and

¹Gr. *Magi*. Compare Esther 1.13; Dan. 2.12; Acts 13.6, 8
²Or, *Where is the King of the Jews that is born?* ³The Greek word denotes an act of reverence whether paid to a creature (see ch. 4.9; 18.26), or to the Creator (see ch. 4.10) ⁴Mic. 5.2
⁵Or, *the time of the star that appeared*

they fell down and worshipped him; and opening their treasures they offered 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 Now when they were departed, behold, an 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 tell thee: for Herod will seek the young child to destroy him. 14 And he arose and 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 by the Lord through the prophet, saying, ⁶Out of Egypt did I call my son.

16 Then Herod, when he saw that he was mocked of the ¹Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the ¹Wise-men. 17 Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

18 ⁷A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she 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, saying, 20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that 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 was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of

⁶Hos. 11.1 ⁷Jer. 31.15

Galilee, 23 and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, ¹that he should be called a Nazarene.

3 And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, ²Repent ye; for the kingdom of heaven is at hand. ³For this is he that was spoken of through Isaiah the prophet, saying,

²The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

⁴Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. ⁵Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan; ⁶and they were baptized of him in the river Jordan, confessing their sins. ⁷But when he saw many of the Pharisees and Sadducees coming ³to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? ⁸Bring forth therefore fruit worthy of ⁴repentance: ⁹and 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. ¹⁰And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. ¹¹I indeed baptize you ⁵in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not ⁶worthy to bear: he shall baptize you ⁵in the Holy Spirit and *in* fire: ¹²whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

¹Isa. 11.1 in the Heb.? ²Isa. 40.3 ³Or, *for baptism*
⁴Or, *your repentance* ⁵Or, *with* ⁶Gr. *sufficient*

¹³Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. ¹⁴But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? ¹⁵But Jesus answering said unto him, Suffer ⁷*it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. ¹⁶And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened ⁸unto him, and he saw the Spirit of God descending as a dove, and coming upon him; ¹⁷and lo, a voice out of the heavens, saying, ⁹This is my beloved Son, in whom I am well pleased.

4 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. ²And when he had fasted forty days and forty nights, he afterward hungered. ³And the tempter came and said unto him, If thou art the Son of God, command that these stones become ¹⁰bread. ⁴But he answered and said, It is written, ¹¹Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. ⁵Then the devil taketh him into the holy city; and he set him on the ¹²pinnacle of the temple, ⁶and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

¹³He shall give his angels charge concerning thee:

and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

⁷Jesus said unto him, Again it is written, ¹⁴Thou shalt not make trial of the Lord thy God. ⁸Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms

⁷Or, *me* ⁸Some ancient authorities omit *unto him*
⁹Or, *This is my Son: my beloved in whom I am well pleased.*
See ch. 12.18 ¹⁰Gr. *loaves* ¹¹Dt. 8.3 ¹²Gr. *wing*
¹³Ps. 91.11, 12 ¹⁴Dt. 6.16

of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and ¹worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, ²Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came and ministered unto him.

12 Now when he heard that John was delivered up, he withdrew into Galilee; 13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

15 ³The land of Zebulun and the land of Naphtali,

⁴Toward the sea, beyond the Jordan, Galilee of the ⁵Gentiles,

16 The people that sat in darkness Saw a great light, And to them that sat in the region and shadow of death, To them did light spring up.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw two other brethren, ⁶James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him.

23 And ⁷Jesus went about in all Galilee, teaching in their synagogues, and preaching the

¹See marginal note on ch. 2.2 ²Dt. 6.13 ³Is. 9.1, 2
⁴Gr. *The way of the sea* ⁵Gr. *nations*: and so elsewhere
⁶Or, *Jacob* ⁷Some ancient authorities read *he*

⁸gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. 24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, ⁹possessed with demons, and epileptic, and palsied; and he healed them. 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond the Jordan.

5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 2 and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 ¹⁰Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the

⁸Or, *good tidings*: and so elsewhere ⁹Or, *demoniacs*
¹⁰Some ancient authorities transpose ver. 4 and 5

light of the world. A city set on a hill cannot be hid. 15 Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, ¹Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 but I say unto you, that every one who is angry with his brother ²shall be in danger of the judgment; and whosoever shall say to his brother, ³Raca, shall be in danger of the council; and whosoever shall say, ⁴Thou fool, shall be in danger ⁵of the ⁶hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge ⁷deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto

¹Ex. 20.13; Dt. 5.17 ²Many ancient authorities insert *without cause* ³An expression of contempt ⁴Or, *Moreh*, a Hebrew expression of condemnation ⁵Gr. *unto* or *into* ⁶Gr. *Gehenna of fire* ⁷Some ancient authorities omit *deliver thee*

thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it was said, ⁸Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into ⁹hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into ⁹hell. 31 It was said also, ¹⁰Whosoever shall put away his wife, let him give her a writing of divorcement: 32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, ¹¹Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor ¹²by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 ¹³But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of ¹⁴the evil *one*.

38 Ye have heard that it was said, An ¹⁵eye for an eye, and a tooth for a tooth: 39 but I say unto you, Resist not ¹⁶him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have

⁸Ex. 20.14; Dt. 5.18 ⁹Gr. *Gehenna* ¹⁰Dt. 24.1, 3 ¹¹Lev. 19.12; Num. 30.2; Dt. 23.21 ¹²Or, *toward* ¹³Some ancient authorities read *But your speech shall be* ¹⁴Or, *evil*; as in ver. 39; 6.13 ¹⁵Ex. 21:24; Lev. 24.20; Dt. 19.21 ¹⁶Or, *evil*

thy cloak also. 41 And whosoever shall ¹compel thee to go one mile, go with him two. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, ²Thou shalt love thy neighbor, and hate thine enemy: 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye? do not even the ³publicans the same? 47 And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

¹Gr. *impress* ²Lev. 19.18 ³That is, *collectors or renters of Roman taxes*