

Sunday, May 9, 2021—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 147 The Rheims New Testament: Assessing The Text

### Introduction/Review

- In Lessons 145 and 146 we considered the origin and aims of the 1582 Rheims New Testament. Today in this Lesson we want begin assessing the nature of the text itself. We will do so by considering the following relevant points:
  - Wycliffe-Rheims Connection
  - Latinisms
  - Dark Phrases
  - Fashionable Words
  - Catholic Renderings
- I have also included three different Appendices at the end of the lesson containing interesting information that I want folks to have access to even though we will not be specifically covering it in this Lesson.
  - Appendix A—Latin/Rheims Interlinear for Matthew 3:1-12
  - Appendix B—List of Translational Characteristics
  - Appendix C—Rheims Rendering of Famous Passages

### Assessing The Text

- Generally, the Rheims New Testament presented the Biblical text in the following manner:
  - “It was printed in the modern roman type, but the printer’s equipment must have contained very few w’s, being suited to the French rather than the English alphabet; so instead of w the double-v [vv] was used. The chapters of the New Testament were divided in to paragraphs instead of verses, but the customary verse-divisions were marked with a dagger [†] and the verse-numbers were given in the margin. There were elaborate notes at the end of each chapter.” (Butterworth, 193)

#### *Wycliffe-Rheims Connection*

- The fact that Wycliffe and Rheims both utilized the Latin Vulgate as their base text is clearly observed by a parallel comparison. J.I. Momber seems to suggest a “dependence” of the Rheims

upon the Wycliffe Bible as an explanation of the similarities between the two Bibles. (Mombert, 302) In my view, the similarities are due to the Vulgate serving as the base text for each and Modern English being derived from Middle English. Consider the following comparison between Mark 14:17-26 in the Wycliffe and Rheims translations.

<b>Wycliffe 1380s</b>	<b>Rheims 1582</b>
17) And whanne the euentid was come, he cam with the twelue.	17) And when evening was come, he cometh with the twelve.
18) And whanne thei saten `at the mete, and eeten, Jhesus seide, Treuli Y seie to you, that oon of you that etith with me, schal bitray me.	18) And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me.
19) And thei bigunnen to be sori, and to seie to hym, ech bi hem silf, Whether Y?	19) But they began to be sorrowful and to say to him, one by one: Is it I?
20) Which seide to hem, Oon of twelue that puttith the hoond with me in the platere.	20) Who saith to them: One of the twelve, who dippeth with me his hand in the dish.
21) And sotheli mannus sone goith, as it is writun of hym; but wo to that man, by whom mannus sone schal be bitrayed. It were good to hym, yf thilke man hadde not be borun.	21) And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.
22) And while thei eeten, Jhesus took bread, and blessid, and brak, and yaf to hem, and seide, Take ye; this is my bodi.	22) And whilst they were eating, Jesus took bread; and blessing, broke and gave to them and said: Take ye. This is my body.
23) And whanne he hadde take the cuppe, he dide thankyngis, and yaf to hem, and alle dronken therof.	23) And having taken the chalice, giving thanks, he gave it to them. And they all drank of it.
24) And he seide to hem, This is my blood of the newe testament, which schal be sched for many.	24) And he said to them: This is my blood of the new testament, which shall be shed for many.
25) Treuli Y seye to you, for now Y schal not drynke of this fruyt of vyne, in to that dai whane Y schal drynke it newe in the rewme of God.	25) Amen I say to you that I will drink no more of the fruit of the vine until that day when I shall drink it new in the kingdom of God.
26) And whanne the ympne was seid, thei wenten out in to the hil of Olyues.	26) And when they had sung an hymn, they went forth to the mount of Olives.

### *Latinisms*

- In Lesson 146, while commenting on the translational methodology discussed in the Preface, we noted how the Rheims slavishly followed the word order and syntax of the Latin even when it made for awkward and unintelligible readings in English. Regarding this phenomenon Condit states the following in *The History of the Bible in English*:
  - “A single glance into an early copy of the Rheims version will show that they were not *squamish* in the use of new words and Latinized phrases. This method of rendering, or rather obscuring, the Scriptures in English, was not altogether new, since it had been the favorite scheme of Bishop Gardiner in the reign of Henry VIII. . . In the same spirit,

Martin and his colaborers introduced a large number of untranslated words from the Vulgate, which sadly mar their translation." (Condit, 300-301)

- Consider the following examples cited by Condit on pages 301 and 302.

**Matt. X. 8.** . . . . . *gratis you haue receiued, gratis giue yee.*

**XXVI. 17.** And the first day of the *Azymes* the Disciples came to IESVS, saying, where wilt thou that wee prepare for thee to eate the *Pasche*.

**XXVII. 62.** And the next day, which is after the *Parasceue*.

**John V. 2.** And there is at Hierusalem vpon *Probatica* a pond which in Hebrew is surnamed Bethsaida hauing fие porches.

**XIV. 16.** And I wil aske the Father, and he wil giue you another *Paraclete*.

**Rom. II. 23.** That doest glorie in the law, thou by *preuarication* of the law, doest dishonor God.

**VIII. 18.** For I thinke that the *passions* of this time are not *condigne* to the glorie to come, that shall be reuealed in vs.

**I Cor. II. 10.** . . . . For the Spirit searcheth al things, yea the *profundities* of God.

**II Cor. VI. 6.** In chastitie, in knowledge, in *longanimite*.

**VIII. 19.** . . . . but also he was ordeined of the Churches fellow of our *peregrination*.

**Gal. V. 21.** Enuies, murders, *ebrieties, commessions*.

**Eph. III. 15.** Of whom all *paternitie* in the heauens and in earth is named.

**IV. 30.** And *contristrate* not the holy Spirit of God.

**Phil. II. 7.** But he *exinanited* himselfe, taking the forme of a seruant.

**I. Tim. III. 6.** Not a *neophyte*: lest puffed into pride, he fall into the judgement of the deuill.

**Phile. 6.** That the communication of the faith may be made evident in the *agnition* of all good that is in you in Christ JESVS.

**Heb. IV. 9. Therefore there is left a sabbatisme for the people of God.**

**IX. 8. But after the second vele, the Tabernacle, which is called *Sancta Sanctorum*.**

**II. Pet. II. 20. For if fleeing from the *coinquinations* of the world in the knowledge of our Lord and Sauiour JESVS Christ.**

- Regarding the above list, Condit quotes Fuller's Church History of Britain, IX as follows:

- "The introduction of such words justifies the remark of Fuller that the Rheims version was "a *Translation*, which needeth to be *translated*, neither good Greek, Latine, or English, as every where bespeckled with hard words (pretended not renderable in English without abatement of some expressiveness) which transcend common capacities." (Condit, 302)

#### *Dark Phrases*

- Fuller's characterization of the Rheims as "a translation, which needed to be translated" is further evinced by the following examples of "dark phrases" presented by Condit on pages 302 and 303.

**Rom. XIV. 1. And him that is weake in faith, take vnto you ; not in *disputations of cogitations*.**

**I. Cor. X. 16. The *chalice of benediction*, which we do blesse.**

**Eph. II. 19. . . . but you are the citizens of the saints and the *domesticals of God*.**

**III. 6. The Gentile to be coheires and *concorporat and comparticipant* of his promise in Christ JESVS by the Gospell.**

**9. And to illuminate al men what is the *dispensatio of the sacrament* hidden from the worldes in God, who created al things;**

**10. That the manifold wisdome of God may bee *notified* to the Princes and *Potestats in the celestials* of the Church.**

**11. According to the *prefinitio of worldes*, which he made in Christ JESVS our Lord.**

**VI. 12. . . . against the *rectors of the world* of this darkenes, against the *spirituals of wickednes in the celestials*.**

- Phil. III. 14.** I *pursue to the marke, to the price of the supernal vocation of God in Christ JESVS.*
- 21.** Who will reforme the bodie of our humilitie, *configured to the bodie of his glorie.*
- I. Tim. III. 16.** And manifestly it is a great *sacrament of pietie.*
- VI. 20.** O Timothee, keepe the *depositum, auoiding the prophane nouelties of voices, and oppositions of falsely called knowledge.*
- Heb. III. 13.** . . . . . that none of you be *obdurate with the fallacie of sinne.*
- 15.** . . . . . doe not *obdurate your hearts as in that exacerbation.*
- 19.** . . . . . because of *incredulitie.*
- IX. 23.** It is necessarie therefore that the *exemplars of the celestials, be cleansed with these, but the celestials also themselves with better hostes then these.*
- XIII. 16.** And *beneficence and communication do not forget, for with such hostes God is promerited.*

#### *Fashionable Words*

- After commenting on Latinate words and “dark phrase” in Rheims New Testament, Condit comments on a third class of “fashionable” words found therein.
  - “In the choice of words, the pages of the Rheims version bear the impress of the fashion of the times, in its rage for fantastic terms and strange words with their hidden meanings. In this it differs widely from preceding English versions, which sought to retain words that were understood by the people, and thereby gave prominence to the Saxon element in Bible English. But these translators claimed the same right to invent and employ new words for the Scriptures, as others who coined and introduced them “in courtly and other secular writings.” In the Rheims version, therefore, we have not only untranslated words, Latinized terms, and dark phrases, but a large class of Latin derivatives, which were already a substantial addition to the English tongue. A class of words that were in place in the diction of Bacon or even Shakespeare and Spenser, but out of place in the phraseology of the Holy Scriptures. To this class belong such words as: *accessible, benigne, congratulate, consummate, cogitations, contemn, co-operate, detriment, invoke, immaculat, immolated, palpable, participate, pension, replenished, reprobation, reprehension,* which are given below in their several connections.

Matt. XV. 19. For from the hart come forth euil *cogitations*.  
 John XVII. 23. I in them, and thou in mee ; that they may bee *con-*  
*summate* in one.  
 Rom. VIII. 28. And we know that to them that loue God, al things  
*co-operate* vnto good to such as according to pur-  
 pose are called to bee saints.  
 I. Cor. I. 2. To the Church of God that is at Corinth.....with all  
 that *inuocate* the name of our Lord JESVS Christ.  
 III. 15. If any mans worke burne, he shal suffer *detriment*.  
 IX. 13. . . . and they that serue the altar, *par-*  
*ticipate* with the altar ?  
 XI. 22. Why, haue you not houses to eate and drinke in ? or  
*contemne* ye the Church of God.  
 XIII. 4. Charitie is patient is *benigne*.  
 Eph. I. 4. . . . that we should be holy and *im-*  
*maculat* in his sight in charitie.  
 Phil. I. 11. *Replenished* with the fruite of justice by JESVS  
 Christ, vnto the glory and praise of God.  
 II. 15. . . . without *reprehension* in the middes  
 of a crooked and peruerse generation.  
 17. But and if I be *immolated* vpon the sacrifice and ser-  
 uice of your faith, I reioyce and *congratulate* with  
 you al.  
 26. . . . and was *pensive*, for that you had  
 heard that he was sickle.  
 Heb. XII. 18. For you are not come to a *palpable* mount, and an *ac-*  
*cessible* fire.

(Condit, 304-305)

#### Catholic Renderings

- Condit records the following examples of pro-Roman Catholic readings in the Rheims New Testament.
  - “The translators themselves disclaim any attempt to falsify for the sake of their own cause. . . Notwithstanding this disclaimer, the rendering of Matt. Xi. 21 . . . *they had done penance in hearecloth and ashes* long agoe: looks very much like a special wording for the advantage of their own cause. . . The word *repentance* almost always appears as *penance*, with it Romish signification. The name of *Mary*, the mother of Jesus, is invariably printed in capitals, indicating a papistical exaltation. So the word *church* is put in capitals, indicating by way of eminence, the Roman Catholic Church.” (Condit, 308-309)
- The rendering of Hebrews 1:3 is also problematic with its clear reference to purgatory.
  - “Who being the brightness of his glory and the figure of his substance and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high.”

### Works Cited

Butterworth, Charles C. *The Literary Lineage of the King James Bible, 1340-1611*. Philadelphia: University of Pennsylvania Press, 1941.

Condit, Blackford. *The History of the English Bible: Extending from Earliest Saxon Translations to the Present Anglo-American Revision*. New York & Chicago: A.S. Barnes & Company, 1882.

Mombert, J.I. *Hand-Book of the English Versions of the Bible*. New York: Anson D.F. Randolph & Company, 1883.

**Appendix A**  
*Latin/Rheims Interlinear for Matthew 3:1-12*

The following pages are taken from pages 300-302 of J.I. Mombert's book *English Versions of the Bible*

MATTHEW III. I-12.

1. *In diebus illis; venit Joannes Baptista prædicens in deserto Iudææ,*  
 And in those dayes cometh<sup>1</sup> Iohn the Baptist preaching in the desert  
 of Ievvrie,<sup>2</sup>

2. *Et dicens: Pœnitentiam agite: appropinquavit enim Regnum Cœlorum.*  
 & saying, Do penance: for the Kingdom of Heauen<sup>3</sup> is<sup>4</sup> at hand.

3. *Hic est enim qui dictus est per Isaïam Prophetam, dicentem. Vox*  
 For this is he that was spoken of<sup>5</sup> by Esay the Prophet, saying: a  
*clamantis in deserto: Parate viam Domini: rectas facite semitas ejus.*  
 voyce of one crying in the desert, prepare ye the way of our<sup>6</sup> Lord, make  
 straight his pathes.

4. *Ipse autem Ioannes habebat vestimentum de pilis camelorum, &*  
 And<sup>7</sup> the sayd Iohn had his<sup>8</sup> garment of camels heare, & a girdle  
*zonam pelliceam circa lumbos suos: esca autem ejus erat locustæ, & mel*  
*silvestre.*  
 of a skinne about his loynes: and his meat was locustes and vvilde honie.

5. *Tunc exibat ad eum Jerosolyma & omnis Iudæa, & omnis regio*  
 Then vvent forth<sup>9</sup> to him Hierusalem & al Ievvrie, & al the coun-  
*circa Jordanem:*  
 trey<sup>10</sup> about Iordan:

6. *Et baptizabantur ab eo in Jordane, confitentes peccata sua.*  
 & vvere baptized of him in Iordan, confessing their sinnes.

7. *Videns autem multos Pharisæorum & Sadduœorum, venientes ad*  
 And seeing many of the Pharisees & Sadducees coming to his bap-  
*baptismum suum, dixit eis: Progenies viperarum, quis demonstravit*  
 tism, he sayd to them: Ye vipers brood,<sup>11</sup> who hath shevved<sup>12</sup> you to flee  
*vobis fugere à ventura ira ?*  
 from the vvrath to come?

8. *Facite ergo fructum dignum pœnitentiaæ.*

Yeld<sup>13</sup> therfore fruite vvorthie<sup>14</sup> of penance.

9. *Et ne velitis dicere intra vos: Patrem habemus Abraham: dico*

*And delite<sup>15</sup> not to say vvithin your selues, we haue Abraham to our enim vobis quoniam potens est Deus de lapidibus istis suscitare filios father, for I tel<sup>16</sup> you that God is able of these stones to raise vp children Abrahæ.*

*to Abraham.*

10. *Jam enim securis ad radicem arborum posita est. Omnis ergo*

*For novv the axe is put to the roote of the trees. Euery tree ther-arbor, que non facit fructum bonum, excidetur, & in ignem mittetur. fore that doth not yeld good fruite, shal be cut dovvne, & cast into the fyre.*

11. *Ego quidem baptizo vos in aqua in pœnitentiam: qui autem post*

*I in deede baptize you in vvater vnto<sup>17</sup> penance, but he that shal me venturus est, fortior me est, cuius non sum dignus calceamenta por-come after me, is stronger than I, vvhose shoes I am not vvorthie to tare: ipse vos baptizabit in Spiritu Sancto, et igni. beare,<sup>18</sup> he shal baptize you in the Holy Ghost & fire.<sup>19</sup>*

12. *Cuius ventilabrum in manu sua: & permundabit aream suam: &*

*Whose fanne<sup>20</sup> is in his hand, and he shal cleane purge<sup>21</sup> his congregabit triticum suum in horreum, paleas autem comburet igni in-floore: and he vvil gather his vvheate into the<sup>22</sup> barne, but the chaffe he extingubili.*

*vvil burne vvith vnquenchable fire.*

<sup>1</sup> *Cometh*, influenced by the Greek, for the Latin may be the present or the perfect. <sup>2</sup> *Ievirie*, influenced by the English versions, Tyndale, Great Bible, Bishops', and Geneva. <sup>3</sup> *heaven*, departure from the Latin and conforming to the English idiom. <sup>4</sup> *is*, conforms to the English idiom in all the versions from Tyndale. <sup>5</sup> *was spoken of*, the past tense in the Great Bible, Genevan (1557) and the Bishops'. <sup>6</sup> *of our Lord*, a departure from the Vulgate to the place in Isaiah xl. 3, where that rendering is given. <sup>7</sup> *And*, the rendering of *autem* fluctuates; here it is *and*, in ver. 11 *but*, where the Greek δέ requires it. In ver. 1, where δέ is not adversative, they translate *and*. <sup>8</sup> *his garment*, influenced by the English versions after Tyndale and the Greek, but not required by the Latin. <sup>9</sup> *went forth*, original. <sup>10</sup> “Al the cuntre abouete iordan,” Wiclif, in opposition to *region*. <sup>11</sup> *Brood*, original. <sup>12</sup> *sherved you*, Wiclif. <sup>13</sup> *yeld*, original. <sup>14</sup> *worthie*, Wiclif. <sup>15</sup> *delite*, original. <sup>16</sup> *tel*, original. <sup>17</sup> *vnto*, Great Bible, Bishops'. Wiclif, “in to.” <sup>18</sup> “I am not worthi to bere,” Wiclif. <sup>19</sup> “in the holi goost and fier,” Wiclif. <sup>20</sup> *whose fanne*, Tyndale, Great Bible, Bishops'. *Ventilabrum* does not necessarily signify *fan*, it may mean any implement for winnowing grain. <sup>21</sup> *cleane purge*, after Wiclif's “fulli clense,” or the Bishops' “throughly purge.” <sup>22</sup> *into the barne*, εἰς τὴν ἀποθήμην, Great Bible.

**Appendix B**  
*List of Translational Characteristics*

The following pages are taken from pages 303-304 of J.I. Mombert's book *English Versions of the Bible*

The following passages giving the characteristics of this version require no comment:

a. The use of the definite article in—*I Thess.* i. 3, the charity, the enduring of hope. *Matth.* iv. 5, the pinnacle; xxviii. 16, the mount. *Eph.* ii. 3, as also the rest. *Rev.* ii. 13, clothed in the white robes.

Its omission, in *Luke* ii. 9, an angel of our Lord. *Matth.* ii. 13, an angel. *John* iv. 27, talked with a woman.

b. Literal renderings: *Rom.* viii. 21, liberty of the glory. *2 Cor.* iv. 4, gospel of the glory. *Eph.* iv. 24, desires of error; 24, holiness of the truth. *Phil.* iii. 21, body of our humility; body of his glory. *2 Thess.* i. 7, angels of his power. *Col.* i. 13, Son of his love.

c. Translations requiring translation. *Matth.* i. 17, transmigration of Babylon; vi. 11, supersubstantial bread; xvi. 26, what permutation; xxvii. 62, day which is after the parasceue. *Mark* iii. 6, made a consultation; v. 35, they come to the archsynagogue; xv. 46, wrapped him in the sindent. *Luke* i. 6, walking in all the commaundements and justifications of our Lord; ix. 46, there entered a cogitation into them; xxii. 7, the day of the Azymes . . . . the pasche should be killed; 12, He will shew you a great refectory adorned; 18, I will not drink of the generation of the vine. *John* ii. 11, What to me and thee woman? v. 2, and there is at Hierusalem upon Probatica a pond; vi. 45, And al shall be docible of God; vii. 5, Scenopégia was at hand; *Acts* i. 2, he was assumed; xxiii. 14, by execration we haue vowed. *Rom.* i. 30, odible to God; ii. 25, if thou be a preuaricator of the law, thy circumcision is become prepuce. *1 Cor.* v. 7, purge the old leaven, that ye may be a new paste as you are Azymes; x. 11, written to our correption; xi. 4, dishonesteth his head. *2 Cor.* vii. 1, from all inquination of the flesh and spirit; xi. 2, for I haue despoused you; xiii. 1, seek you an experiment of him that speaketh in me. *Gal.* v. 11, the scandal of the crosse evacuated; 21, ebrieties, commessions. *Eph.* ii. 6, sit with him in the celestials; iii. 6, concorporat

and comparticipant; 14, of whom all paternitie in the heavens; iv. 30, and contristate not the holy Spirit of God; vi. 12, against the rectors of the world of this darkenes, against the spiritualls of wickednes in the celestials. Philipp. ii. 7, exinanited himself; iii. 10, the vertue of his resurrection, and the society of his passions, configured to his death; iv. 18, an acceptable host. Coloss. iii. 16, spiritual canticles, in grace singing in your hartes to God. 2 Thess. ii. 8, eaten bread of any man gratis. 1 Tim. ii. 6, not a neophyte; v. 6, For she that is in deliciousenes, liuing is dead. 2 Tim. i. 11, an Apostle and Maister of the Gentiles; 14, keep the good depositum; iv. 4, from the truth certes they will auert. Titus ii. 3, old women, in like maner, in holy attire. Philem. 6, evident in the agnition of al good; 24, coadiutors. Heb. ii. 17, that he might repropitiate the sinnes of the people; iii. 13, obdurate with the fallacie of sinne; 15, obdurate your hartes as in that exacerbation; iv. 4, left a sabbatisme for the people of God; v. 9, and being consummate; vi. 7, grasse commodious for them by whom it is tilled; vii. 19, introduction of a better hope; viii. 5, according to the exemplar which vvas shewed thee; ix. 1, a secular sanctuarie; 3, Sancta Sanctorum; 23, exemplars of the colestials; 28, to exhaust the sinnes of many; x. 16, in their mindes vwill I superscribe them; xii. 2, the consummator Iesus, vwho, ioy being proposed vnto him, sustained the crosse, contemning confusion; xiii. 7, Remember your prelates; 16, For with such hostes God is promerited. James i. 15, sinne when it is consummate, ingendreth death; 17, no transmutation, nor shadowing of alteration; 23, countenance of his natiuity; iii. 4, turned about with a litle sterne whither the violence of the director wil; 6, inflameth the wheele of our natiuity. 1 Peter i. 13, not configurated to the former desires; 17, in feare conuerse ye the time of your peregrination; 22, in the sincere loue of the fraternitie from the hart; ii. 13, be subject therfore to euery humane creature for God; iii. 7, as vnto the weaker feminine vessel imparting honovr; iv. 12, strange in the feroour which is to you for a temptation; 13, but communicating with the passions of Christ; v. 5, insinuate humilitie one to another; 2 Pet. ii. 13, coinquinations and spottes, flowing in delicacies; iii. 13, in which iustice inhabiteth. 1 John i. 3, our societie may be with the Father, and with his Sonne; ii. 14, I write unto you infantes; iii. 1, See what maner of charitie the Father hath giuen vs; \* iv. 3, euery spirit that dissolueth Iesvs. 2 John 9, Euery one that reuolteth, and persisteth not in the doctrine of Christ.

**Appendix C**  
*Rheims Rendering of Famous Passages*

The following pages are taken from Blackford Condit's book *The History of the English Bible*

**The following specimens from the Rheims New Testament  
are here inserted for the sake of comparison with early  
English versions.<sup>1</sup>**

**Matt. VI. 9. Thus therefore shal you pray. OUR FATHER which  
art in heauen, sanctified be thy name.**

**10. Let thy kingdom come, Thy wil be done, as in heauen,  
in earth also.**

**11. Giue vs to day, our supersubstantiall bread.**

**12. And forgiue vs our dettes, as we also forgiue our detters.**

**13. And leade vs not into tentation, But deliuer vs from  
euil. Amen.**

**I. Cor. XIII. 1. If I speake with the tonges of men and of Angels,  
and haue not charitie; I am become as sounding  
brasse, or a tinkling cymball.**

**2. And if I should haue prophecie, and knew al  
mysteries, and al knowledge; and if I should  
haue al faith, so that I could remoue mountaines,  
and haue not charitie, I am nothing.**

**3. And if I should distribute al my goods to be meate  
for the poore, and if I should deliuer my body so**

that I burne, and haue not charitie, it doth profit me nothing.

4. Charitie is patient, is benigne ; Charitie enuieth not, dealeth not peruersly ; is not puffed up,
5. Is not ambitious, seeketh not her owne, is not prouoked to anger, thinketh not euil :
6. Reioyceth not vpon iniquitie, but reioyceth with the truth ;
7. Suffereth al things, beleeueth al things, hopeth al things, beareth al things.
8. Charitie neuer falleth away : whether prophecies shal be made voide or tonges shal cease, or knowledge shal be destroied.
9. For in part wee know, and in part wee prophecie.
10. But when that shal come that is perfect, that shal be made voide that is in part.
11. When I was a little one, I spake as a little one, I understood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one.
12. We see now by a glasse in a darke sort ; but then face to face. Now I know in part; but then I shal know as also I am knownen.
13. And now there remaine faith, hope, charitie, these three, but the greater of these is charitie.