

Di Jamiekan Nyuu Testament

The Jamaican
New Testament



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Fos Ting Fos bifuo Yu Go iina di JNT

Preface to the JNT

Di Jamiekan Langwij

Jamiekan, we muos piipl kaal Jamiekan Kriyuol ar Patwa, a wan langwij we bilang tu Jamieka – a ya-so it kom fram. Bout 2.7 miliyan piipl liv ya, an outa aal a dem piipl de, iina evri onjrid, ieti-faiv a dem chat Jamiekan fos bifuo dem chat notn els. So it a dem fos langwij. Iina da konchri ya we wi kyan se av tuu langwij, a Jamiekan de rait saida Ingglisch. Ingglisch a di langwij we di govament pik an se fi yuuz iina wi kuot, skuul an fi aal dem sitn de. Wi av di tuu mien langwij dem, bot wi av uol iip a difrant difrant vorzhan a di tuu a dem iina di migl. Som komiin muo laik Ingglisch dan som.

Jamiekan a wan Kriyuol langwij we tek aafa Ingglisch iina som wie. A uova chrii onjrid ier nou it kom bout kaa piipl we chat difrant langwij miit op. Afrikan piipl fram aal uova Afrika, we taak aal kaina difrant difrant langwij did kom a Jamieka fi wok pan di big big shuga faam. Dem taim de a Ingglan did a ron Jamieka. Wen wi tingk bout Jamiekan wi kyaahn figet se Jamiekan kom bout jos siek-a sliev wok, an aal we did a apm wen wi yuus tu av sliev wok. So kaa wi tingk da wie de nou, uol iip a piipl put di Kriyuol iina wan rang grup. Dem kaal it bad Ingglisch ar mishi mashi Ingglisch, wen notn no go so. Fi luk pan di langwij da rang wie de did mek di langwij an di piipl dem we chat it luk bad fi wan lang lang taim, bot piipl we stodi langwij fain se Jamiekan piipl staat si Jamiekan iina wan difrant wie. Nou piipl staat se Jamiekan a sitn wi fi proud a, an it a paat a uu wi bi. Plos dem si se Jamiekan av yuus. Wi kyan yuuz it fi se wateva wi waahn an it wok gud! Iina 2005, di Jamiekan Langwij Yuunit go aal uova di ailan an aks piipl som kwestiyen, dem fain se outa di touzn piipl we dem aks, iina evri onjrid,

The Jamaican Language

Jamaican, more commonly referred to as Jamaican Creole or Patwa, is the language indigenous to Jamaica and the mother tongue of eighty-five percent (85%) of the approximately 2.7 million citizens. In this predominantly bilingual nation, Jamaican exists alongside English, the official language. Co-existing with these two main languages are several in-between varieties, some of which are more heavily influenced by English than others.

Jamaican is an English-based Creole, born over three hundred (300) years ago out of a contact language situation where Africans from various nations and language groups were brought to Jamaica, then an English colony, to work on sugar plantations. This origin and the inevitable association with slavery have led to a mistaken characterisation of the Creole as bad or broken English. Although this misconception has tainted the language and its speakers for a long time, research has disclosed that Jamaicans have begun to regard Jamaican as a symbol of national pride and as a useful and effective communicative tool. An All Island Survey commissioned by the Jamaican Language Unit in 2005 disclosed that at least seventy-nine and a half percent (79.5%) of the one thousand (1000) respondents regard Jamaican as a language in its own right capable of communicating any thought, idea, concept or mental construct like any of the world's major languages.

Over the years, Jamaican has mainly been oral in its use. This is reflective of the general pattern of all languages, where languages are first spoken before they are written. Therefore, no language is ever restricted to oral deliveries. The cherished works of the honourable Louise Bennett-Coverley, among others, have demonstrated the writing potential of the Jamaican language.

Writing the Bible in Jamaican

The translation of the Bible into Jamaican goes further than previous works in extending the functions and use of the language. This effort requires a more structured representation of the language in writing and a system that reflects the individuality of this language. To that end, the spelling used in the Jamiekian Nyuu Testament is the Cassidy-JLU orthography. This writing system was developed by Frederic Cassidy, a Jamaican linguist in the 1960's and later modified by the Jamaican Language Unit at the University of the West Indies.

Each letter or combination of letters is more or less pronounced as it is written. This phonetic design makes it relatively easier for people to adapt the language; particularly those who only speak Jamaican, those who are becoming literate in it, those who are early literates and

seventi-nain an a aaf tingk se Jamiekian av evriting we mek wan langwij wan riil langwij, an so it a wan riil langwij fi chuu. Dem fiil se it kyan yuuz fi se wat-eva piipl waahn, wateva piipl a tingk, wat-eva dem a si ar eniting we dem a tingk op iina dem ed, jos laik eni a di worl tap-a-tap langwij dem.

Aal a lang, muos a di taim wen wi yuuz Jamiekian, a taak, sing an dem kain-a sitn de wi yuuz it fa – wi neehn tuu yuuz it fi rait. Bot a dat apm wid muos langwij; wi yuuz langwij fi chat an dem sitn de bifuo wi rait iina it. So, duo muos taim a chat wi chat an sing iina it, dat no miin se a dem sitn de wan it kyan du. No langwij no de bout fi onggf yuuz fi chat ar sing. Di wok we Luwiiz Benit-Kuovali du, we wi lov so, plos ada wok, aal a dem sitn de shuo se wi kyan rait iina di Jamiekian langwij.

Di Baibl iina Jamiekian

Wen wi put di Baibl iina Jamiekian, dat chrech iivn forda wa wi kyan yuuz di langwij fi du. It chrech it forda dan aal a di ada wok dem we did du bifuo. Siek-a dis ya, wi niid wan wie fi rait so dat evribadi no du dem uon ting. Di wie wi yuuz fi rait it afi shuo se di langwij n wan langwij pan it uon. Siek-a dat, wen wi did a spel di wod dem iina di Jamiekian Nyuu Testament, a di Kyasidi-JLU wie wi yuuz fi rait it. A wan man niem Frejrik Kyasidi, iina di 1960'z, kom op wid da wie ya fi rait di Jamiekian langwij. Im a wan Jamiekian we stodi op bout langwij. Likf lieta di Jamiekian Langwij Yuunit a di Yuunivorsiti a di Wes Indiz did chienj op som a di sitn dem we Frejrik Kyasidi did kom op wid.

Yu kyan kaal it se, piipl fi se evri leta ar grup a leta jos laik ou dem si it rait dong, kaa evri leta onggf mek fi gi wan soun iina di langwij. Dis mek piipl kech di langwij iiziya wen dem si it rait dong, speshali di piipl dem we onggf taak Jamiekian, di wan dem we a

yuuz Jamiekan fi lorn fi riid an rait, di wan dem we jos jos a lorn fi riid an rait an di wan dem we onngl rait an riid it wan an tuu taim. Bot iivn duo it maita no so aad fi riid di langwij, wi stil put iin sitn fi elp yu riid an rait Jamiekan. An fi aal uu rada fi lisn di baibl wi no onngl rait it dong fi unu riid, it de iina wan faam we unu kyan lisn tu.

Di Baibl wi Chansiliet fram an ou wi Chansiliet

Wen unu luk iina di Jamiekan Nyuu Testament, unu a-go fain se iina di kaana yu av di King Jiemz vorzhan ef unu waahn check it tu wen unu a riid. Dis no miin se wa iina di Jamiekan Baibl a wod fi wod wa iina di KJV. Az a matarafak, wi no tek wod fi wod fram no Ingglish Baibl wen wi a du di Jamiekan wan, duo wi chek dem out an yuuz uol iip a dem fi elp wi. Di Jamiekan Baibl bies aafa wa rait dong iina di fos fos Baibl, di Griik, azkaadn tu wa wi riili riili andastan se it a se wen wi tingk bout it wel aad. Di grup we tek di Baibl fram Griik tu Jamiekan neehn wok pan dem uon, dem eva did a ton tu uol iip a difrant difrant piipl we nuo bout di Baibl an riid we dem rait se. Dem riid we dem se bout wa did a gwaan iina Baibl taim, bout uu rait di difrant difrant buk dem we iina di Baibl an wa dem raita de miin wen dem se wa dem se. Di grup riid aal a dem sitn ya fi mek shuur se dem get wa di raita riili did a se. Wen di Baibl a chransiliet iina Jamiekan, di mien sitn wi set out fi du a mek shuur se wa di Griik se an wa di Griik miin a dat de di Jamiekan Baibl se an miin tu. Wi set out fi rait it, no wod fi wod from di Griik, bot iina wan wie we piipl kyan andastan wen dem riid an lisn it. Wi set fi du it iina wan wie we Jamiekan piipl kyan se, 'ye, dat soun Jamiekan fi chuu!' Wi uop se wa wi set fi du, a dat wi du.

Di Baibl Sosaiyeti a di Wes Indiz

those who are occasional users of the writing system. Nevertheless, a guide on how to read and write Jamaican is included. There is also available an accompanying audio recording for those who may prefer to listen to the text.

Textual Basis and Translation Philosophy

The presentation of the Jamaican New Testament translation has the King James Version (KJV) in the margin for reference. This is not an indication that the Jamaican text is a translation of the KJV. In fact, the Jamaican version is not a translation of any specific English translation, though several English versions were used as references. The Jamaican version is based on the original Greek manuscripts, according to our best understanding as to its original form. The translation team relied heavily on the works of several bible scholars, commentaries and exegetical aids to ascertain the intended and accurate meanings. The aim of the translation has been to faithfully represent the original Greek in Jamaican not in a word-for-word or literal manner, in a manner that is clear to the reader and listener, using expressions that are natural. We hope this aim has been achieved.

Ou fi Riid Jamiekan: Di Kyasidi-JLU Sistim

How to Read Jamaican: The Cassidy-JLU System

The following is a summary of the Cassidy-JLU writing system for Jamaican

Single Vowels

a	similar to a in	<i>bat</i>
e	similar to e in	<i>bed</i>
i	similar to i in	<i>it</i>
o	similar to o in	<i>love</i>
u	similar to oo in	<i>cook</i>

Long Vowels

Doubling of vowels indicates a holding of the sound for a prolonged period of time.

aa	similar to a in	<i>bath</i>
ii	similar to ee in	<i>teeth</i>
uu	similar to oo in	<i>boot</i>

Double Vowels

Jamaican also has what are called double vowel sounds. These are a combination of two single vowel sounds.

ai	similar to sound in	<i>bite</i>
ie	similar to sound in	<i>nail</i>
ou	similar to sound in	<i>cow</i>
uo	similar to sound in	<i>throat</i>

Consonants

b as in *bag* / **d** as in *den* / **ch** as in *chat* / **f** as in *fat* / **g** as in *gad*
h as in *hat* / **j** as in *jam* / **k** as in *ke* / **l** as in *lap* / **m** as in *men*
n as in *nag* / **ng** as in *sing* / **p** as in *pat* / **r** as in *ran* / **s** as in *save*
sh as in *sham* / **t** as in *tag* / **v** as in *van* / **w** as in *wet* / **y** as in *yam*
z as in *zam* / **zh** as in *version*

Other Symbols

or similar to the sound in *early*

hn is used to represent nasalisation in words such as in *kyahhn*, *waahn*, *naahn*

The Gospel
according to
St. Matthew

**Di Gud Nyuuz bout
Jiizas azkaadn tu
Matyu**

Di Piipl dem iina Jiizas Fambili

(Luuk 3.23-38)

1 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;

1 Dis a di lis a Krais Jiizas faada faada dem go bak. Jiizas did kom fram Dievid an Iebriyam fambili.

² Iebriyam did a Aizak faada, an Aizak did a Jiekob faada, Jiekob pikni dem a did Juuda an Juuda bredda dem.

³ Juuda a did Perez an Ziira faada (Tamaar did a dem mada), Perez pikni a did Ezran an Ezran pikni a did Ram.

⁴ Aminadab a did Ram pikni, an fi Aminadab pikni a did Nieshan, an Saman a did fi Nieshan pikni.

⁵ Saman a did Buowaz faada (im mada a did Rieyab), Buowaz a did Uobed faada (Ruut a did im mada).

Jesi a did Uobed pikni,

⁶ an Jesi did a king Dievid faada. Dievid did a Salaman faada (a Yuuraiya waif did a fi im mada),

⁷ Salaman pikni a did Reyobuom, Reyobuom a did Abija faada, an Abija a did Asa faada.

⁸ Asa pikni a did Jeyoshafat, Jeyoshafat a did fi Juoram faada, Juoram pikni did a Uziya.

⁹ Uziya pikni a did Juotam, Juotam a did fi Ayaz faada, an Ayaz did a Ezikaiya faada.

¹⁰ Ezikaiya a did fi Manase faada an Manase a did Ieman faada. Ieman pikni did a Josaiya,
¹¹ an Josaiya a did fi Jekonaiya faada plos im did av som ada bwai pikni. Dis a roun di taim wen di Babiluoniyen dem did tek we di Izrel piipl dem an fuos dem fi go wok a Babilan.
¹² Afta da taim de: Jekonaiya did av Shiyaltiyel, an Shiyaltiyel did get Zeruubabel.
¹³ Zeruubabel pikni did a Abiyud, Abiyud a did Elaiyakim faada, an Elaiyakim did a fi Azuor faada.
¹⁴ Azuor pikni did a Zadak, Zadak pikni did a Akim, an Akim did a Eliyud faada.
¹⁵ Eliyud did a Elieza faada, Elieza pikni did a Matan, Matan a did fi Jiekob faada,
¹⁶ an Jiekob did a Juozif faada, dat a Mieri ozban — Mieri we did av Jiizas — dat a Kraiz Jiizas.
¹⁷ So fram Iebriyam go chriet baka Dievid, a fuotiin jinarieshan Jiizas did av. An fram Dievid taim op tu wen dem did tek we di Izrel piipl dem an fuos dem fi go wok a Babilan a fuotiin jinarieshan Jiizas did av de-so tu, an fram da taim de tu wen Kraiz Jiizas baan, a fuotiin jinarieshan dat tu.

Jiizas Baan

(Luuk 2.1-7)

¹⁸ Dis a ou Jiizas Kraiz did baan. Im mada Mieri did jos ingiej fi marid Juozif, dem neehn kom liv tageda yet laik ozban an waif, bot dem fain se shi did av biebi iina beli, an a di Uoli Spirit did put di biebi de. ¹⁹ Nou Juozif, di man we shi did ingiej fi marid, im a did wan gud man we aalwiesz du wa rait. Im neehn waahn shiem ar infronta evribadi, so im mek op im main fi lef ar anda di kwaiyat.

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

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

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

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

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

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

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

¹⁷So 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.

The Birth of Jesus

¹⁸Now 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.

¹⁹Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

²⁰But 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.

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

²²Now 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.

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

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

Wise Men from the East

2 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,

²saying, 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.

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

⁴And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

⁵And 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:

²⁰Jos wen Juozif did a tingk fi du dat, wach ya nou — wan a di Laad ienjel dem no jriim im. Di ienjel se, “Juozif, Dievid pikni, no fried fi tek Mieri an marid ar, kaa di pikni we iina ar beli, a di Uoli Spirit put im de. ²¹Shi a-go av wan bwai pikni an yu fi kaal im Jiizas, kaa im a-go siev im piipl dem fram dem sin.”

²²Nou aal a dem sitn ya apm fi mek wa di Laad did tel di prafit fi se kom chuu. ²³Di prafit did se, “*Lisn op! Di uman we neehn sliip wid no man a-go get biebi — a wan bwai shi a-go av, an dem a-go kaal im Imanyuwel.*” Da niem de miin, “*Gad de ya wid wi.*”

²⁴Den wen Juozif wiek op, im du jos wa di ienjel tel im fi du. Im tek Mieri an go marid ar. ²⁵Bot im neehn go a bed wid ar til shi av ar pikni — wan bwai biebi; an im niem im Jiizas.

Di Waiz Man dem

2 Jiizas did baan iina Betliyem, wan toun iina Judiya. Dem taim de, a Erad did a king iina Judiya. Nou, iina dem siem taim de, som waiz man fram di Iis said did kom a Jeruusilem an a aks, ²“We di pikni de we baan di ada die, we fi kom ton king fi di Juu piipl dem? Wi si im staar iina di Iis, we shuo se im baan, an wi kom fi shuo im nof rispek.”

³Nou wen King Erad ier dis ya, dis bada bada im ed, an it bada uol iip a piipl iina Jeruusilem tu. ⁴Erad kaal evribadi tugeda iina wan miitn — aal a di ed priis an di man dem we tiich Muoziz Laa — an im aks dem a wich paat di Kraiss — di king we Gad pramis, fi baan.

⁵Dem ansa se, “Iina Betliyem, kaaz a dat di prafit did rait dong:

⁶ *An yu Betliyem we iina Judiya,
wen yu luk pan aal di ada toun dem we a liid, yu no wot no les dan dem — yu op de mongks di tap-a-tap toun dem;*

kaaz a fram outa yu wan liida a-go kom we a-go protek an liid mi piipl dem we iina Izrel.’”

⁷Den Erad sen kaal di waiz man dem fi kom kom chek im anda di kwaiyat, an fain out fram dem a wa taim dem did si di staar.

⁸Im sen dem go a Betliyem an se, “Gwaan go luk fi di pikni. Luk gud gud, an wen unu fain im, kom tel mi, so mi kyan go shuo im nof rispek tu.”

⁹Afta dem don lisn di king, dem lef go we. Az dem a go bout dem bizniz so, no di sed staar we dem did si iina di Iis said kom bak agen! It galang infronta dem til it riich wich paat di pikni did de, an a uova de-so it tap.

¹⁰Wen dem did si di staar agen dem glad-bag bos! ¹¹Dem kom iina di ous an si di pikni wid im mada, Mieri, an dem go dong pan dem nii an priez im. Dem tek out di prezent we dem did bring, an gi di pikni — guol, frangkinsens an mor. ¹²Nou, chuu Gad did don waan dem aaf, an tel dem iina wan jriim se dem no fi go baka Erad, dem tek wan neda wie go baka dem konchri.

Ron go we a Iijip

¹³Afta dem go we, wan a di Laad ienjel dem jriim Juozif an se, “Git op! Tek di pikni an im mada an ron we go a Iijip. Tan de til mi tel yu, kaa Erad a-go luk fi di pikni fi kil im.” ¹⁴So im get op, tek op di pikni an im mada an lef go a Iijip iina di nait. ¹⁵An im tan de til Erad ded. Da wie de, wa di Laad did yuuz di prafit fi se did kom chuu. Im did se, “*A outa Iijip mi kaal mi bwai pikni.*”

¹⁶Wen Erad si se di waiz man dem did chrik im op, im beks til im nieli bos! Im sen out aada, an kil aaf aal a di bwai pikni dem we did iina Betliyem an di plies dem we did de nier Betliyem, aal a di pikni dem we did

For out of thee shall come a Governor,
That shall rule my people Israel.

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

⁸And 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.

⁹When 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.

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

¹¹And 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.

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

The Flight to Egypt

¹³And 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.

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

¹⁵and 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.

¹⁶Then 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